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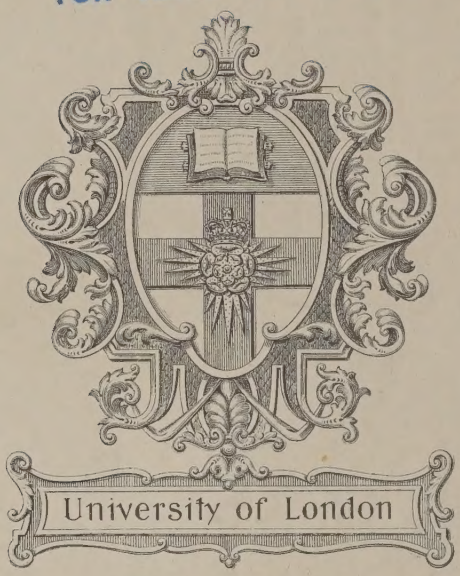

REPORTS

FROM

COMMITTEES:

TWELVE VOLUMES.

—(9.—Part II.)—

NATIONAL EDUCATION (IRELAND).

Session

31 *January* —— 12 *August* 1854.

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Brought from the Lords, 11 *August* 1854.

REPORT

FROM THE

SELECT COMMITTEE OF THE HOUSE OF LORDS

APPOINTED TO INQUIRE INTO

The Practical Working of the System of National Education in Ireland;

AND TO REPORT THEREON TO THE HOUSE;

TOGETHER WITH THE

MINUTES OF EVIDENCE,

APPENDIX, AND INDEX.

Session 1854.

Ordered, by The House of Commons, *to be Printed,*
12 *August* 1854.

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The Lord President.	Lord Bishop of Down, &c.
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Earl of Harrowby.	Lord Ardrossan.
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THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Very Rev. D. Murphy, P. P.

2d June 1854.

The Very Reverend DOMINICK MURPHY, P. P., is called in, and examined as follows:

6513. *Chairman.*] WHAT is your position in the Roman Catholic Church?
I am Parish Priest of St. Finbar's, in the diocese of Cork, and Vicar-general.

6514. At what period did you become connected with the system of the National Board?
I became connected with it at a very early period of my ministry, when I was curate; it was the first year I was on the mission, I think, very shortly after the system of national education was introduced; in 1833, I think it was.

6515. Did any prejudices exist against the system at that time among the Roman Catholic priesthood?
Very considerable prejudices existed at that time.

6516. What was the nature of them?
There had been several attempts made to diffuse education by the establishment of schools in the country; and though great professions of fairness and liberality and impartiality were made at that time, it was found that those were afterwards not carried out exactly.

6517. Lord *Beaumont.*] Are you speaking of schools established prior to the establishment of the present National Board?
Yes.

6518. *Chairman.*] How were those prejudices removed?
Very slowly, by the system being adopted in some schools, and by those persons who introduced the system finding that it worked favourably and impartially; that there were no attempts made to interfere with the religious education or the principles of the pupils.

6519. That which you are now stating refers to schools under the National Board?
Yes.

6520. Lord *Beaumont.*] The question referred in part to the prejudices conceived at the time of the establishment of the National Board, with respect to other systems; did you so understand it?
Yes.

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2d June 1854.

6521. What were the systems to which you alluded?
One was the Kildare-place Society, which was the most prominent of them.

6522. That society was never favourably received generally by the clergy of the Roman Catholic Church?
I believe not; I cannot speak of it positively, because it was introduced before I came on the mission; so that I cannot speak from my own experience.

6523. Viscount *Clancarty.*] When did your ministry commence?
In the year 1832.

6524. That was subsequent to the Kildare-place Society being given up?
Yes.

6525. *Chairman.*] Did you become more intimately acquainted with the national system at any subsequent period?
Yes; when I was appointed parish priest of Bandon in the year 1847; I became more intimately acquainted with it then, because I found it necessary to establish schools in the parish. There were very few schools in the parish before I went, and they were not only insufficient in point of number, but the way in which they were conducted was not satisfactory.

6526. Are there any national schools connected with the convent at Bandon?
There are now; when I was appointed parish priest of Bandon, I put the schools of the convent in connexion with the National Board.

6527. Were they improved by being so placed?
They were very much improved.

6528. In what department did you find the improvement to be most marked?
In the literary department, and also in the industrial department; the industrial department was almost entirely introduced at that time; at least it was put upon an entirely new footing.

6529. Was there an infant school attached to it?
There was no infant school then.

6530. Has there been one since established?
There has been an infant school attached to it since, and an industrial school. There were only two school-rooms at that time: the lower one was a pretty good one, but the upper one was a very inconvenient one, and badly ventilated. The first thing I did was to take off the roof, and prolong it, so that I made four very fair school-rooms instead of two, and one of those I made an infant school, and the other an industrial school.

6531. Do you consider the infant school to have been of use?
I think the infant school is of the greatest use; I do not think that any system of education for the poor can be properly carried out without one.

6532. Was there any improvement apparent in the industrial department of the schools?
A very great improvement. After a year or two, the wages given to the children in the schools amounted to more than 3 *l.* a week; then the amount got up to 4 *l.* or 5 *l.*, and I am told now the wages are from 10 *l.* to 12 *l.* a week.

6533. Did you receive any aid in the establishment of those schools from the neighbouring gentry?
No. The principal means by which they were erected was an annual sermon, and contributions. I sent round circulars to the gentry on one or two occasions, and I found they did not contribute anything. I got nothing from them in any way. I was impressed with the feeling that there was no use in applying to them. The convent schools are endowed, and for them I get 45 *l.* a year from the Duke of Devonshire.

6534. What reason have you to suppose the gentry were opposed to the establishment of those schools?
In the first place, because they did not contribute to any of those purposes; and afterwards I had reason to think that my belief, which at that time was a mere

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mere personal feeling, entertained and adopted without any strong grounds, was, in fact, perfectly correct. I remember, in a place where it was very difficult to get a site for a national school, I heard that a person who was an under-tenant of one of the principal landlords there, was going to America, and that he had a place to let; I purchased the place from him. The tenant from whom he had the place held under the Earl of Bandon, and when it was reported that it had been purchased by me with the intention of making a school of it, the tenant under Lord Bandon was sent for. He showed me the letter, and he said it was on account of its being purchased by me to make a national school that he was summoned, as it was against some covenant which was in his lease. His lease, therefore, would be broken, and he would be ejected if I did not relinquish my claim upon it. That confirmed me in the opinions I held before, that it would be useless for me to make application.

6535. Have you a general acquaintance with the rules of the Board?
Yes.

6536. Were they generally observed in the schools under your management?
They were.

6537. Did any Protestant children attend any of those schools?
There were a few Protestant children in one of the schools.

6538. Were they obliged to attend the religious instruction at any time?
No. The master told me he had some Protestant children coming to the school, and he asked me how he was to act. I told him he was to be as attentive to them and give them as much instruction as he could; but with respect to the religious instruction, he was not to interfere with them at all.

6539. Is the tablet always put up at the time of giving religious instruction in that school?
Yes; as far as I could ascertain, invariably, except perhaps there may be some forgetfulness on one or two occasions; but, as a general rule, it is so.

6540. Lord *Beaumont*.] At what hour is the religious instruction given; before or after, or during an interruption of the secular teaching?
The first period for religious instruction is in the morning before ten o'clock; the children are supposed to be in at nine, though they do not all come in at nine. The community are obliged to attend in the schools, by their own rules, at nine o'clock.

6541. Viscount *Clancarty*.] You are speaking of the convent school now?
Yes.

6542. Lord *Beaumont*.] Have they prayers or religious instruction at that time?
In the convent school they have prayers and religious instruction, and the ordinary school hours commence at ten.

6543. *Chairman*.] What were the principal difficulties which you had to encounter in establishing your schools?
The principal difficulty I experienced was that of getting convenient sites to erect the buildings, and the want of means also; and also a great difficulty I had to encounter was in getting good teachers; the old teachers who were in the county before, I found to be quite unfit for my purpose; they knew but little, and they were so old that it was impossible to teach them anything afterwards.

6544. How did you supply that deficiency?
I selected the most promising youth I had got in the schools, and gave them advantages, and held out hopes to them, that if they proved themselves competent, they should be put at the head of the schools.

6545. How did that plan answer?
Very well; when I left Bandon there were as good and clever a set of teachers as I could wish to have.

6546. Lord Bishop of *Down*.] Were any of them trained as teachers?
Yes, a great many of them were trained in the model school.

6547. *Chairman*.] Are you still manager of the Bandon school?
No; I was removed to Cork about 12 months since.

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6548. Viscount *Clancarty.*] You were the manager in 1852, were you not?
Yes.

6549. You made the returns in the usual form, which are contained in the last report, did not you?
I think so.

6550. *Chairman.*] Are there many other schools in your parish?
At present there are; there are three schools attached to the convent; and there is a very large school of the Presentation Brothers, a religious community also.

6551. Is that under the National Board?
It is; there are two schools also under the Sisters of Mercy.

6552. Are you acquainted with the rules of the schools under those religious bodies?
I am; I am the manager of one of them, and one of my curates is manager of the other; I know the working of the system very well.

6553. Those are in St. Finbar's parish?
Yes; one of them in St. Nicholas.

6554. Are the rules of the Board strictly observed in those schools?
They are.

6555. Earl of *Desart.*] Has any opposition been offered on the part of the Protestant clergy?
Not that I am aware of; there has been no reference made to them; it has not come in their way to offer opposition.

6556. *Chairman.*] If Protestant children attended those schools belonging to religious communities, would they be secure from any tampering with their religious faith?
Perfectly secure; I would not allow any Protestant child who came to a convent school to be interfered with in any way. I know the principal convent schools in the South of Ireland, and the Kinsale National School under the Sisters of Mercy, which I suppose is one of the finest schools in Ireland.

6557. Earl of *Desart.*] Should you consider yourself bound to cause Protestant children to retire during the teaching of the Roman Catholic Catechism?
If they wish to retire; I should tell them that the instruction was to be given, and they might go either out into the play-ground or into a separate room.

6558. Are those vested or non-vested schools?
Non-vested schools.

6559. You would be certain that the Roman Catholic Catechism could not be read without due notice of its being read to all the children, so that they could not be entrapped into listening to it?
Yes; I would take care that they should not.

6560. Can you give the Committee any information as to the state of industrial education in the convent schools?
The industrial education in the schools has been developed to a great extent during the last two or three years. I have a list of the sums of money which have been given in wages in some of the schools. There is one school attached to the convent in Blackrock; there are 200 poor children attending it; the expenditure in wages has been, in 1852, 1,101 *l.* 17 *s.* 10 *d.*; in 1853, 1,221 *l.* 16 *s.* 3 *d.*; and up to this time in 1854, it has been 453 *l.* 15 *s.* 9 *d.* In Kinsale, the average attendance in summer is 538, and in winter, 433. The sum expended in wages in 1848 was 220 *l.*, and it went on increasing until, in 1853, it reached 772 *l.* 9 *s.* 3 *d.* In the school under the Sisters of Mercy, the wages given in 1853 were 1,002 *l.* In the South Presentation Convent School of St. Nicholas, they had made up their returns only for eight months, and for these eight months, the sum was 256 *l.* 12 *s.* 11 *d.*

6561. Lord Bishop of *Down.*] What is the nature of the industrial work which is done?
Crochet-work, netting, making nets for the hair, knitting, making gloves, and embroidery; embroidering on muslin, and embroidering on cloth.

6562. Viscount

6562. Viscount *Clancarty.*] Up to what age do the female children remain in the convent industrial schools?

In some of the schools they remain till they are 15 or 16 years of age, and sometimes more, even to 20 years of age.

6563. Are they all undergoing literary instruction at the same time?

Yes, they are, the greater part of them. Attached to the Convent of Mercy, there is an industrial school, but the nuns contrive to give them some literary education along with it, and religious education also at the proper time. The great increase of industrial occupation, and the advantage to the children by it, leads them somewhat to undervalue the literary education. The nuns, I believe, do not find it easy to prevail upon them to devote the time for work to books; and the parents also have more interest in the work than in books.

6564. Can you give the Committee any idea of what the time-table shows as to the extent to which literary instruction is combined with this industrial work?

In almost all the schools there are supposed to be four hours a day devoted to literary instruction, and one hour or an hour and a half devoted to industrial work. In the hour for recreation, from twelve to one, the children are in some of the schools allowed the option of either continuing at their work or going out to their play. The younger children generally prefer play, but the advanced girls prefer remaining in the school.

6565. Do you adhere to the rule of there being four hours of literary instruction every day, or do you practically apply a portion of the hours for literary instruction to the industrial department?

In the literary department, I think they were pretty closely to the appointment of four hours; in the hours set apart for industrial employment, they do not make so much distinction; the children from the literary schools are transferred to the industrial schools.

6566. Earl of *Desart.*] Is there not a considerable mixture as regards religious denominations in the population about Bandon?

There is.

6567. Does a fair proportion of Protestants, according to that mixture, attend your school?

No; there are very few. In the convent schools no Protestants at all attended.

6568. The system does not act so much as you could wish as a system of united education?

Practically, it is not united education.

6569. Yours is a non-vested school?

Yes; there is one vested school there.

6570. *Chairman.*] Have you any suggestions to make with regard to the effect which industrial education has upon the literary instruction?

I think any advantage would be corrected by taking the children into training at an early age, and by the establishment of infant schools. They would thus not only obtain a longer portion of time, and be prepared for the literary instruction they would receive afterwards, but their minds would be more formed. There is the greatest possible difference observable in the children which are taken from the infant school into the other; they are more docile, and more apt to learn; they are better children in every way. The best children in the schools are those who have been trained in the infant school.

6571. What is your opinion of the feelings of the Catholic laity generally in those parts of the country with which you are acquainted, in respect of the national system of education?

As far as I can ascertain, and I am a good deal in the way of learning, there is generally but one opinion, that it has operated as the greatest possible blessing to the people.

6572. Should you yourself prefer a system by which the Board should give grants to schools in proportion to the efficiency of their secular education, leaving the patron to make what conditions he chose as to the attendance of the children in those schools for religious instruction?

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I think it would not be fair to allow the managers of the schools in that way to interfere as they pleased. I think every child who goes to a school supported by the Government, ought to have the security that his rights and privileges shall not be interfered with.

6573. What do you apprehend is the opinion of the Catholic laity upon that point?

I think it is much the same as my own.

6574. Would they regret any departure from the present system?

I think they would look with great suspicion upon any alteration in the present system of education; they find that it has diffused the blessing of education through such a vast mass of the people, that any interference with it, or any tampering with it, would not be for the better; they would suspect so, at least.

6575. Viscount *Clancarty*.] Do you consider that it would be desirable that the denomination of the child being ascertained, he should have the liberty of retiring when the religious instruction which the patron prescribed was going on?

I think so.

6576. What do you think with reference to those who are of the same religion as the patron. Take, for example, a school under your own patronage, where those of your own flock are being educated, would you consider it desirable that any children coming to you for instruction should be at perfect liberty to retire when you gave them instruction in the principles of the Roman Catholic religion?

I would consider it a sign that they were not very sincere Catholics; it is rather an imaginary case, I think. I do not consider that any Catholic child would, as long as he remained a Catholic, object to receiving the instruction which is given in my schools.

6577. Do you think, as the patron of a school, where the principles of the religion you profess are inculcated upon the children, it would be beneficial that those children should be at liberty to withdraw when you gave the religious instruction?

I think they ought to have that liberty. I do not think any children ought to be forced; that is, if the parents of the child are of the same opinion as the child himself. If the child takes it into his head as a mere childish whim or humour, the matter would be referred by the manager to the parents, and the parents must decide.

6578. If the parent approved of the religious instruction that you were giving, you think it would be the proper course for you to be able to enforce that religious instruction upon the child?

If the parent gave the manager of the school authority to exercise that right over him.

6579. To that extent you think a compulsory system would be admissible?

As an abstract principle. The authority which the manager would have over the child would be the delegated authority of the parent, as far as the parent has the right to influence his children.

6580. You think, to that extent, it would be legitimate to enforce religious instruction upon the child?

If it is legitimate for the parent to influence his children to that extent, the manager, acting on the authority of the parent, would be also at liberty.

6581. Under such circumstances would it be a legitimate exercise of compulsion to require the child to attend the religious instruction which was being given?

I do not think the manager of a school has the right to interfere beyond the right which the parent has. If the parent has a right to do it, the manager has; but he has no authority in that respect beyond the right of the parent.

6582. Do you think the parent has the right to determine the religious instruction that the child shall receive?

I think up to a certain age he has; how far that age goes, I am not exactly prepared to say.

6583. Can

6583. Can you give any opinion as to the age at which you think it would be legitimate for the parent to exercise compulsion upon the child as regards religious instruction?

What am I to understand to be the meaning of compulsion?

6584. That the child should be required to be instructed in the principles of religion just as much as in the secular departments of education which may be provided?

Am I to suppose that the question implies the right of the parent to chastise a child who objects to be of the same opinion as himself?

6585. It applies to the question of compulsion, as far as compulsion is used in any branch of the education which is given in the school, whether by chastisement, or by any other mode of scholastic government?

I take the question to refer not to what actually occurs, but to what might occur. How far the thing may be done, or what may be the extent of the parental authority over his children, I am not prepared to say.

6586. Are not you prepared to say how far, under any circumstances, it would be warrantable for a parent to enforce religious instruction upon a child?

I should like, in giving an opinion, to consider each individual case. I should not like to lay down any general principle, because I think it impossible to lay down any general principle applicable to all cases. A parent may be influenced by pecuniary or corrupt motives of some kind, or the child may be precocious beyond its age. I would not like to give a decision that should be applicable to every case.

6587. Are you prepared to affirm that in any case a parent would be warranted in enforcing religious instruction of any kind upon his child; may he apply the same kind of compulsion which is used to enforce other branches of instruction upon the child to religious instruction?

I, think as far as he has a right to enforce any literary teaching upon the child, he would be warranted in exercising parental influence on the child. What that parental influence consists in, it is very hard to say.

6588. Do you think that a parent is not warranted in going beyond what you call parental influence in enforcing religious instruction on his child?

Parental influence, and example and remonstrance, certainly he has a right to use.

6589. May he go no further than that?

A good deal will depend upon the age of the child, and the circumstances which I have spoken of before. If a child were of age to judge pretty fairly for itself of any corrupt and mercenary motives which might influence the parent in inducing it to receive any peculiar religious instruction or doctrine, I do not think the child would be exactly bound by it.

6590. Take a child under 10 years of age; should you consider the parent warranted in requiring that child to receive religious instruction of any particular kind, and enforcing it upon him as he would any other branch of learning?

If the motives of the parent were sincere, at least apparently so, so far as the child could discover, the parent would be justified in exercising parental authority over the child.

6591. Who is to judge of the sincerity of the motives of the parent?

It is very easy to discover if there is evidence to the contrary; cases may arise where the motives of the parent in requiring the child to receive against his will any peculiar religious instruction are evident.

6592. Supposing there is no reason on the part of anybody to doubt the goodness of the motives of the parent in requiring his child to be instructed in the religion he professes, what do you conceive should be the condition of that child; is it to be brought up in ignorance of religion altogether, or is any one to stand *in loco parentis* so as to provide some religious instruction for it?

You may suppose two cases; one, that of a child who has been already under religious training, and has received a religious education, the authority of the parent being brought to bear upon the child to make it change its religious convictions

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victions by force. In that case, I think that a parent in fairness should not have the same power of determining the religion of the child as in the case of a child who has been brought up without any religious training. There the parent would be allowed a wider sphere; he would be allowed to go further in influencing and determining the child. The object is not, then, to induce the child to change its religious opinions, but only to give it a religious education, which it had not received before.

6593. Supposing a child, *mero motu*, will not learn any religious instruction, do you think the parent would be warranted in requiring that he should receive it, and in enforcing it upon him?

If he is a child who has not received any religious education before, the parent would be allowed great latitude in exercising his authority; but if the child has been trained before, and the parent wishes to change the religious opinions of the child, I certainly would not allow the same influence, because I think the cases would be very different.

6594. Whom would you consult in that case; should it lie in the option of the child to say what religious instruction it should receive, or would you leave it to any other authority to determine?

I think a good deal must be left to the conscience of the child himself. I should hope, in the case of a child who has received religious education of some kind, and has had some kind of religious opinions formed in his mind, he would have knowledge enough and conscience enough to form an opinion for himself.

6595. Take the case of a child of seven or eight years of age, who has not already formed opinions, what do you conceive should be done with that child? If the parent expressed a wish for its receiving religious instruction, do you think the parent would have a right to enforce religious instruction upon that child?

If the child has not received any religious education, the parent would have a right to determine a good deal.

6596. And then would the manager have the right to enforce the religious views of the parent upon the child?

If the parent has it. The manager has no authority except what he derives from the parent.

6597. If the parent does desire it, you think the manager should be allowed to enforce it?

I think the manager may enforce what the parent wishes; but it would be a very unpleasant duty for the manager to undertake, if the parent wishes to determine the child's convictions, and to force the child into a certain way of thinking.

6598. Are any children in your parish ever instructed in religion as a matter of course, and one in which they have no option but to receive the instruction?

I cannot say that a case has ever arisen where there is any difficulty.

6599. Lord *Ardrossan.*] Do you consider yourself at liberty to give any religious instruction that you please in the school at the hour specified for that purpose?

Yes; any instruction in conformity with the discipline and doctrine of the Catholic Church.

6600. You do not conceive that there are any limits to that religious instruction set by the Board?

I think the Board allows any pastor of any religious communion to give the religious instruction peculiar to that persuasion.

6601. You would not consider yourself limited to any particular religious books at that time?

No, not by the rules of the Board; I should by a regard to the principles of the Catholic Church.

6602. Lord *Beaumont.*] The Board in no way limits or interferes with the religious

religious instruction which the patron may choose to give to those children whose parents, or the children themselves, are willing to accept it?

No, I think there is no restriction upon the manager.

6603. There is perfect freedom, under the present system, upon that point?

Yes; he may give any religious instruction that he pleases.

6604. Viscount *Clancarty*.] As I find, from this return, that there are no Protestants in the schools under your patronage, do you feel it necessary to put up a notice for the children to retire at the time of religious instruction, under those circumstances?

Yes, it is always put up, because the distribution of time is exactly observed, as far as it can be practically done. A little mistake may occur sometimes, but such is the general rule, and my directions are that it shall be observed.

6605. What is the hour of religious instruction in the schools under your patronage—not the nunnery schools?

There is one day in the week appointed for religious instruction. I have only one school not connected with nunneries under my care now, and I know that there is one day or half a day in the week appointed for religious instruction, and there is a portion of the time on every other day for the same purpose.

6606. You stated that the Catholic gentry in the neighbourhood took an interest in the national school system; will you tell the Committee how they evinced that interest?

When they were called on for money towards the alterations or for the building, or any expenses attending the school, they were ready to subscribe.

6607. In Bandon, did not you state that you received no local contributions whatever?

Not from the gentry, with the exception of the Duke of Devonshire; he has always contributed most munificently.

6608. Were there no Roman Catholic gentry in that neighbourhood?

None.

6609. And you received no assistance, except from the Duke of Devonshire?

None, except one instance of a Protestant in the town, who contributed 10*s.* a year.

6610. In your present parish, have you obtained contributions from the Roman Catholic gentry?

Yes, when they are called on, for one of the schools, when a charity sermon is preached. That is in the case of the school of the Presentation Brothers, which is supported by contributions from the parish.

6611. In the parish of Bandon, you stated that you were not satisfied with the schools which you found established when you went to the parish; what schools were there; were there any schools in connexion with the Established Church?

Yes. I did not mean to refer to them, because I had nothing to do with them; I meant the schools under the care of the parish priest before me. There were the nunnery school, which I contributed to put upon what I think is a better footing, and another national school for boys.

6612. Are you aware whether the schools on Lord Bandon's property are well attended?

I rather think not.

6613. Have you any idea of the number of schools which Lord Bandon has supported at his own expense in that parish?

Only one, that I am aware of.

6614. You do not know whether it is well attended or not?

I could give a guess as to the number; it may be 15 or 20; that I think would be the utmost. It is a mere guess of my own; I cannot answer for a school that I have no control over.

6615. Had you any direct communication with Lord Bandon upon the subject of obtaining ground for the establishment of a national school?

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No direct communication; only the incident which I mentioned just now. I should have been very anxious to apply, but I felt a conviction, whether it was unfounded on my part or not I cannot say, that it was quite useless to apply. That was the impression which was upon my mind, and I acted on it.

6616. You do not, probably, mean to state it decidedly as a fact, that a school of 20 or 30 children is the only school on Lord Bandon's property?
I speak only of his Lordship's property in my parish.

6617. Has he a good deal of property in that parish?
Yes, but it is principally in his own hands; it is his own domain, and the adjacent ground. The greater part of the parish belongs to the Duke of Devonshire.

6618. He did assist you, you say?
Yes, most munificently; he has contributed to the erection of all the schools on his property.

6619. Lord Bishop of *Ossory*.] With respect to what you stated to be the general impression as to the character of the schools under the system which prevailed before the national system, you said there was a general impression that whatever their profession might be, they were really proselytising establishments?
The impression upon the part of the clergy was, that the promises of impartiality and fairness, and non-interference with the religious convictions of the children, which were held out were not complied with.

6620. The objection was not, as I understand, to the rules of the society, but that they were not faithfully observed?
I think that that is the case.

6621. Do you know that the subject underwent a serious investigation by a Commission, of which Mr. Blake was a member, in 1824?
No, I am not aware of it.

6622. Will you read out what is stated in this page of the report which I now present to you?
"It has frequently been imputed to this society, that their real object is to make converts from the Roman Catholic to the Protestant religion. No fact has come to our knowledge that leads us to doubt their own repeated disclaimers of having any such intention. Mr. Jackson, the secretary, has stated, in his evidence, that he cannot call to mind any instance of an attempt to make proselytes in any school connected with the society; he has heard that in some of their schools, which were also connected with other societies, it has been alleged, that something improper in that respect has been done, but that there has never been an instance authenticated; that he can never recollect even a charge of that nature having been brought under the view of the Correspondence Committee. Mr. Donelan has assured us, that he would not act as the inspector of the society if he were not convinced that they had the intention only of giving education without proselytising; that, as far as he has known, they have endeavoured to protect the Roman Catholics in every possible way consistent with their laws; 'that he has been in the habit of applying to the Roman Catholic clergy for information on this subject, and has never met with anything like a proof of such an assertion;' that, before his acceptance of the office, he had a communication with Dr. Troy, and another with Dr. Curtis, who gave their most unqualified approbation of his undertaking it; and that he believes the appointment was proposed to him for the specific purpose of giving a pledge to the Roman Catholics of the sincerity of the motives of the Kildare-place Society."

6623. Mr. Blake was on this Commission?
Yes.

6624. He was a Roman Catholic?
I believe he was. I do not know much of the fact; he was reported to be.

6625. Have you any doubt of it?
No; I never saw the man in my life.

6626. Lord *Fingall.*] Are you aware that Mr. Blake was one of the earliest and most stedfast friends of the national system?
I have heard it.

6627. Lord Bishop of *Ossory.*] If I asked you whether Dr. Troy was a Roman Catholic, what should you say?
I believe he was.

6628. Have you ever seen him?
Yes; probably, I should say, as well as a person could judge of circumstances of which he had no personal knowledge, he was.

6629. *Chairman.*] With respect to your answer, that the objection was not to the rules of the society, but to the manner in which they were carried out; was there no objection felt on the part of the Roman Catholic clergy to the rule which compelled the children to attend to read the Scriptures?
I think there was. I had no experience on the mission at the time; and I only speak of the prejudice which existed on the part of the clergy I was acquainted with, as to the practical operation of the system.

6630. Lord Bishop of *Ossory.*] Do you think it likely that this testimony which is borne by that Commission, one of whom Mr. Blake was, is more to be relied on than any rumour which you may have heard upon the subject?
I am not speaking of rumours; I am only speaking of the existence of a feeling which may be created against a system, which, as far as the principal persons connected with it are concerned, may be fairly intended to be carried out, but yet in the operation of it, in particular instances, may have grown up.

6631. You perceive that these statements are not merely with respect to intentions, but with respect to facts; and they come from two quarters—one, the present Judge Jackson, who was the secretary of the society, and another, Mr. Donelan, the Roman Catholic inspector of the society, who says, he took office under the advice of Dr. Troy, and he would not have done so if he had believed those assertions to be true; and moreover, that he had been in the habit of applying to the Roman Catholic clergy for information on the subject, and he never met with anything like a proof of such an assertion: does not that go to negative the ground on which those apprehensions to which you refer have been formed?
No, I think not; very great prejudices frequently arise from the acts of the persons who are employed to carry out the system; a prejudice against the system may be diffused very extensively in that way.

6632. Lord *Fingall.*] Are you not aware that the Kildare-place Society was the first effort towards anything like united education in Ireland?
I believe it was.

6633. Is it surprising, then, that Dr. Troy and other persons of his rank and position, anxious for education, should have given that society their sanction at its commencement?
Inasmuch as it was an improvement upon the system of education which had been sanctioned by the State up to that time, they may have been disposed to try the experiment. The attempts made to educate the people of Ireland up to that time had been very one-sided; and if there was anything like a profession of impartiality, they might be very well disposed to try the experiment; I think I would do so myself.

6634. Lord *Beaumont.*] Your impression is, that the Roman Catholic clergy never generally gave that society their support or encouragement?
I believe not, as far as I can remember.

6635. There were only certain individuals who thought it an improvement upon the previous system?
Yes.

6636. Earl of *Desart.*] To what do you impute the objections of the Roman Catholic clergy to the Kildare-street Society?
I think the general enforcement of the Holy Scriptures upon the part of all the pupils. I am only speaking now from my impression, because it was not a matter of which I have any personal knowledge. Another objection arose from the

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the acts of the agents, who in the several localities are employed to carry it out.

6637. You think the Roman Catholics mistrusted it. It was not so much the system itself to which they objected, but they mistrusted the executors of the system?

That was one of the grounds of objection.

6638. Lord *Ardrossan.*] Have you ever felt any objection yourself, or have the other Roman Catholic priests with whom you are acquainted felt any objection to the religious portions of the common reading books used in the national schools?

No, never; I make use of them generally.

6639. You do not, as far as you can judge, think it likely that they would be objected to by Roman Catholics in Ireland?

I never heard any doubt upon the point at all. They appear to approve of them very highly. The parts which contain an abridgment of the Scripture History are read in the schools, and a very good and excellent abridgment of Sacred History it is.

6640. Have you made it your habit to visit the schools with which you have been connected very constantly?

Yes; in Bandon I made it my practice that one of my curates should visit one of the schools in the parish every day; that for five days took in the whole of the schools in the parish during the hours appointed for religious instruction, and he gave religious instruction to the pupils.

6641. Have you found, on any occasion, that the rules of the Board have been infringed?

I never heard of such a case.

6642. On the average, how often do you think any of the schools under your patronage have been visited by the Inspectors?

I think, twice a year is about the average, sometimes four times. I know in one year my schools were visited nine or ten times; that was the case with some one of the schools; I do not exactly know which of them.

6643. Has the Inspector who has visited your schools generally, or always, been a Roman Catholic?

No; the present Inspector we have is a Protestant; I think he is a Presbyterian.

6644. Are you satisfied with the amount of inspection given by the Board?

Yes; I think it is quite efficient, because the period of visitation is uncertain. I am so confident that the schools are efficient, and that the rules of the Board are carried out, that I have not cared whether the Inspector came or not.

6645. How often has the Angelus been said in any of the schools you are connected with?

In the nunnery schools it is said once a day.

6646. Viscount *Clancarty.*] Are there any Presbyterians in Bandon?

There are.

6647. Did they join you in your schools?

No. There are two classes of Presbyterians; there is the Synod of Munster, and the Synod of Ulster, the Scotch Church. The Synod of Munster, the old Presbyterians, contributed to the schools very fairly, but they were few in number. We had the good-will of the others, though I cannot say we got much money from them.

6648. Were there any Presbyterian children at any time in attendance upon your schools?

No.

6649. In the parish where you are at present, are there any Presbyterians?

I dare say there are in the city.

6650. Do they co-operate in carrying forward the national school system?

Yes; one of them is most influential and a great supporter of the schools; he always comes when there is a charity sermon for the schools.

6651. Have

6651. Have you had any Presbyterian children at your schools in that parish?
Not that I am aware of.

6652. Do the Presbyterians ever visit your schools?
I am not aware of any visits.

6653. Do the gentry of any denomination visit your schools, and examine the children from time to time?
No.

6654. Lord Bishop of *Ossory*.] You stated, did you not, that the laity of your communion would be opposed to such a change of the national system as the Lord President has suggested, or to any change?
I am not aware that I said that exactly.

6655. The change which the Lord President suggested was this, that aid should be given to schools in proportion to the proficiency that the scholars had attained, as regards secular education, while the patrons of the schools should be at liberty to form their own rules with respect to religious education; you expressed yourself unfavourable to such a change, but I think you also asserted that, to the laity of your communion, such a change would be displeasing?
I think I said the laity in general were in favour of the present system; if I did say that the laity would be opposed to any change, I think I should be justified in doing so.

6656. Would they be opposed to that change?
I think they would.

6657. Do you think this would be the ground of their opposition to it, that the Roman Catholic priests who are patrons of national schools would thereby have the power of enforcing upon Roman Catholic children whatever education they pleased, whether their patrons were in favour of it or not?
I should not suppose so myself.

6658. *Chairman*.] Will you state the grounds on which you think they would be opposed to such a change?
I think they would be opposed to it, because they would think that any change made in the Board now would be a sort of compromise with those persons who have been always the most determined opponents of the Board, and therefore it would be regarded by them as open to suspicion. As the system has been to their knowledge and experience working so satisfactorily up to this time, they would naturally suppose that no change would be for the better.

6659. Lord Bishop of *Ossory*.] Without examining the nature of the change, they would have a prejudice against it?
Yes.

6660. Do you think that would be the feeling of the clergy?
Yes.

6661. Do you think that that would be the feeling of the Roman Catholic hierarchy in Ireland?
I think it would be the opinion of some of them, and that they would be opposed to it.

6662. To any change, do you mean?
I mean, to the contemplated change.

6663. How far are the statutes of Thurles binding upon Roman Catholics, lay or clerical, in Ireland?
As far as they contain precepts and injunctions, they are obligatory upon them.

6664. Are you aware that in those statutes the Bishops assembled declared their high satisfaction at the arrangement which was made by the English Government with the Roman Catholics in England, and their desire that the same system should be established in Ireland?
I am aware there is some statement to that effect in the statutes of Thurles.

6665. Are you aware what the system in England is?
I believe it is a system of separate grants.

 6666. Notwithstanding

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6666. Notwithstanding this declaration contained in the statutes of Thurles, you think the majority of the Roman Catholic clergy of Ireland would be opposed to such a change in the system?

They may be opposed to it now, but they may not have been opposed to it at that time; it does not follow, because they were of a certain opinion at that time upon a particular point, they continue to be of the same opinion still.

6667. You think it is possible that a change may have taken place in the minds of the hierarchy; but do not you go further with respect to the clergy generally, and answer for their having an unfavourable feeling towards such a change?

As far as my experience goes, I think they are unfavourable to that change.

6668. *Chairman.*] Was that decision of the Synod of Thurles come to unanimously?

I rather think it was not.

6669. Is the declaration to which you have adverted binding upon the clergy or the laity?

No, it is a mere declaration of opinion.

6670. Lord *Fingall.*] Has there not been a permission given to each Bishop, in his own diocese, to exercise his discretion upon the subject of national education?

As far as receiving it goes, there is. Each Bishop is at liberty to sanction it in his diocese or not: it has been left discretionary.

6671. *Chairman.*] Are you aware of the declaration of opinion at Thurles having been acted on in any way?

I do not know whether it has or not.

6672. You are not aware of any cases in which it has been acted on?

I am not.

6673. Lord Bishop of *Ossory.*] Will you describe in what way it could have been acted on. They follow that declaration by saying, that as long as they cannot attain what they desire, they are to adopt the national system, and to derive all the advantages they can from it?

The reason why I say it has not been acted on is this: there is a recommendation in it on the part of the Archbishops to communicate the resolution to the Government. I thought your Lordship's question referred to whether any steps have been taken by the Archbishops.

6674. With reference to the preference which is here declared for the system obtaining in England, do you think that that could have been acted on in any other way than it has been acted on; it being accompanied by a declaration that assistance in this form is for the present refused, and that they must make the best they can of the existing system; is not that what has been done?

It has been done; they have made the best use they can of the present system. The synod only decided upon an abstract principle.

6675. *Chairman.*] You are not aware that, in any instance, that portion of the recommendation which could have been acted on has been acted on?

No.

6676. Lord Bishop of *Ossory.*] They not only speak of their preference for it, but they "claim for themselves the right which has thus been acknowledged; for if it were just and expedient to assist the Roman Catholics of Britain from the public treasury in the separate education of their own youth, there is no reason why the same line should not be pursued towards the faithful Catholics of Ireland; but since in point of fact this assistance is denied to us to this time, and we can only obtain a share in the public revenues which are appropriated to education by means of the existing system of established national education, we must use all proper cautions that this may be as little dangerous as possible." You perceive that that goes beyond the mere expression of a preference. It is a distinct claim of this system as a right to which the Roman Catholics of Ireland are entitled. Do you think it at all probable that those who expressed such views have in any respect changed them?

I cannot speak of it from my own personal knowledge; but I rather think that

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that that decision was a decision of the majority, whether a small majority or not, I am not prepared to say.

6677. Was not it finally confirmed by the Pope?
It was as a mere expression of a principle; I should think a principle that applies only where every other thing is fair upon both sides. If Protestants and Roman Catholics were fairly and equally circumstanced in every other respect, they would have that right.

6678. That is your explanation of it?
It is the expression of my opinion.

The Witness is directed to withdraw.

The Rev M. Kieran, D. D.

The Reverend MICHAEL KIERAN, D. D., is called in, and examined as follows:

6679. *Chairman.*] WHAT is your position in the Roman Catholic Church?
I am Parish Priest of Dundalk, and Vicar-general of the Archdiocese of Armagh.

6680. How long have you been a friend to the national system of education in Ireland?
I have been acquainted with the working of the system for the last 20 years. About nine years ago I established a national school, and became the manager of it; I was then removed to Dundalk, and I there established another national school, and I remained manager of that till about a year ago; I then left the country a short time, and appointed one of my curates the manager of the school, and he has remained so ever since.

6681. What is the character of the school of which you were manager; is it a convent school?
One is a convent school, under the care of the Sisters of Mercy; the other is a school under the charge of masters appointed by the National Board.

6682. What is the name of the parish?
Dundalk.

6683. Are the rules of the National Board strictly observed in both schools?
As far as I know, they are.

6684. Do any Protestant children attend either of the schools?
Yes, both of them, but the number is very small: three in the male school, and three or four in the female school, under the charge of the nuns.

6685. Are those children protected from any tampering with their religious belief?
I think they are sufficiently so. When Protestant children are sent to those schools, we know they are sent under the express, or, at least, the implied condition that their religious principles are not to be tampered with. If any effort were made in those schools to disturb the faith of the children who were sent there, we should feel that there was a breach of faith committed, and I am sure the Catholic Church would not approve of such a breach of faith; we are as anxious as other religious parties can be to make converts, but we should not consider it just to resort to the means which others do in order to make converts to their Church. I think it will be found, upon examination, that the only means of conversion we employ will resolve themselves into one, and that is, the presenting of the evidences of our religion to the minds of persons who do not believe in it, as soon as they are capable of understanding them; if any efforts are made to effect conversions in any other way, I am sure they proceed from zeal not directed by knowledge. The Catholic Church would not approve of such means. Speaking from my experience as a priest, which extends over 22 years, I am able to say I have never heard of any case in which any unfair or underhand means have been resorted to to disturb the faith of Protestants, or to make converts to our Church. In looking over the last report published by the Commissioners, I find that 112 schools have been struck off the roll from different

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ferent causes, and there has been only one struck off for interfering with the rule which regards religious instruction; that is in the county of Antrim, I think; and I believe that that school was not one placed under the management of a Catholic.

6686. What are the rules observed in the convent school by which Protestant children have a fair opportunity of withdrawing themselves during the time of religious instruction?

At the time the religious instruction commences, the rule prescribed by the Board is strictly observed: a notice is posted upon the wall in a conspicuous place, stating that it is the time of "religious instruction," which is a notice to those who do not wish to be present to retire. As far as I know, that rule is strictly observed, especially in all the convents.

6687. Lord Bishop of *Ossory*.] Do you recollect the name of the school you referred to, in the county of Antrim?

I think it is Cromack.

6688. Do you remember the nature of the deviation from the rules which took place there?

It was holding religious worship during the time set apart for literary instruction.

6689. "Public worship repeatedly held in the school-room; teacher negligent and inefficient;" that is the entry of the Board?

I thought such conduct was a violation of the rule which regards religious instruction.

6690. *Chairman*.] Do you consider prayer necessary to be reserved to the time of religious instruction?

I do.

6691. How often is the Angelus said?

Once, at 12 o'clock; of course I can only speak upon that point as far as regards the school under my own inspection and care. I am able to say with respect to that school, the Angelus is only said at 12 o'clock; that is the hour at which recreation commences; and the moment the clock strikes 12, it is a notice to all that there is to be worship and religious instruction.

6692. Do the Protestant children attending the schools under your direction practically withdraw when the religious instruction is being imparted to their fellow pupils?

As far as I know.

6693. It has been stated that there is some difficulty in a stranger visiting the convent schools, and ascertaining what takes place there, from the fact of their being the only schools of which the doors are shut during the time of teaching?

I am not aware that there is any ground for that observation, as far as the convent school in Dundalk is concerned.

6694. Would any stranger have the means of going in at once?

Decidedly; I never heard of the doors being closed.

6695. Earl of *Desart*.] Are there any other schools under the national system in the neighbourhood?

Yes; there is another school under the national system in Dundalk.

6696. A vested school, or a non-vested school?

They are all non-vested schools.

6697. Do the Protestant children attend in anything like the proportion which Protestants bear numerically to the Roman Catholics among the population?

Certainly not; but I think a reason can be assigned for that, without imputing any blame to the principles of the national system, or to the manner in which it is conducted. In the first place, the Protestants have schools—at least in my locality they have—which are very well endowed, and capable of giving them all the instruction they can require, and also possessing attractions which we cannot hold out to them. In the next place, all the Protestants are aware that the Protestant

testant clergy are decidedly opposed, as a body, to the national system. In the third place, we are exhibited in such colours, especially our convents, to the Protestant mind, that I wonder at any Protestant at all frequenting them.

6698. Do those who attend the school, attend from preference to the school; is the locality of the other schools which you say are established in the neighbourhood equally favourable?
Equally so.

6699. You suppose they attend your schools simply from preference for the education given in them?
I suppose so.

6700. Are the other schools under the National Board?
No; not the Protestant schools in the parish of Dundalk.

6701. You consider that the secular education in the school which is under the national system is so much better than at the Protestant schools, that the children of Protestant parents prefer frequenting that school, though under Roman Catholic management?
I have formed no opinion upon the subject; I do not know what the ground of the preference is; I only state the fact that they attend the school, and that there is no attempt made to tamper with their faith.

6702. Earl of *Fingall.*] Is there not an industrial school attached to the convent?
There is; the nuns have expended 1,100 *l.* within the last two years in the establishment of an industrial school, without receiving any assistance from the National Board.

6703. *Chairman.*] What, in your opinion, is the feeling of the Catholic laity with respect to the national system?
I think that the fact I have mentioned, and other facts that I can refer to, afford a decisive proof that they are most favourable to it. In my parish the Catholic laity have expended in the establishment of national schools within the last eight years about 3,000 *l.*, without receiving any assistance from the National Board, because they are all non-vested schools. I think the connexion of the nuns with the national system has inspired the Catholics with great confidence in the system, and made them believe that the British Government really means to give them an education without any of the conditions which have rendered the previous systems worthless, or worse than worthless to us.

6704. What was the class of persons who subscribed towards the erection of the schools?
Shopkeepers; there are no others in Dundalk.

6705. Earl of *Desart.*] Do the Protestant children at that school receive any religious education whatever?
Not there, certainly; I did not feel myself bound to inquire whether they did or not elsewhere; my business was to take care that their faith should not be tampered with there, and that has been done.

6706. No Protestant clergyman ever visits that school?
No.

6707. He would be admitted if he did, would not he, to give religious education to the Protestant children?
No; it is a non-vested school.

6708. Earl of *Wicklow.*] Are there any schools in Dundalk connected with the Church Education Society?
I do not know; there is an exclusively Protestant school; but about 20 years ago the Catholics and Protestants, I understood, contributed jointly to erect a school for mixed education; in the course of some time the Catholics became dissatisfied with the management of the school, and withdrew all their children; so that when I went to Dundalk there was really not sufficient provision for the education of the poor; they left that school, and attended miserable schools in hovels elsewhere.

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6709. Did you ever hear whether that school was in connexion with the Kildare-place Society?

No.

6710. *Chairman.*] What would be your opinion of a change under which the Government should give grants of money to every school where sufficient literary and moral education was given, leaving to the patron the discretion whether he would give religious instruction to all the children as the condition of their attending that school, either in the Roman Catholic religion, or according to the views of the Church of England, or according to the Presbyterian creed, or whether he would give any religious instruction whatever?

I look upon it as a system which cannot work well for Ireland in its present circumstances. Considering the question in the abstract, I myself would prefer a separate system. The great advantage expected from the united system is, I believe, that it lays a foundation for kindly feeling in after-life, by throwing children together at a time when they have no bias or party feeling which would embitter their minds against each other; I, for one, do not attach so much importance to that as others; whatever the value or the amount of it may be, I think the Catholic Church secures it for her own children, and for all concerned, by teaching them the obligation of loving all men, and co-operating in promoting every good work. I believe that in the separate system the action of the Catholic Church would be more unfettered and more powerful, and of course more productive of blessings; but when there is a question of establishing a separate system in Ireland, I could not abstract from the consequences which the establishment of such a system would produce either directly or indirectly; if, for instance, a separate system were given to the Catholics, the Protestants of the Established Church, I suppose, would also claim a separate system; and the Presbyterians, on the same ground, would claim a separate system. I am most decidedly of opinion, that this is a state of things very much to be deprecated. In the first place, it would, I think, involve a destruction of the parental right, and a clear violation of the liberty of conscience. If there were three grants, and, of course, three systems as there would be, as far as religious education is concerned, if a Catholic child went to a Protestant school, the manager of the school or the Protestant clergyman would claim the right, I suppose, of giving the child religious education, although the parents and the spiritual instructors of that child were opposed to his receiving such a system of religious instruction. Here is one consequence which would inevitably follow from that system, and in my mind it is a most serious one, involving as it does a clear subversion of the parental right, and a violation of the liberty of conscience. I think, in the next place, that the establishment of a separate system would introduce very bad feeling, or embitter the bad feeling which now exists between religious parties in Ireland. If, for instance, a Protestant child of the Established Church attended a Presbyterian school, the clergyman of the Established Church would feel himself bound to condemn the system of religious instruction given in that school, particularly when the children under his care were made to receive it. I suppose the Presbyterian clergyman, under the same circumstances, would denounce the religious instruction given in the schools of the Established Church; and I believe the Catholic priest would equally condemn both. Again, I think that the establishment of a separate system would introduce a rivalry, which the Catholics and Presbyterians should deprecate very much. Speaking for the Catholics, we would not dread any competition in the field of education, if the rivalry were conducted upon fair principles; but it is a notorious fact, that equality, or anything like an equality, is not in existence between the different religious parties in Ireland. Nine-tenths of the property belongs to Protestants. The landlords, who are generally Protestants, and the Protestant clergymen possess influences derivable from property; and it is my opinion, that they have used those influences to compel children to attend their schools and receive religious education there, which their parents or clergymen disapprove of. Now this is a state of things which we certainly would not like to see established. If the Protestant clergy receive an addition to what they already possess by means of a separate grant; if they have a separate grant of money in addition to what they already possess to educate the children, I think the Catholic clergy and the Presbyterian clergy must be placed at a great disadvantage. They would see their children under an additional temptation of frequenting schools in which they would receive religious education

education which their parents and their clergy could not approve of. I admit that the united system entails one inconvenience, or perhaps one grievance, upon the clergy and members of the Established Church. Under the united system they have not an opportunity, I am aware, of giving religious education in the form and at the time that they would wish to give it in the national schools. But it occurs to me, that the separate system would entail a still more startling consequence, and a still greater grievance; because under the separate system their children might be obliged to receive a religious education which their parents and pastors would greatly disapprove of. Under the present system the amount of the evil is, that they are not afforded opportunity of giving religious instruction at the time and in the manner that they wish to give it. In the other case, there would be a positive violation of the liberty of conscience, instead of the existence only of a want which can be supplied at another time, and at another place. So that, on the whole, I think it would be a great evil to disturb the national system as now existing.

6711. What do you think would be the opinion of the Catholic laity in those parts of the country with which you are acquainted with regard to such a change?

As far as I know their opinions, I think they would be decidedly opposed to any change in the present system. It has worked well. At the time that the system was established, it was established on the principle of united literary and separate religious instruction. There was then an express, or at least an implied, compact made with the people of Ireland, that they would receive the money of the State for the purposes of education, as long as the principles of the system were adhered to. That compact has been confirmed over and over again by the Governments which have ruled this country since. We have now been so long in possession of the advantages of the system, that we may be said to have a prescriptive right to them, and if we were deprived of them, or if the system were made less efficient for us, we should feel ourselves greatly aggrieved.

6712. Earl of *Desart*.] Do you object to the proposition of some persons who would withdraw all religious education from schools under the national system, leaving to the clergy of the different denominations to give such religious instruction as they might think proper?

I do not see the same objection to that proposal.

6713. Earl of *Wicklow*.] Still you do not wish to see that alteration made?

I would act on the old principle, of letting well enough alone. I think that the present system has worked well, and should not be disturbed.

6714. Lord *Ardrossan*.] Do not you think evil might arise in such a case as that from a clergyman of a different persuasion trying to proselytise?

Yes; I have alluded to that evil already.

6715. Lord Bishop of *Ossory*.] With respect to the disadvantage which you apprehend to the Roman Catholic children under a change of the system, do not you think that is guarded against to a great extent, by the multiplication of the national schools, and the number of those which are under the patronage of the Roman Catholic priests. You are aware, probably, that there are 2,800 schools under the patronage of Roman Catholic priests?

I know that there are a great number.

6716. And that a great number also are under Roman Catholic lay patronage?

Yes.

6717. Do not you think that would afford security to the Roman Catholic children from the dangers which you apprehend would arise in Protestant schools from religious education being attempted to be forced upon the children?

I do not, for the reasons that I have already assigned. The clergy and the landlords generally possess a certain influence, which they have used; an influence, in some cases, amounting to compulsion, forcing the children under their influence to go to those schools for religious instruction. If, in addition to the means they already possess of doing so, and which they have used very abundantly, they receive a national grant to work in the same direction, we should be placed at a decided disadvantage; and I apprehend those evils to which I have already adverted would arise.

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6718. Your objection is to the increased powers which would be given to the clergy and laity of the Established Church?
That is one of the objections.

6719. In stating your own views on the subject, do you mean to say that those views are shared in extensively by the Roman Catholic clergy of Ireland?
I do.

6720. Do you think also that they are shared in by the Roman Catholic Episcopate?
I do; I will explain why. I am aware that the Bishops at the Synod of Thurles expressed an opinion that a separate system should be granted to us, just as it has been granted to the Catholics of England; but I think, in expressing that opinion, they never contemplated the case of giving an additional grant to the Established Church, for this reason, that they believed, I am sure, that this separate grant to us would give us what the Protestant clergy already possess in the abundant means they have of educating their children; and I believe, therefore, when they expressed that opinion, that a separate grant would be desirable for us, they never contemplated that a similar grant would be given to the Established Church.

6721. Do you think they contemplated the Presbyterian clergy getting a separate grant?
What they dreaded was an increase of power to the ministers of the Established Church.

6722. Do you think that they contemplated, when they expressed this strong approbation of the English system, that the Presbyterians would obtain a separate grant?
I cannot say. I have consulted a leading Bishop of our Church upon the question, and he told me that his opinion was that the separate system would not work well in the present circumstances of Ireland, though he took a leading part in the Synod of Thurles.

6723. Have you any means of knowing whether that change of opinion is general among the Bishops who were assembled at Thurles?
I would not designate it as a change of opinion. I think that a system which involved a separate grant to the Established Church, as well as to us, would not work well. We do not want any ascendancy—nothing but equality; all that we want is something like an equality, and we think that a separate grant to us would give us what the clergy of the Established Church already possess, considering that they have the property of the country in their hands, and that the number of their children is comparatively small.

6724. Viscount *Clancarty*.] You stated that compulsion had been used with reference to the attendance of children on schools under the clergy of the Established Church; will you state where you have met with those instances?
I do not like to refer to particular instances, but it is a notorious fact that those means have been used.

6725. Is it a notorious fact within your own knowledge?
This I can say, that within my knowledge persons holding land under certain Protestant landlords are very much afraid to send their children to the national schools.

6726. Can you mention a single case where such compulsion has been exercised?
I do not like to mention a single case; I do not like to involve myself in any unpleasant disputes about the matter.

6727. Earl of *Wicklow*.] You can mention cases, I understand; but you do not think it right so to do?
I could mention cases, but I do not like to specify them where persons have been threatened with consequences if they did not send their children to Protestant schools. I have been told so by persons of my own persuasion, but I should not like to mention the names.

6728. Viscount *Clancarty*.] You mentioned a convent school where the nuns had expended 1,100 *l*., without receiving any assistance from the Board; what school is that?
It is an industrial school attached to the convent of Dundalk.

6729. How

6729. How long has that school been in connexion with the Board?
The literary school has been in connexion with the Board since it was erected, about seven years ago.

6730. What amount of aid do they receive from the Board for literary instruction there?
They are allowed 15 *l.* for every 100 pupils; the average attendance is about 500 *l.*; therefore, they receive about 75 *l.*

6731. I see, in the report for 1852, 143 *l.* 5 *s.* 10 *d.* is the amount given by way of salary?
I suppose it would be at the rate of 20 *l.* for each 100 pupils.

6732. That is only for the pupils who are returned as in attendance upon the literary instruction?
Yes.

6733. Are not those pupils who are returned as in attendance upon the literary instruction, pupils who are being trained in the industrial department?
Some of them are trained in the industrial school; the more advanced pupils are in attendance on the literary instruction.

6734. The whole of the girls who attend the school are not so?
No.

6735. Do you mean that there is more than this average attendance actually in the school?
At the literary school, the average is about 500. I do not know the number of the industrial school.

6736. That would be additional?
Of course.

6737. And your evidence is, that there is no assistance given to the industrial department?
I think not. I know that no assistance has been given towards the erection of the school. That is what I stated.

6738. The children earn money for their work, do not they, or what is done with the work which is produced?
It is sent to the houses in England, who send over the raw material to be worked, and the nuns receive the money to be paid in wages. This money is distributed according to the earnings of the children; some of them earn as much as 6 *s.* a week.

6739. Are the children who earn this money exclusive of the children who attend the literary department, or does the number include the children who do attend the literary department?
By the rule of the Board, they must attend to receive literary instruction for part of the day, and that rule is complied with, I believe.

6740. Then they are under the Board in the industrial school?
I do not exactly know whether they are paid or not; I suppose they are.

6741. To what age do they remain in that industrial school?
There are children as old as 18 or 20 in it.

6742. And all those are obliged to attend for a portion of the day on the literary department?
Those which are required by the Board to attend do so.

6743. Does the Board make any distinction in point of age?
I do not know; I have not made it my business to look very particularly after the industrial department, because it has been but a short time established.

6744. *Chairman.*] Are there any other remarks which you wish to make, with reference to the object of our inquiry?
There is one suggestion which I should wish to offer to the Committee, and it is, that if the system were made less efficient, or in any way more objectionable to the Catholics, especially as far as convents are concerned, we should feel ourselves greatly aggrieved. Your Lordships are aware that the people, the clergy and

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and the Bishops of Ireland received the national system of education with great suspicion. They feared that there were principles in it which would be brought into operation sooner or later to destroy the faith of the people. I do not think that those suspicions and fears are altogether removed, at least in certain quarters; but I think they have been considerably diminished by the connexion of the convents with the national system. As I have already observed, that connexion has inspired us with the greatest confidence in the Board and the system, and led us to believe the Government really meant to give us a fair system of education. I may also state what has been already referred to, that the nuns do not only impart to the children the blessings of a moral and religious education, but also an industrial education. As I have already stated, they have established at Dundalk a school, at an expense of 1,100 *l.*, for giving industrial education. The same system has been carried out in Drogheda and Newry; and I am sure, if inquiry were made, it would be found that a great amount of money has been distributed by the nuns among the children, in the shape of wages; and in this way the nuns are not only giving a religious and moral education, but enabling the poor of Ireland to earn for themselves a respectable livelihood. The education given in the convents is not one which an English statesman should disapprove of. I know that the children are taught to love and respect their Sovereign; I know that they leave the school with a deep sense of the blessings which they have received there; and when they reflect that the British Government has been the means of conferring upon them those blessings, the effect upon their minds I think must be to attach them to England, and promote that kindly feeling between the two countries which is very desirable. If the system were touched, and particularly if the connexion with the convents were broken, I certainly think our confidence in the system would be gone. We certainly could struggle on without it, but we could not do so without imposing a great burthen upon the people, and appealing to feelings which it might be as well not to disturb.

6745. Entertaining the opinion that you do of the advantages of the convent schools to the lower classes in Ireland, and the confidence which their connexion with the national system inspires in the minds of the Roman Catholic clergy and laity, do you object to any of the restrictions which are now imposed by the Board, with regard to religious instruction being given at particular times, and as to all prayers or any act of public worship being reserved to the time of religious instruction?

I do not.

The Witness is directed to withdraw.

The Rev. H. Verschoyle.

The Reverend HAMILTON VERSCHOYLE is called in, and examined as follows:

6746. *Chairman.*] YOU are a clergyman of the Established Church?

I am.

6747. Where do you reside?

In Dublin; I am Chancellor of Christ Church, and minister of the Episcopal Chapel in Upper Bagot-street.

6748. Lord Bishop of *Ossory.*] How long have you been connected with the education of the poor in Ireland?

From the commencement of my ministry, I had to do with schools in the parish where I was curate for six years; those were carried on on the same principle that the schools under the Church Education Society are carried on.

6749. Have you had any connexion subsequently with the education of the poor?

Not since I came to Dublin; my church is not a district church, and consequently I was not immediately connected with any school in the district.

6750. You are connected with the Church Education Society, are you not?

I am.

6751. How many years have you been so?

For about nine or ten years I have been one of their honorary secretaries.

6752. Were

6752. Were you previously a member of the society?
Yes, since I came to Dublin I have been so.

6753. Are you acquainted with the circumstances which led to the formation of the society?
Yes.

6754. Will you be so good as to state them?
I conceive it was formed, not from any mere desire on the part of the clergy, who had already protested strongly against the national system of education, to embody their opposition in a separate society, but from their knowledge that it would be necessary to appeal to the public for contributions to enable them to carry on their schools, and from the fact that deputations from the different dioceses in Ireland were applying to the public in England, and that those deputations were often very troublesome to the English, and coming sometimes into collision with each other while making frequent appeals; hence it was deemed expedient that there should be a centralization, and the formation of one society to embrace all the diocesan societies. This was not until six years after the establishment of the national system, so that I conceive the Church Education Society was not by any means the offspring of a spirit of partisanship; but that there was great forbearance on the part of the clergy, though they were strongly opposed to the national system.

6755. In what way was this opposition manifested previously to the formation of the society?
By addresses and remonstrances of the prelates, and petitions, and the holding back from connexion with the national system.

6756. This was carried on, you say, about six years, and then the society was formed?
It was.

6757. What were the grounds of objection?
The grounds were various; but the principal ground, I should say, from the first, was the restriction put upon the use of the Scriptures in the schools.

6758. Does that appear by any public act to have been the ground which was regarded as the most serious ground, and the most insurmountable objection against the national system?
Yes; the prelate's address in 1845 put forth that as a special ground of holding back from the national system, on which all the adherents of the Church Education Society were agreed.

6759. That was the act of the prelates?
It was.

6760. Did it appear that their views were at variance with, or agreed with those of the clergy generally?
There was a response to that address of the prelates, signed by, I think, about 1,700 of the clergy.

6761. Of what nature was that response?
I think it was contained in addresses from the different dioceses to the prelates.

6762. Adopting the sentiments put forward in what was called the "Prelate's Address"?
That was the case.

6763. Do you think that that is still an objection in which the supporters of the Church Education Society agree?
I think it is unquestionably; though other objections have been urged, and strongly urged, yet in process of time the clergy, as well as the laity, have arrived at the conclusion that that is the pith and marrow of their objections.

6764. Do you think that they have undergone any change in the steadiness with which they adhere to this objection, or that there is any chance of their abandoning it in any numbers?
I do not think there is the least likelihood of their abandoning that objection.

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6765. The objection, as I understand you to state it, is the restriction which is put upon the use of the Bible in education?

It is.

6766. It has been stated to the Committee, that however sincere this conscientious objection may be on the part of the clergy, it is plainly unreasonable, for that, in fact, the rules of the Board do not oblige them to teach anything which is erroneous, but merely restrain them in some respects from teaching what they believe to be important and true; and that however a man may plead a conscientious objection against a rule which would require him to teach error, there is no ground of conscientious objection against a system which merely restrains from teaching what he believes to be important and true?

I believe the clergy feel that that restraint is, in effect, as great a grievance to their consciences as if it were imposed upon them to teach errors.

6767. Do you mean that they hold the principle in the abstract, that a restraint upon the teaching of anything true, or important or useful, is the same thing as the imposition of the teaching of error, or do they hold it only in reference to this particular case?

I think in reference to this particular case. I think they conceive there is a peculiar obligation on a man, first as a Christian man, and then as a Protestant Christian man, and then as a Churchman, and then still more as a Minister, to hold forth the word of life without any restriction. He may use discretion in particular cases as to holding forth the word of life on every occasion, but to give a pledge that he will abstain from holding it forth at certain times, and from certain persons altogether, would be a total violation of a conscientious duty.

6768. *Chairman.*] Do you mean to say you think it is as strong a violation of the consciences of the clergy of the Established Church to require them to abstain, in schools receiving public money, from giving religious instruction in the Bible to the children of a different faith, as it would be to require from them to give instruction in an erroneous faith to their own children, or to those of another communion?

I do not mean to say that it would be considered generally as great a violation of conscience; but I do think that there is such a violation of conscience involved, that they could not submit to it without feeling deprived of self-respect in the first instance, and the respect of those who had a regard for religion and the Word of God, in the next instance. I should not say that it would be as great a violation of my conscience to abstain from teaching truth as to teach error; but I should say the first was a *bonâ fide* violation of it.

6769. Earl of *Harrowby.*] It would be equally a violation of it, but not to the same extent?

Yes.

6770. Lord Bishop of *Ossory.*] Do you think the clergy of the Established Church, the parochial clergy more especially, conceive that they are under obligations which are of a more stringent kind than those which rest upon the laity ordinarily, and which impose an additional obligation upon them to teach the Scriptures to all committed to their care?

Yes. I think their ordination vows, in which they have pledged themselves to instruct all committed to their charge in the Scriptures, as well as their position territorially connected with the country as an Established Church, impose peculiar obligations upon them; and they have expressed that conviction again and again, not merely in petitions signed by great numbers of them, but every year there is an assemblage of clergy in Dublin, amounting in number from 400 to 500, and without any reference to this particular question, but rather with reference to another subject which is a matter of great interest at present, those 400 or 500 clergy have unanimously set their seal to their sense of duty, to make known the Scriptures, as far as they can, to all people within their several parishes.

6771. That is, without distinction of denomination or creed?

Without distinction of denomination.

6772. You think that, though the rules of the national system apply equally to

to all, yet, in point of fact, they press in a different way upon the Protestant clergy from the way in which they press upon others?

I do think so. I think that there is no book in the Church of Rome which occupies the same position that the Bible does among Protestants; and although the national system does of course restrain the teaching of the ministers of the Church of Rome, yet there is not an insult, as it were, of the same kind upon anything peculiarly precious to them which is given to the Bible, in the restraints which are placed upon the Protestant clergy.

6773. It has been said, however, that the result of all this is, that the clergy have really cut themselves off, or refused to perform one duty because they are not allowed to perform another, and that, because they cannot do all they desire, they refuse to do all the good they can; do you think that is a true description of their position, or if it be, that it admits of any defence?

It seems, as far as I at this moment perceive the meaning of the question, to be a fair statement of their position; but our defence is this, that we must not do evil that good may come; and if we believe it to be an evil thing to put restrictions upon ourselves with respect to our primary duty, which is to hold forth the word of life, we are quite justified in refusing to put ourselves under that restraint, with a view to doing other things which might be very desirable.

6774. With respect to the question of duty, I presume the Protestant clergy acknowledge that it is their duty to give secular education to all to whom they can give it, and to confer any benefit they can upon them?

Unquestionably; I believe they are most intent upon it; and one of the avowed objects of the Church Education Society was, to improve the tone of secular education; it being conceived, and I suppose very justly, that the old societies, the Hibernia School Society and the Kildare-place Society, the latter of which received Government grants, and some others, had not paid so much attention to secular learning as it was desirable they should.

6775. Do you agree with those who hold that the question, whether regard ought to be paid to conscientious scruples or not, does not depend upon the supposed reasonableness of those scruples; that supposing even the members of the Government conceive that the conscientious scruples are unreasonable, if they be real and strong, and if they are subjecting those who hold them to disadvantage, it must be desirable and a duty to relieve them from those disadvantages, if it can be done without a sacrifice of principle or doing injury to any of the great interests which the State is bound to maintain?

Undoubtedly; I think that however weak the scruples may be, yet they ought to be regarded by the upholders of a system which professes to make liberty of conscience its corner stone, which the national system does.

6776. It is said that the State cannot consider, in the way which it is asked to do, the conscientious scruples of the clergy, and other supporters of the Church Education Society, without giving them the power of doing violence to the conscientious scruples of others, and that that is contrary to the duty of the State?

That must be acknowledged to be a difficulty, but I think that that difficulty has been already met, almost to the utmost, by the fact that the State has set up schools conducted on the principles of the national system, in close approximation to all the schools which are conducted on the principle of the Church Education Society; so that children can have the election what school they shall go to, and the parents can have the election which school they shall send them to.

6777. Some of those who object to such a concession say, on the other hand, if this be conceded to Protestants, it must be conceded to Roman Catholics, and then what will become of the few Protestants that are scattered here and there in the midst of Roman Catholics?

Of course, if the State saw fit to give to the supporters of the Church Education Society a share in the Government grant, a large portion of their funds would be let loose, which would enable them to make provision for scattered Protestants in those districts, where they might be liable to interference with their faith in schools where unrestricted license was given to Roman Catholic priests and others to teach the Romish faith.

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6778. *Chairman.*] Do you think it would be desirable to establish schools about the country for the reception of such numbers as six or seven children?

That would be a matter, I should say, in this case, entirely for the consideration of the society.

6779. What is your opinion of such a course as that?

I should expect wherever a school was established and well worked, no matter how few Protestants there were in the districts, there would be an attendance very far beyond such a small one as your Lordship supposes. I believe the children of other denominations would be drawn there, for there is an increasing desire for and appreciation of education among the lower orders of Ireland, in all parts, at present.

6780. Earl of *Wicklow.*] The question contemplates the fact of there being already established in that neighbourhood a national school?

Precisely; on the same principle that national schools have been established in the neighbourhood of flourishing Church Education schools, and that has not been considered a hardship; neither should it be considered a hardship if we were to establish a school on the Church Education principle in close proximity to a national school, as it is now worked under the present system.

6781. Though you do not think it would be worth while to set up a school simply for the education of some half dozen Protestant children in a district, where there are so few, numerically speaking, yet you think the school might be judiciously established, with the expectation of having other children of the Roman Catholic persuasion also to attend it?

Yes.

6782. Lord Bishop of *Ossory.*] On what ground do you think that that would be the result?

I think there is a tendency on the part of the people to send their children to schools where they would be best taught.

6783. Do you think that would be probably the case in those schools which were under Protestant management?

I do think so, because I am firmly convinced that earnestness in the way of advancing education is very much to be found on the side of Protestants.

6784. *Chairman.*] Should you approve of a system by which the public money would be given to patrons having schools in which they either refused all religious instruction to the pupils taught, or to patrons insisting, as a condition, that all the children should learn the principles of the Roman Catholic faith?

I could not say I approve of it, because I believe that the State in doing so would not be doing its duty; but still, if the State allows me to do my duty in the school with which I am connected, I should have no scruple to avail myself of the system.

6785. As a citizen of the State, should you consider yourself absolved from taking any steps whatever against a system which you thought the State adopted contrary to right principles?

Anything I considered it absolutely hopeless to obtain an alteration of, I should think it a waste of time and energy to be contending against.

6786. Supposing you saw a chance of success?

I do not know to what extent I might be swayed by that; but with respect to this particular matter, I should conceive that such an arrangement was not likely to be disturbed, and no effort was likely to be made to disturb it, till there was a change in public opinion, which would revolutionize the present state of things altogether.

6787. As at present advised, supposing such a system as that were established, which you do not approve of, and which you do think the State would not be right in countenancing, and you saw a chance of changing that system, would you or would you not take measures to do so?

The mere chance of changing it certainly would not be likely to lead me (I speak for myself) into any such agitation to change it.

6788. Supposing there were a tolerably good chance of changing it?

It would just depend upon the understanding with which I entered upon this arrangement;

arrangement; if I entered upon the arrangement with a *bonâ fide* understanding that I would consider the settlement a final settlement, I would feel bound in good faith to regard it so, and would feel myself tied up from taking any steps to alter it.

6789. Do you think that that feeling would be binding upon the greater portion of your brother clergymen of the Established Church?
I do think it would.

6790. Viscount *Clancarty*.] If public opinion were strongly pronounced after experience against the system, would you conceive that it was a system which would be incapable of any amendment or improvement which experience might suggest?
I would not say that.

6791. Lord Bishop of *Ossory*.] Do not you understand the question proposed by the Lord President to refer to the benefit which you and others were to derive from this change; and was not your answer this, that no hope of greater benefit would induce you to disturb the system if you had agreed upon it, and accepted the advantage on the understanding that it should be final?
Yes.

6792. Earl of *Wicklow*.] Supposing such a concession were made as is contemplated, to meet the views or the feelings of the Established clergy, would not that circumstance lead you and the Established clergy to expect that further concessions might be made to remove the objections, which you still consider would be inherent in the system?
I think not: speaking of my present feelings and views, I should most cheerfully, as far as I was concerned, pledge myself to consider the thing final.

6793. Supposing the Government entered into no such stipulation or agreement that was to be considered final, but that simply a concession was made, by the recommendation of a Committee like this, to meet the views of members of the Established Church, there being no compromise whatever, and you still considering the system one which the Government of the country was wrong in establishing, should not you feel an expectation that they might afterwards be induced to withdraw that wrong which they had continued?
I think that it is utterly unlikely that the clergy of the Established Church would ever engage in a course of agitation when the grievance which now presses upon them—which presses upon them all personally so far, was removed; the grievance being removed, the source of agitation I should say would be dried up; they would never agitate to deprive others of what they considered was not very properly granted to them; but I should expect they would always agitate to relieve themselves from a grievance which they conceive presses very heavily upon them; they would be in a very different position with respect to agitation.

6794. Lord Bishop of *Ossory*.] With respect to the grounds of agitation arising from the disapproval of the conduct of the State, would you and others who act with you regard the State as acting in a way more opposed to its duty under the altered system than it is at present?
Assuredly not; I should conceive that the State was approximating to its duty much more closely than at present, because it would cease to be waging something like an apparent war against the Scriptures in putting restrictions upon them; while, with respect to the teaching of error, it would merely be acknowledging itself to be incompetent to prevent error being taught.

6795. Earl of *Wicklow*.] Supposing the alteration produced this effect, that it gave a perfect right to the Roman Catholic priesthood, being patrons of schools, to give such religious instruction as they thought proper to the Protestant children who attended those schools, and who would be compelled, if they attended the schools, to receive that instruction; do you still think that such an alteration would meet with the approbation of the clergy of the Established Church?
I think it would; because they would calculate either upon all the Protestant members being sufficiently well-informed not to put themselves within the range of that kind of teaching which they believed to be decidedly erroneous, or they would calculate upon making provision for them elsewhere.

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6796. Do not you think they would consider that in lending themselves to that system they were, in fact, sanctioning a system which tended to teach erroneous doctrines?

If it were a *res integra*, they might feel a difficulty; but I conceive that, under the present system, virtually those things are taught, inasmuch as we have heard from Roman Catholic bishops that the reason that they have their schools in connexion with the national system is, because they do what they like in them. Bishop Foran, of Waterford, I believe, has stated that; and I understand that even Archbishop Cullen stated it on one occasion.

6797. Are not they now aware that if such a practice takes place it is an abuse, and is not sanctioned by the system itself; whereas, under the other system, it would be actually sanctioned by the system?

That would constitute a difference, unquestionably.

6798. Lord Bishop of *Down.*] Are you making that statement with regard to Bishop Foran and Archbishop Cullen from your own knowledge, or only from rumours which you have heard?

It is from remembrance of what I have read; I have not the document before me.

6799. Lord Bishop of *Ossory.*] With respect to the proposed change in the system, you say that what the clergy claim is the removal of restrictions which press upon them; that that would set their consciences free, and that they would not hold themselves accountable for the course which the State might take with respect to others; is that a new position which the clergy have taken up?

Certainly not.

6800. Earl of *Wicklow.*] Do not you think that they would be, in a certain degree, accountable for that if they refused their co-operation with the system, unless such a course were adopted?

The clergy are not to be understood as ever having proposed that modification to the State.

6801. If it were proposed by any influential body of the clergy, would it be considered objectionable on your part, as coming from that body of the clergy?

My opinion is, that the clergy would feel no difficulty in accepting something which they would not propose, because, in proposing it, they would seem to sanction the State in coming short of its duty; while in accepting it, they would feel that they were at liberty, they being allowed to do their duty.

6802. Earl of *Harrowby.*] They would be at liberty to act only upon that part of the scheme which affected their own action?

Precisely so.

6803. Lord Bishop of *Ossory.*] You speak of the readiness of the clergy to accept such terms, if they were offered by the State; upon what grounds do you state such to be your impressions?

I have had communications with the leading clergy, I may say, in all parts of Ireland on the subject, and I am very fully satisfied that there is what I may call a consensus existing both among several prelates and several other dignitaries of the Church, and the great body I should say of the clergy. Upon one occasion, in the diocese of Ardagh, where I happened to be last October, I had the privilege of meeting 30 of the clergy at a clerical meeting, the Dean being in the chair, and other influential men being present—men very strongly impressed with the importance of maintaining what we call the Scriptural principle; and yet the whole meeting unanimously put their hands to the resolution, that were such a modification of the system to take place, there would be no scruple or difficulty in co-operating with the State in the education of the people.

6804. Earl of *Harrowby.*] They did not feel that it would impose any burthen upon their consciences, that a scheme of that kind should give equal liberty to the Roman Catholic to enforce his teaching, as to themselves to enforce theirs?

Not the least.

6805. Lord Bishop of *Ossory.*] Do not they regard it as a substitute for the existing system?

Precisely so.

6806. Are not they of opinion, that the existing system is, in point of principle, and

and as regards the duty of the State, at the least as objectionable as the substitute would be?

Yes.

6807. Earl of *Harrowby.*] Do you conceive that the condition of the scattered Protestants of Ireland would not be worse under those circumstances than it is now?

In some places it might be worse, but not to any extent that I think would be worth taking into consideration. The number of Protestants who attend those schools, which are superintended by Roman Catholic patrons, especially by the Roman Catholic clergy, is very small. With respect to them, provision in some way or other would be made.

6808. Do you feel that with regard to the great majority of national schools the protection supposed to be given by the rules of the Board is of no practical importance?

I think not. The number of Protestant children attending is very small. There is no protection in our schools, and yet we have this year between 22,000 and 23,000 Roman Catholic children in schools which are all superintended by the clergy; and therefore, of course, are supposed to carry out the Protestant principle to the utmost; whereas in 2,800 schools under the national system, superintended by the Roman Catholic priesthood, there are, as far as I can learn from the returns, only between 7,000 and 8,000 children of the Church; and I must take occasion to say, that the other day I, as secretary of the society, received a letter from Captain Harvey, a very respectable landlord in the county of Wexford, saying, "I find a return with respect to a national school in my parish, superintended by the priest, that 12 children of the Established Church are attending it." I can certify, from my own knowledge, that there is not one.

6809. Viscount *Clancarty.*] You said in the early part of your evidence, that the suggested change would give you such a power of expansion, that you would be enabled to reach the case of some of the scattered Protestants by the establishment of schools, which might, perhaps, include some Roman Catholics?

Certainly.

6810. Do not you think that the facilities which would be afforded by such State assistance to schools in connexion with the Church would altogether provide for those cases; enabling a parochial school, for instance, to be sustained in each parish?

That would depend upon the extent of the parish.

6811. Those schools which are under the Church Education Society you state to be Protestant schools; is the character of the instruction given in them necessarily sectarian?

I should say in nowise.

6812. What is the general principle which the clergy of the Established Church keep in view in those schools?

It is to impregnate the minds of the children with the contents of the Scriptures, as well as with the secular instruction which they afford them there. I should say, the clergy are most especially careful to avoid what would be called sectarian teaching; and, in fact, they are so teased, I may say, with a certain class of people, who come forward professing themselves converts, or desirous to be converts, that they would rather keep away from them people generally professing that desire, unless they saw that they had a good reason for their conversion; and the reasons for conversion, we conceive, are to be gathered from an acquaintance with the Scriptures.

6813. You mentioned that national schools had been established very frequently in the vicinity of Church schools; have you had any opportunity of judging what was the efficiency of the national schools so established, as compared with national schools which stood without a rival in the neighbourhood?

I have had no opportunity of comparing their relative efficiency; but I must say that my impression with respect to national schools, even in proximity to Church schools, is, that they are not generally effective. I believe there are many exceptions, but they are not generally effective in administering even secular instruction.

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6814. Earl of *Harrowby.*] Do you say that from observation of particular cases, or from your general impression?

I have not been in the habit of visiting national schools; I have not been so circumstanced as to be able to do so; but several years ago my attention was called to a particular instance, which I investigated to some extent. That was the case of a national school, which was very favourably circumstanced for efficiency. The result of my inquiry in that particular case certainly impressed me very strongly with there being something very defective in the system, even as regards the administration of secular instruction; and since that, I must confess, I am depending for my information upon second-hand sources. I have had continual communications with men whom I believe to be men of truth and men of honour. The particular instance to which I advert was the following:—It was a school, a vested school, as I find by reference to the National Board reports, established in the immediate neighbourhood of a very distinguished Commissioner of Education. I am not aware whether he took any immediate part in the establishment of the school, except so far, of course, as every vested school is under the guardianship of the Commissioners. I was acquainted with the neighbourhood, which is about five or six miles from Dublin; I was acquainted with the state of the parochial school, that it was a very efficiently conducted school. I spoke to the master on one occasion, and asked him how his school went on. He said, "I trust it is going on well, sir: several children have lately returned to me who were removed out of my school two years ago; and I assure you they have returned, having lost whatever they had when they left me: they were removed in order to be placed in this national school." I was determined to test this statement, and I went on another occasion to that school, and asked the master to give me the names of the Roman Catholic children who had been removed from him, and who had returned to him; and I went off directly to the first person he mentioned. I asked the man how his family were getting on, and I asked him where he sent his children. He said, "I send them to the Church school." I said, "Why do you do so? There is a national school close beside you." He said, "I sent them there, and they did no good; and I took them away, and sent them to the Church school." This so exactly tallied with the account the master gave of several other cases, that I did not prosecute the inquiry further; for I had every reason to believe that the master was a man of truth, and that his account would be verified in the other cases.

6815. Would you think that the principle of emulation would very much tend to promote the efficiency of schools, where they were conducted upon different principles in the same neighbourhood?

Unquestionably; and more especially if the payment of the master was made in some degree to depend upon the number and the proficiency of the pupils.

6816. Further, would not you conceive that it would rather tend to promote religious liberty than restrict it; that there should be schools conducted upon different principles, but still founded upon religious principles?

I think so; and I cannot see the least reason to suppose that it would stir up any bad spirit. I have never seen any plausible reason given for supposing that Roman Catholic and Protestant children in the same school, receiving separate religious instruction, were more likely to be brought into harmony, than if they were receiving it in separate schools.

6817. The acknowledgment of the Word of God would probably rather tend to harmonize than otherwise?

I think so.

6818. The extent of the admixture of Roman Catholics and Protestants in the Church Education schools has been explained by different parties to the Committee as arising from two alleged facts—one, that the Roman Catholic children in those schools are of so young an age as to be permitted by their parents or guardians to attend the Protestant school without the apprehension of their receiving any permanent impression; and the other is, that it is supposed, with respect to many cases of admixture, they are the result of the influence of Protestant landlords. Have those two allegations ever been investigated by the society; and are you able to give any facts bearing upon the subject?

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The first alone, I think, has been investigated; because the imputation contained in it is of a more tangible kind. We lately sent a circular round to 650 schools, having arranged that we should take 10 Roman Catholic children as the minimum; that, wherever there were 10 Roman Catholic children, a circular should be sent; and that embraced 650 schools. The returns I have here. We have had 577 returns, containing 37,530 pupils, 22,330 of them Protestants, and 15,200 Roman Catholics; the number of Protestants under the age of 8, 6,984; from 8 to 11, 7,824; above 11, 7,522. Roman Catholics, under 8, 5,038; from 8 to 11, 5,343; above 11, 4,819; being very nearly the same proportion.

6819. Have you ever had an opportunity of investigating the allegation with respect to the influence of the landlords?
No, I have never investigated it in any formal way.

6820. Can you at all state to what extent those cases of the attendance of Roman Catholics are cases where there is no opportunity of their frequenting another school?
I think we were pretty well informed, that in every case of a Church Education school, a national school has been set up; and we have often thought, simply in opposition, because the attendance of Roman Catholic children, in many cases, was as fair as could be expected from the neighbourhood, yet notwithstanding, national schools have been set up.

6821. Is the number of Roman Catholics attending your schools greater or less than it was a few years back?
It is less than it was.

6822. To what extent?
The attendance was at its highest point in 1848. There were then of Church children, 58,122; Dissenters, 15,713; Roman Catholics, 46,367. In 1849, there were 58,533 Church children; 15,562 Dissenters; 37,857 Roman Catholics. In 1850, there were 60,000 Church children; 15,000 Dissenters; and 33,000 Roman Catholics. In 1851, there were 59,000 Church children; 14,000 Dissenters; and 29,000 Roman Catholics. In 1852, there were 61,000 Church children; 15,000 Dissenters; and 28,000 Roman Catholics. Last year, there were 61,000 Church children; 15,000 Dissenters; and 22,000 Roman Catholics.

6823. Viscount *Clancarty*.] May not that diminution of Roman Catholic attendance be in some degree owing to the withdrawal of the schools from connexion with the Church Education Society, for the purpose of establishing schools of entirely a missionary character in the West of Ireland?
Yes; I believe some of the schools on your Lordship's estate have been withdrawn upon that ground. There are a great number of schools established in the West of Ireland, in connexion with the Irish Church Missions, which not being conducted exactly on the principles of the Church Education Society, but on the principles of the National Society of England, we do not get credit for.

6824. Earl of *Harrowby*.] Have you ever analysed specifically the causes of the reduction, how far it is due to the circumstances you have mentioned, how far to emigration, how far to the increased establishment of national schools, and how far to the increased objection felt on the part of the Roman Catholic clergy?
I have never analysed it; but those causes which your Lordship has mentioned very obviously account for the diminution.

6825. You have not made it your business to inquire in specific cases to which cause the diminution is to be attributed?
No.

6826. Lord *Fingall*.] Do you think the diminution in the numbers, within the last few years, is to be at all attributed to secessions from the Roman Catholic to the Protestant faith?
In so far as that many of the children who formerly attended our schools are absorbed into this new class of schools, which have been established by the Irish Church Mission in the West; that accounts for part of the diminution.

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6827. Earl of *Harrowby.*] Is there any reason to believe that parties who were originally entered as Roman Catholics now appear as Protestants, by reason of a change of faith?

There are many who do appear as Protestants in our list, in consequence of a change of faith.

6828. Earl of *Wicklow.*] That would be a reason for the apparent diminution of Roman Catholics?

It would.

6829. Earl of *Harrowby.*] In fact, the society has not investigated, in special cases, the causes of the diminution?

It has not.

6830. Lord *Fingall.*] In a former answer you stated that you were very often teased by converts, or parties professing to be so; do you think there are many of them who are not sincere?

No question many have come forward and offered themselves to the clergy, evidently in a way which showed the clergy at once that they were entirely uninformed, and that they had merely some temporal object in view.

6831. Earl of *Harrowby.*] Have such converts been accepted?

I am quite certain that none of the clergy would, under such circumstances, accept any man as a convert; at least if such a case did exist, it must be altogether an exceptional one.

6832. Earl of *Desart.*] To what part of Ireland do those returns principally relate; do they relate at all to the exclusively Roman Catholic districts?

There are Church Education schools, even in the Roman Catholic districts; almost in every parish in Ireland. There are 1,880 schools, and they are to be found in nearly every parish in Ireland.

6833. It would be curious to see exactly how the returns you have enumerated would apply to the national schools and the Church schools which are situated in exclusively Roman Catholic districts?

There are many of our schools in almost exclusively Roman Catholic districts which are very well attended.

6834. Do the returns from those schools show about the same proportions of diminution and increase as the returns from Ireland generally do?

We have not analysed the returns with that view.

6835. Viscount *Clancarty.*] You stated that some portion of the diminution in the numbers of Roman Catholic children returned probably arose from some having changed their faith while in the school; was that change in the school effected by the effect of teaching, or might the change have arisen from the desire of the parent that his child should be otherwise brought up; in fact, is the action of the educational system that of changing the creed of the young child who is brought under it?

I do not feel that I am in a position to answer that question.

6836. Lord Bishop of *Ossory.*] I suppose your acquaintance with the diminution of the number of Roman Catholics, arising from conversions in the schools, is of a very vague kind?

Very vague indeed.

6837. Should you be able to say anything like the number of such conversions which occur in a year?

I have not the least conception.

6838. Earl of *Harrowby.*] Have you ever ascertained the fact, in any particular case, that children have been entered at one time as Roman Catholics, but have subsequently, by reason of their change of faith, been entered as Protestants?

I cannot say that I have; my general impression is that it has often occurred. I think it divests our society very much of what might be called a direct proselytising character; that we are never anxious to get those returns, and never ask for them. We are satisfied to give a scriptural education, and leave it to produce its own effect upon the people.

6839. Earl of *Wicklow.*] Do you find that in the diocese of Tuam the Roman Catholic children attending the schools appear to have diminished more in proportion to the Protestants than in other parts of Ireland?

We have not had diocesan returns; we sent those circulars to 600 schools indiscriminately.

6840. Do you find that the subscribed funds to the Church Education Society are upon the increase, or are they diminishing?

They are rather on the increase; this last year they are 44,250*l.*; the year before they were 40,000*l.*; by far the greater part of that amount is obtained from local contributions.

6841. Do you apprehend that if the State were to make grants to the Church Education Society the subscribed funds would diminish in consequence?

I have no question that they would to a certain extent, but not very considerably.

6842. Do you believe, if the State were to make grants to the Church Education Society in proportion to the amount of the Protestant population as compared with the Roman Catholics, the funds would be larger comprising those grants than they are at present?

Unquestionably. At the same time we would not look upon that as a very fair distribution of the Government funds. We would rather say the fair distribution would be to give according to the number of children we actually educate in our schools.

6843. Earl of *Harrowby.*] On what point do you find the absence of State support the most pressing and inconvenient in the operations of the Church Education Society; in the point of training the masters, or of sustaining them in the several localities?

In both ways. The first and chief inconvenience, I should say, is felt by the clergy themselves, for they are, to a very great extent, chargeable with the education of the people. I have known, and it is a very remarkable proof of the zeal of the patrons, and of the superintendents of our schools, who are clergymen, that they make the greatest sacrifice to sustain the schools. In the time of the famine, I can refer to one particular instance, where a man who was not able to have meat upon his table was personally liable, and was willing to be liable for 8*l.* a year to his schoolmaster, in addition to what he received from other quarters; and I know that the clergy in many parts are liable personally, some to the amount, I believe, of 75*l.* a year, others 50*l.*, others 30*l.*, others 10*l.*; and I have known curates with incomes of not more than 70*l.* a year liable for 5*l.* or 6*l.* for the support of Scriptural schools.

6844. Would it be any material advantage to the Church Education Society if the State were to go so far as to assist in the expense of training masters without taking the responsibility of their sustentation afterwards?

Assuredly; we spend about 800*l.* a year on our training school; if we had the means, it would be much more extensive and efficient; we are not able to give a sufficient length of time to the training of masters in consequence of the scantiness of our funds.

6845. Earl of *Wicklow.*] Would there be any objection on the part of the society to the masters intended for their schools being trained at the model schools of the National Board?

Under such an arrangement as we have just been speaking of, I do not contemplate that there would be a serious objection; provided always, that they were allowed to have a chaplain to look after their spiritual instruction, in whom the Church had confidence.

6846. Earl of *Harrowby.*] You are aware that there is a chaplain at the Marlborough-street institution to look after the Protestant masters in training there?

I am.

6847. Lord Bishop of *Ossory.*] I presume the circumstance which you have last mentioned with respect to the large contributions, compared to their means which the clergy give to the maintenance of their schools, is one of the evidences

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you would produce of the zeal and earnestness in the cause of education which is felt by Protestants, both clergy and laity?

Yes.

6848. Are there any others which you can mention?

I think the zeal of the Protestants has been severely tested, even in the case of the masters of the Church Education schools. We had a return at one time, showing that there were 500 of the masters who were not certain of more than 10*l.* a year. I had a return sent to me the other day from the diocese of Raphoe from our own Inspector, who has just finished his tour, in which he says, "I am sorry to be obliged to observe that the salaries do not average 12*l.*, whilst some are so low as 4*l.*; and even that small sum irregularly paid. I do not hesitate to say that the patience with which the teachers endure poverty, and the faithfulness exhibited in the discharge of their duty, prove beyond all doubt that they are actuated by the best motives: their rewards here are indeed trifling."

6849. Are you inclined to ascribe the inefficiency, so far as it exists in the national schools, to defective superintendence?

That, I think, is a great source of inefficiency, because there is no man who requires so much to be stimulated and encouraged in his work as the schoolmaster. The "*crambe repetita*" kills the poor masters. I apprehend that they have not that kind of superintendence generally under the national system which they have in connexion with our Church Education schools; and hence the admission of the general efficiency of our schools.

6850. Upon what do you found your opinion of the deficient superintendence which the national schools suffer under?

I believe it arises from the fact that the clergy of the Church of Rome are not favourable to the progress of the poor people even in secular knowledge, and, therefore, they do not take an interest in making the schools efficient, by looking after the masters, and seeing that they do their duty.

6851. In that respect, would you suppose that the cause of education would be benefited by the change to which you have adverted?

I conceive it would be greatly benefited, because, if the State support to each school were made to depend on the number of children, or at least, if it were in a great degree made to depend upon the number of children brought up to a certain standard of secular knowledge, to be ascertained of course by the State Inspector, even the reluctant patrons and managers of schools would be compelled to look after their schools, in order that the children might be found to have arrived at that standard, that they might get the salaries for their masters.

6852. You think the attendance upon the schools would depend very much upon their efficiency?

I think so.

6853. Do you think more than upon the religion of the patron?

I really think so. I think there is such a growing appreciation of the advantages of education, that the parents would still be disposed to give the preference to the school where they found their children were best taught.

6854. Have you ever known any instances illustrative of that motive overpowering the other?

Yes; a very striking instance came into my hands the other day, in a letter from the Reverend Mr. Smith, the curate of Letterkenny, in which he states, in respect to a school in that parish, or the adjoining parish, I do not exactly know which, the Doven school, "It was formerly under the National Board; and though the Roman Catholic children were not compelled to read the Scriptures, yet the priest forced them all to leave; but now, when it is under the Church Education Society, and all are required to read the Scriptures, the Roman Catholics have returned, though there are three national schools under the patronage of the priest surrounding it." The only way of accounting for that, I should say, is, that they found the school more efficient.

6855. Earl of *Wicklow.*] Is the same priest there now who was there when they withdrew?

That is not mentioned.

6856. Lord Bishop of *Ossory.*] Was it under the patronage of a Protestant clergyman when it was under the national system?

It was under the patronage of a Protestant clergyman.

6857. In what way do you think the change would affect the amount or nature of religious education as at present given throughout the schools in Ireland, national and others?

With respect to the amount of religious education given in the Church Education schools, I should say it would remain as at present. With respect to the schools which have heretofore been conducted on the rule of the national system by Protestant patrons, I suppose it would leave things very much *in statu quo.* If they felt that it was right, and that it was the best plan not to force the Scriptures on children attending, they would continue to follow that course of proceeding, and, of course, the fact of their having joined would have shown there was nothing contrary to their consciences in doing so.

6858. The apprehension has been expressed that the clergy might, under this new change, enforce upon Presbyterians and Roman Catholics not only the Scriptures, but the formularies of their own Church and catechetical instruction?

I do not think there would be the least reason to apprehend that. I think the rule of the Church Education Society was framed under the conviction that it was the best under any circumstances for the purpose of working the system in Ireland; namely, that nothing should be insisted on but the Scriptures, and that it should be left free to those who were dissenters from the Church to relieve themselves from being instructed in its formularies.

6859. Earl of *Harrowby.*] Has that system been found to breed indifference among the parties submitting to it as to their own peculiar religious habits?

We have never thought so.

6860. Have you ever thought of that subject, or inquired about it, or has any complaint been made to you respecting it?

I have never heard of any complaint.

6861. Lord Bishop of *Ossory.*] Is not it already a fundamental rule, that the children of the Church should be taught the Catechism?

Yes.

6862. Earl of *Harrowby.*] Is it ever said, for example, that Presbyterians who frequent such schools ever become less Presbyterians?

We have never heard anything to that effect.

6863. Earl of *Desart.*] Are Presbyterian children allowed to withdraw during the time of the teaching of the Church of England Catechism?

They would be; but I think the clergy are not in the habit of catechising the children in the schools; there is no rule on the subject, in fact.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Friday next, One o'clock.

Die Veneris, 9° Junii 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Viscount Hutchinson.	Lord Beaumont.
Viscount Clancarty.	Lord Fingall.

THE LORD PRESIDENT in the Chair.

The Reverend JOHN BOOKER is called in, and further examined as follows:

6864. *Chairman.*] HAVE you any further explanations which you wish to offer of the evidence which you gave on a former occasion?

I have, in reference to a question which I was asked rather unexpectedly at the close of the examination, and which, there being a desire on the part of the Committee to call in another witness, I was then unable fully to answer. The question, in substance, was this: What modification of the national system would I propose as likely to satisfy not only myself, but those of the clergy and others who thought with me? The answer which I desired to abide by, as being the most intelligible and most expressive of my views, is what I shall now endeavour to give at some length.

I would propose, in the first instance, that there should be no interference whatever with reference to the national schools; that full liberty, as in England—but on the conditions I shall state by-and-bye—should be given, where desired, to patrons, with respect to religious instruction, and that if any other schools besides the existing national schools, and those which would arise from the privilege of freedom to patrons as to religious instruction, became necessary, there should be as many of them as possible under the patronage of the Board.

After having given the subject as much consideration as I am capable of giving it, and after a long acquaintance with not only the national system, but the various other systems of education which have been in existence in Ireland, it does strike me that what I have now suggested would scarcely fail to satisfy men of all parties in that country, as I think I can make apparent from even a brief consideration of their respective views.

All who take an interest in the question of national education in Ireland may be divided into three classes.

The first class consists of those who maintain that, while the patron is at liberty to give in his school whatever religious instruction he himself approves of to those children whose parents consent to their receiving it, in all other cases the children should be entitled to the secular education given in the school, without being required to receive the religious instruction recommended by the patrons. This class embraces all those who adopt the present system of the National Board, and therefore includes the great bulk of the clergy and laity of the Roman Catholic and Presbyterian Churches, and also about one-fifth of the clergy and laity of the Established Church.

6865. Do you speak of one-fifth advisedly as applied to the proportion of the laity as well as of the clergy of the Established Church?

I do. In the second class I would include all those who maintain that, as the patrons of the schools, they should have, as in England, unrestrained liberty in the business of religious instruction. This second class embraces about one-

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fifth of the clergy of the Established Church, and nearly the same proportion of its laity, and also a small minority of the Roman Catholic and Presbyterian clergy and laity.

6866. Have you any reason for believing that its comprises a portion of the Presbyterian Church?

I have; I know pretty well the sentiments of several Presbyterians, and it does so happen that I received a good part of my education from a Presbyterian clergyman. From inquiries I have made, as well as from my own knowledge, which has not, however, been very extended of late years, I should think I am safe in saying that about one-fifth of the clergy of the Roman Catholic Church and its laity, and the same proportion of the clergy of the Presbyterian Church and its laity, may be included in this second class.

The third and remaining class comprises those who stand in a sort of middle position between the other two, of whom I know several, namely, those who, not being able, though desirous, to have schools upon the principle of freedom to patrons as to religious instruction, and not being very decidedly opposed to the existing principle of the National Board, would, under the circumstances I have stated, be satisfied with schools conducted upon what they consider perfectly neutral ground, such as the district model schools are at present, which are under the patronage of the Board, and in which the religious instruction of all the children is left to their respective clergy and parents.

If this classification be correct, as I believe it is, it is obvious that the modifications, or plan, or whatever other word I may use, which I have now proposed, would, without interfering with the views or privileges of the present advocates of the National Board, satisfy all those who dissent from it.

With reference to what I may call the second class of schools, namely, those conducted upon the principle of freedom to the patrons in the business of religious instruction, I think it would be well, if not actually necessary, that it should be required, as a test of conscientious feelings, as a check upon a needless increase of such schools, and as an encouragement, which is very much wanted, to voluntary contributions, that the fixed salaries for the teachers should be *bonâ fide* made up from the local funds, the schools receiving all the other benefits now derivable from a connexion with the Board, besides a gratuity for every child who passed the stated examination by the Inspector, in the secular instruction recommended by the Board.

6867. In stating your wish to leave the national schools as they were, do you mean that you would not to any existing national school give the privilege which you propose to extend to the new schools to be taken into connexion with the Board?

I certainly would extend the same privilege to all schools.

6868. Viscount *Clancarty*.] To vested and non-vested schools?

Yes, to all schools; Roman Catholic, Presbyterian, and Church schools, whether vested or not.

6869. Lord Bishop of *Ossory*.] Supposing the patron of a national school were to desire to enjoy the privilege which you would extend to the second class of schools, he could only do so by providing the salary of the master?

Only in that way.

6870. Do not you think many patrons would have a fair objection to such a plan as that; might not they say, it is easy for you Protestants, who have been holding out all this time against the National Board, to meet this requisition of providing salaries, as you have the wealth of the country upon your side, but we have only the poverty of the country to draw on; and ought we to be excluded from this privilege because we are not able to raise those salaries from the only class of persons to whom we can apply?

The objection in the question is a very important one, and bears considerably upon the subject. It is an objection, however, which, having duly considered, I think is untenable.

It is fair to assume that schools in Ireland under Roman Catholic patronage are attended by much greater numbers than those under Protestant patronage; and that a school with a large number of scholars can be as effectively carried on without subscriptions, if the superintendent be as zealous and active as he ought to be, as a school having a small number of children with subscriptions.

I will

I will give a case to explain what I mean: supposing my neighbour, a Roman Catholic clergyman, has, what perhaps, may be actually the case, a school attended by the children of 40 families; it is not unreasonable to assume that those 40 families will send upon an average two children each, that is a total of 80 children, and that those 40 families will be able to pay at the average of 10 *s.* a year each for the schooling of their children, that is, it is not unreasonable to expect from such a source 20 *l.* a year. If the system which I have been now recommending be adopted, the gratuities, say of 1 *s.* 6 *d.* for each child, which is generally what is allowed, would produce 6 *l.*, and that, added to the 20 *l.*, would make a total of 26 *l.* The Roman Catholic patron, therefore, has in such a case 26 *l.* a year within his reach to conduct his school.

On the other hand, I, a Protestant patron, have a school with, say, the children of 10 families. These supply not more than 20 children, and, according to the calculation before mentioned, I receive for their schooling 5 *l.*, which, with the gratuities, viz., 30 *s.*, make up only 6 *l.* 10 *s.*, and therefore I require, in order to have the same salary for my teacher and the same pecuniary means of support for my school, subscriptions to the amount of nearly 20 *l.* I suppose it is needless to say, however liberal some of the Protestant proprietors in Ireland are, and I know they are liberal in many instances, that there are very few parishes in which it would be an easy matter to make up 20 *l.* in the way of subscriptions from them.

It is said, and has been said for a considerable time, that the Roman Catholics in Ireland are increasing rapidly in wealth and influence. Now if that statement be true, or, as far as it is true, the objection falls to the ground. Again, I would say that in former times, to my own knowledge, schools under Roman Catholic patronage received considerable sums in the way of subscriptions, and that in cases where, since the introduction of the national system, there has been scarcely any local contribution. Well, if the friends of these and such like schools were able to subscribe before, it is quite fair to say they would be as able, or rather better able, to subscribe now.

The next point that I would mention is this, that it is well known to us all that the Roman Catholic clergy, and I do not say it to their discredit, when they see cause for it, are willing and able to procure subscriptions and collections to very large amounts for the promotion of political, ecclesiastical, or educational objects. Of these objects I could easily give a detailed account, but it is needless, as the fact I have stated is quite notorious. I would say that the Roman Catholic patrons of national schools, who are chiefly of the Roman Catholic clergy, would not find that difficulty which the question implies in obtaining fixed salaries for the teachers, if they were as desirous as Protestant patrons might be to have their schools conducted upon the principle of the second class of schools.

6871. Viscount *Clancarty.*] Are you aware that in the recent changes which have been made at the Board, the original letter of Lord Stanley has been very much relied on?

I am.

6872. In that letter it is stated, "The Board will refuse all applications" for the establishment of schools, "in which the following objects are not locally provided for: First, a fund sufficient for the annual repairs of the school-house and furniture. Second, a permanent salary for the master, not less than pounds. Third, a sum sufficient to purchase books and school requisites at half-price, and books of separate religious instruction at prime cost. Fourth, where aid is required from the Commissioners for building a school-house, it is required that at least one-third of the estimated expense be subscribed, a site for the building, to be approved of by the Commissioners, be granted to them, and the school-house when finished to be vested in them." In point of fact, if a salary was required as a condition of the establishment of any of those new schools, it would not be any practical departure from the original design of the institution of the national system?

No; I should rather say it is a return to, or an adoption of the original intention. To be sure, that gap for the minimum salary has never been by authority filled up; yet there can be no doubt that in the mind of the writer of that letter it was intended that a fixed salary should be provided from local funds.

I think it well to notice here a similar objection, which some have been

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pleased to say the Presbyterians would make, viz., that they have not the same funds at their command as the Churchmen to avail themselves of the privilege now sought for. In reply, I would say, that to those who are acquainted with the condition of the great body of the Presbyterians, it is well known they are not so poor or so unwilling to contribute to the support of education as the objection implies; and, moreover, with regard to the point really in question, viz., scriptural instruction, there could scarcely be any collision between the Church and Presbyterian clergy, as the one is as desirous as the other to have and impart such instruction.

6873. Earl of *Desart.*] With regard to the objection which has been urged by some Protestants, that they were afraid of the power of proselytism which the adoption of the system would give to the Roman Catholic patrons, what is your opinion?

With regard to that question, I should say that the judgment of four-fifths of the clergy of the Protestant Church in Ireland, and their anxiety to protect the interests of Protestantism, must be, at all events, as much to be relied on as the judgment and Protestant zeal of the remaining one-fifth.

Again, the Roman Catholics in England, who are a minority there, and who have never been accused of want of due deliberation or foresight in matters affecting their church, not only do not object to the principle I have been recommending, but would be highly dissatisfied without it.

It strikes me, too, that there is nearly the same opportunity for proselytism in the national schools as they stand at present, by an adroit management of the rules, as there would be in a school under the new principle; nay, I would say that there is more danger at present than there would be under the new principle. At present the schools are supposed to be strictly neutral, and Protestant parents scattered over the country believing them to be such, send their children to them without taking any special precautions, such as they unquestionably would take, when they ascertained that the patrons were now invested with a power which, though they might virtually exercise, they were not actually entitled to before.

The truth in my mind is, that things would go on in that respect pretty much as they do at present, and I would say that if the new principle were adopted, there are few cases in which, if a Protestant parent went with his child to a Roman Catholic patron, that patron would object to promise that the child should not be taught the Romish Catechism, though he would refuse to instruct him in the Scriptures. Just as I think the patron of a Protestant school would not object to pledge himself to a Roman Catholic parent, that no question, touching religious controversy, should be introduced to his child, but that all the religious instruction given to him should be confined to the plain, practical, simple truths of the Bible. I think that has been the case, and would continue to be so to as great an extent under the proposed modification; therefore, I say that the objection with respect to scattered children being exposed to proselytism, has little or no force in it. Certainly, none of weight enough to prevent the adoption of a principle likely to be attended with so much peace and general benefit.

6874. How do you conceive the system would work in the schools exclusively under the patronage of the Board; it would depend from time to time upon the character of the Board, would not it?

This question would not arise, if, instead of the present constantly changing Board, there were, as has been recommended by high authority, three paid commissioners, appointed solely because of their fitness for the office, and required to devote their whole time to its duties. But I look upon it that the Board has no religion (not of course using the phrase in an obnoxious sense), and when it is the direct patron of a school, it leaves the religious instruction of all the children to their religious guides, the clergy and the parents.

6875. You think that this change in the system would apply simply to the schools under private patronage?

Yes, exclusively.

6876. Lord Bishop of *Ossory.*] With respect to the multiplication of schools which might be objected to, that is, the imputation that there would be several schools

schools in the same parish supported by the State, what is your answer to that objection?

As to an increase of schools generally, I do not think that likely; on the contrary, I rather think there would be a diminution in the number of schools; but it is a question about which I cannot speak positively. There are now in our parishes and districts several schools, and if there is no modification in the system of the National Board, the same state of things will continue. But, to speak with more immediate reference to your Lordship's question, I admit, if the modification which I have proposed were adopted, it is likely that there would be more than one school supported by the State in several parishes; but we know that the same is the case in England, and yet it is not considered a conclusive reason against the adoption there of the principle which I recommend.

6877. Viscount *Clancarty.*] When you say that schools would not be increased in number, do you mean schools of all kinds?

I understood the question to refer to a variety of schools, and to imply that there would be two or more clashing schools in a parish; and what I have said is, that there have been, that there are, and that there will be, under any system, a variety of schools; but I do conceive that the variety would not be greater than at present under the plan I have taken the liberty to propose.

6878. Earl of *Desart.*] What you mean is, that the requirement that a salary should be provided, would rather impede Roman Catholics in attempting to establish a vexatious opposition in a place where there was already a sufficient provision for education?

I do not mean to speak exclusively of Roman Catholics; what I say applies to Protestants as well as to Roman Catholics; either party would consider very maturely before they undertook the expense and responsibility of supporting a school without a salary from the Board, and I do think scarcely anything but a large amount of conscientious feeling would induce the one or the other to take such a step.

6879. You would leave it open to the Commissioners of the national system, where they saw a necessity for establishing a school, to establish one upon the principle of the system as it now exists under their own patronage?

Assuredly, and that not to the exclusion of new schools on the present system under private patronage, where private patrons are forthcoming. I do not mean there should be any limitation put to the extension of schools similar to those which are now in existence, as it seems to me that the question can never be brought to any conclusion, unless all parties are treated with thorough fairness and equal impartiality; and were the plan which I have now suggested to be adopted, I entertain scarcely a doubt that the happiest results would arise from it.

I think that men of all parties would be satified, except perhaps a few persons who might be vexed that peace was established, and the profit of agitation was at an end.

I think there would arise a large amount of zeal, of legitimate emulation, and of voluntary contributions, which does not exist now, and which could not fail to produce the most salutary effects in many ways; particularly, I would say, in exciting a general active interest, instead of the general torpid indifference which at present exists with reference to the Board and its concerns. Under the new system there is little doubt that in the course of a year there would be added to the national rolls about 100,000 children, which, seeking for only a gratuity of about 1*s.* 6*d.* each, would be an expense to the Board of only about 7,500*l.*; whereas in 1852 the education of 544,604 children cost the State very nearly 150,000*l.*; that is very nearly 30,000*l.* for every 100,000 children.

I think, again, that the adoption of the views which I have stated would tend, with reference to poor or aspiring men, to take away from them the temptation to compromise their principles, and thereby damage their reputation and their usefulness; and that it would take away from timid men that fear which I know exists in some cases, and which prevents their openly avowing and acting upon their convictions on both sides of the question.

And last, but certainly not least, I think it would relieve the ministry of the day in making their appointments to offices in the Church, under the patronage of the Crown, from any necessity of confining their selection to a small minority

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of the clergy, instead of doing what they are bound by the most solemn obligations to do, namely, to make their selections from among the whole body of the clergy, of those who are most worthy, who are best fitted for the respective offices, and most likely, under God, to discharge their duties with credit and with effect.

6880. You calculate on no power of compulsion being left in the hands of a patron to oblige all his pupils to listen to whatever religious education he may wish to give them?

Compulsion, in what I reckon the correct sense of the term, I would not sanction in any person or party; and in what I have said, I meant that in the second class of schools the same liberty, on certain conditions, with reference to religious instruction, should be allowed to the patrons of Irish schools as is given to the patrons of English schools, the refusal of which, if persevered in, will be, in my mind, anything but what I used to reckon English fair-play, or impartial justice.

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The Venerable ROBERT BELL, A.M., Archdeacon of Waterford, is called in, and further examined, as follows.

6881. Lord Bishop of *Ossory*.] WITH respect to the Waterford Commercial School, upon which you were examined, you stated that the rules of the commercial school originally were, that the children in attendance should read the Scriptures, or that they should be read to them?

Yes.

6882. Are you perfectly sure that that was the rule of the school?

I am perfectly sure of it.

6883. Do you know whether it was a rule admitting the qualification which the rules of the Board admit of, that is, that if a parent expressed his desire that the child should be allowed to leave the school when the reading of the Scriptures began, he should be permitted to do so?

There was nothing in the rule to warrant any such interference upon the part of the parent, nor was there any exception or exemption in the original rule in reference to the reading of the Scriptures.

6884. Do you happen to know anything of the practice in the school?

I stated in my last examination that I became aware that the master had taken upon himself to depart from the established rule, and that upon questioning him upon the subject, I had ascertained from him that he had done it upon his own responsibility, and without any authority whatever from the managing committee, upon which I remarked to him that he was employed to conduct the school according to its rules, and not to make rules for the school.

6885. If the committee had stated in 1851 that the school, though not under the National Board, was conducted strictly on the same principles as those of the National Board, would they have stated what was true?

Certainly not; because when they were about upon a former occasion to put that same school under the National Board, it became necessary that they should modify the existing rules to meet the requirements of the National Board, and that they consented to do; but upon the school not being taken into connexion with the National Board, they rescinded their alterations, and reverted to the original rule.

6886. The original rule being the one existing in 1851?

The original rule existing in 1851. I have here the appeal which that committee put forward on the 24th of January 1851, and this paragraph occurs in their own appeal: "The Scriptures, without note or comment, are read daily in the school. Then they say in another place, "They confidently trust that the friends of sound education will rejoice to advance the interests of a seminary in which the minds of youth are habituated to a daily intercourse with the Holy Scriptures, and are thus imbued with those principles of religious truth which form the only safeguard against the insidious influence of false doctrine, or the more open assaults of dangerous error."

6887. That

6887. That was in 1851?
In 1851. I can neither trace in any of their rules, nor did I ever hear that there was any exception.

6888. Lord Bishop of *Down*.] Were any Roman Catholic children attending that school at the time those rules were in operation?
Originally the school was intended exclusively as a Protestant school.

6889. Would not it be very likely that those rules should be the rules of a school exclusively intended for Protestant children?
Yes.

6890. Did any instance arise in which the question was mooted in the Committee about the reading of the Scriptures being made compulsory upon every child?
I never heard of any during the years that I was a member of the committee.

6891. Do you ever recollect any Roman Catholic children attending the school?
Yes. I have said that I ascertained that the master had undertaken upon his own responsibility to dispense with the rule.

6892. What was the explanation which he gave you?
That he had no objection to the children of Roman Catholic parents being allowed to leave when the Scriptures were read; that he had been himself a master in a national school, and had no objection to its principles. I replied, that he was brought there to conduct the school according to its established rules, and not to make rules. He acknowledged to me that he had no authority whatever for what he had done, and I never met a member of the committee who did not coincide with my view.

6893. Has the school prospered in every respect since?
I think its numbers are rather less than they were, but they continue much about the same.

6894. With respect to the subscriptions, have they diminished?
They have fallen off considerably.

6895. Viscount *Clancarty*.] There was a debt upon the school, for which a subscription was made, was not there?
There has been a debt upon it for many years.

6896. Is that debt now wiped off?
I am not aware.

6897. Lord Bishop of *Down*.] Are you aware of an appeal which has been made to the public at Waterford for subscriptions to wipe off the debt upon that school; a former witness stated, that not only was the amount of the debt contributed, but the sum of 10*l*. over that amount was contributed by the public on the school being placed in connexion with the National Board?
I am aware that an appeal was made for contributions to pay off the debt. It was not a novel thing, for there have been several such appeals; I rather think the school is in debt still. Here is the last Report, agreed to on the 13th of February 1854, which states that the institution is 79*l*. in debt.

6898. Does it state whether any expense has been incurred for building?
There has been no building within that period.

6899. Did you not state on a former occasion that there was a debt hanging over the institution of 100*l*.?
I did not mention any sum.

6900. It has been stated here, that that debt was paid by special appeal to the public of Waterford, and the sum of 10*l*. over and above that debt; are you aware of that fact?
No; and my impression is strongly that it cannot be correct; the institution was 50*l*. in debt on the 24th of January 1851.

6901. Was it then in connexion with the Board?
Not till the close of that year.

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6902. Lord Bishop of *Ossory*.] Will you state the circumstances of that debt?

The school is there stated to have been 50*l.* in debt; in the last Report it is stated to be 79*l.* in debt.

6903. That debt of 50*l.* was when it was in connexion with the Bishop and the clergy?

Yes; it was in December 1851 that it was put into connexion with the National Board. I have the Report for 1852, presented in March 1853, in which it was 61*l.* in debt, and now it is 79*l.* in debt; I think the debt has gone on increasing. Having ceased to be on the committee, I cannot give the details.

The Witness is directed to withdraw.

The Very Reverend WILLIAM WARBURTON, D.D., Dean of Elphin, is called in, and examined, as follows:

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6904. Lord Bishop of *Down*.] HAVE you had any experience of the working of the system of national education?

Yes; I have had some years' experience.

6905. In what parts of Ireland?

In the county of Kildare first, and latterly in the county of Roscommon, at Elphin.

6906. Had you any difficulty in establishing schools in the county of Kildare, or are there any circumstances which you wish to mention?

I had a great deal of difficulty at first; the Protestants were very much opposed to the system; it was in the parish of Kilberry.

6907. Will you state to the Committee the grounds of the opposition of the Protestants?

They were under very gross misapprehension as to the nature and results of the system; many of them thought that the Scriptures were excluded, by which they meant that their children would not be allowed to read them; others thought that the children would be obliged to read the Roman Catholic Catechism; and there were other most absurb opinions abroad among them on the subject.

6908. Lord Bishop of *Ossory*.] Of what date are you speaking?

I think it was about 12 years ago.

6909. Lord Bishop of *Down*.] When the schools had been in operation for some time, were their prejudices at all removed?

They were altogether removed.

6910. Will you explain to the Committee how?

They found that their children got on much better than they had before; they examined the books, and approved of them very highly, and, in fact, they could find no fault with the schools, inasmuch as their children improved very much, and very much more than they had done before under the former system.

6911. Lord Bishop of *Ossory*.] How many schools were there in the parish?

There was at first one school-room, but the males and females were instructed in it together; afterwards I built a second school-room, and had them separate.

6912. Lord Bishop of *Down*.] How were those schools viewed by the Roman Catholic clergymen and their parishioners?

They approved of them very much indeed; they never gave me the slightest opposition; I had no difficulty whatever with respect to them; they all expressed their approbation of them.

6913. Are all the schools non-vested schools?

All of them. I should say here, that in the year 1848 there was a petition presented to Parliament in favour of the system of national education; two-thirds of the Protestants of the parish of Kilberry signed that petition, though they

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they had been almost all of them opposed to it in the first instance. That petition was largely signed; and, in fact, I have in my possession a letter in answer to certain statements of the Church Education Society, the substance of which, and even the greater portion of the language, was embodied in that petition, which letter I would wish to hand in to your Lordships. The petition received a great number of signatures, and some signatures, I believe, of Members of your Lordships' Committee. I bring this letter before the Committee, as showing that the opinions which I am now giving are in accordance with my experience at that time.

6914. Earl of *Desart.*] On what facts do you found the opinions which you have just expressed to the Committee?

The facts of the beneficial operation of the system. I found my opinions on my own experience, as stated here. The principles of the system, as far as my experience extends, have invariably received the concurrence of the poorer members of the Established Church in Ireland when they were thoroughly aware of those principles, that is the principles of non-interference with the religion of others in education. I have been a great deal among the people, and have conversed a great deal with the poorer members of the Established Church, and I do not recollect a single exception to the fact that they all expressed their opinion that children ought to be educated, and that we have no right to interfere with their religious instruction against the wishes of their parents: that is the chief fact which I wish to state: I do not recollect a single instance to the contrary. Invariably when I explained to these persons the nature of the national system, and the principles of it, they concurred in the propriety of those principles.

6915. What you say is, that both the members of the Established Church and Roman Catholic priests are favourable to the system as it now exists?

They are, when the system is explained to them; a great many were then and still are under misapprehension as to the nature of the system.

6916. Lord Bishop of *Down.*] Do you consider that the introduction of the national system into the parish of Kilberry was successful as a system of united education, as far as the proportion of Protestants and Roman Catholics would admit?

Perfectly successful.

6917. Lord Bishop of *Ossory.*] When you say it was perfectly successful, do you mean that the Protestants and Roman Catholics were united in tolerable proportions?

Yes.

6918. Did the circumstances of the parish allow Protestants any choice in the case?

There was a school under the church within three miles of my school.

6919. Did Protestants attend your school in any number from such a distance as three miles?

Though I say the school was distant three miles, the great body of the Protestants lived between it and Athy, where the church school to which I allude is situated. There were only one or two Protestant families living on the opposite side. The greater part of my Protestant parishioners could have gone to the Protestant school at Athy certainly, within two-and-a-half miles, and some of them within probably a mile-and-a-half.

6920. Do you mean to say that they had a preference for a school conducted upon your principles to a school under the Church Education Society?

I believe they had a preference for my school, because it was a better school.

6921. It would have been a strong measure for them to leave their own parish and their own minister, would it not?

They were under such strong misapprehension as to the nature of the national education system, that I should not have been surprised if they had done so; I had a good deal of personal influence, or they would probably have done it; and when first I established the school, many of them, notwithstanding that personal

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influence, did leave it; but afterwards, when they found that their impressions were erroneous, and that the children were getting on extremely well, and in a very satisfactory manner, they all came back, and expressed themselves not only perfectly satisfied with it, but they said that there never was a good school in the parish before.

6922. Lord Bishop of *Down.*] Have the schools become to a greater extent schools of united education within the last few years or not?

It is six years since I was in Kilberry, and the schools then included the whole of the Protestant children. I wish to state here that the school met with the thorough approval of the Roman Catholics also. When I left Kilberry, I had the good fortune to receive complimentary addresses from my own Protestant parishioners and from the Roman Catholics of the town and neighbourhood of Athy, including those of Kilberry, and also from the Protestants and Roman Catholics generally of the surrounding parishes. I allude to it because I think this is very important, inasmuch as it shows that the Roman Catholic clergy are largely committed in approbation of the system, at least in that locality. The address states, "The cause of general education has received from you that full measure of encouragement and support which its importance deserves. The amount of co-operation and confidence which have accompanied you in this, as well as in every undertaking in which you have engaged, must have convinced you that public opinion has properly estimated your motives and your principles. All felt that your anxiety to promote education was inspired by no sectarian zeal, and to this reliance on your character we attribute the successful establishment of a national school under your guardianship, where children of all persuasions receive instruction without any fear of interference with their respective tenets, and without any interruption of that harmony which should prevail amongst persons of all creeds."

6923. Was that address signed by members of different religious persuasions?

There are three addresses here. The subscribers to the address from which I have read the passage were solely Roman Catholics, clergy and laity.

6924. In that address from the Roman Catholic inhabitants which you have just read, were there the signatures of any Roman Catholic clergymen?

Yes, of 10.

6925. When you removed to the parish of Elphin, did you find any schools in operation in the parish, and with what society, if any, were they connected?

I found two schools in the parish of Elphin; they were both connected with the Church Education Society.

6926. In what condition were those schools in reference to the number attending them, and also in regard to their efficiency?

Nothing could have been worse; there were not above a dozen in attendance in the boys' school, and not more than seven or eight in the girls' school.

6927. With regard to their efficiency, do you speak from your own personal experience, from an examination of the schools, or from being present at an examination, or from mere rumour?

Not from rumour; I examined them myself. I wished to do everything as impartially and fairly as possible; therefore I did not at once pronounce any opinion upon them, but I attended the public examination, which was held by a clergyman who was inspecting on the part of the Society. The simplest questions were not answered. Nothing, I repeat, could have been worse, and I said on the occasion, "I cannot certainly compliment you upon the success of these schools; the answering has been extremely bad," or something to that effect.

6928. Viscount *Clancarty.*] Was there a report by the Inspector whose examination you were present at made to the patron of the school, or to the Society?

The report of the Inspector made to the Church Education Society was couched in these words: "The attendance at this school for the last six months has been unfavourable to the progress of the children."

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6929. Earl of *Desart.*] In the parish of Kilberry did you ever make any arrangements in concert with the Roman Catholic clergy, or any concession to them, in order to obtain their support?

None whatever. What I did was this: I drew up my own rules, the rules which I should have established if there had been no Church Education Society and no National Education Board in existence. I sent these rules to the Commissioners of Education, and said, "I shall be very happy to connect my schools with you upon these terms. These are my rules; if they meet with your sanction, I shall be very glad to have your assistance."

6930. Of what description were those rules; did they require the reading of the Scripture Lessons, or the Bible?

The rules which I submitted to the National Education Commissioners were these: the first half-hour every day was appropriated to the reading of the Scriptures in the authorised version; the school assembled at 10 o'clock; I did not oblige any Roman Catholic children to attend during that half-hour.

6931. Did they ever come?

No; every Wednesday I had an hour between two and three o'clock, about the time of the breaking up of the school, for the catechetical examination of Protestant children, and during the school-hours the Roman Catholic children read the Scripture Extracts.

6932. That you always continued?

I always continued that regulation.

6933. Viscount *Clancarty.*] Do you continue it to this day in the schools under your management?

I do, in this way: I have in my schools at Elphin now, and have had certain hours appointed for religious instruction, not the religious instruction of the Protestants only, but of the Roman Catholics also, and during these periods I make use of those religious books which have been sanctioned by the Board. There is no compulsion; and, of course, if they chose to decline reading them, I should not desire or endeavour to compel them, but they *do* read them.

6934. Earl of *Desart.*] Are there any exceptions?

There has never been an objection.

6935. Neither on the part of the parents nor the priests?

No. I wish it, however, to be distinctly understood that I do not make the reading of them the *sine quâ non* of giving them secular instruction, because if they choose to say "We will not read the Scripture Extracts," they would not be required to do so.

6936. Lord Bishop of *Down.*] You stated that you were present at the examination by an Inspector of a Church Education school in the parish of Elphin, and you heard of his report; do you think his report conveyed to the Church Education Society a proper impression of what the examination conveyed to your mind, as to the efficiency or inefficiency of those schools?

Decidedly not.

6937. Lord Bishop of *Ossory.*] What was the name of the Inspector?

The Rev. Mr. Morton, rector of Strokestown. I am not sure whether they have any other Inspectors now.

6938. In what year was that?

It is about four or five years ago. I am not sufficiently aware of the operations of the Church Education Society to know whether they have any regular Inspectors; but if they have, I never knew them to inspect. Their inspections were very rare, if they were paid Inspectors. It is the habit of the clergymen to go round to inspect those schools, and make reports upon them.

6939. Viscount *Clancarty.*] Did you see the paper upon which Mr. Morton made his report?

I saw the paper, which the master told me was the report, because I said to the man that the school was not very creditable to him; he said he had accounted for that; I cannot recollect the exact words, but it was as much as to say, that the Inspector considered it satisfactory. He showed me a paper which he stated to be the report.

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6940. You saw in the master's hand, that which purported to be Mr. Morton's report of his examination, at which you were present?

Yes; it was bringing the Inspector's judgment in opposition to mine. The master produced the report as his own vindication.

6941. You did not see the paper which the Inspector filled up for the Church Education Society?

I cannot say that I did.

6942. You are not aware of the questions which he has to answer to that society?

No. I can only say that the master produced this as the report of the Inspector.

6943. Lord Bishop of *Ossory.*] Did it bear the signiture of a clergyman?

I cannot tell that. I cannot say more than I have stated.

6944. This you think was in 1850?

I cannot exactly tell the year, but I think it was four or five years ago.

6945. Are the Committee to understand this to have been an examination of the schools which took place upon your going to the parish?

No; it was some little time after I went there.

6946. Had you previously ascertained the state of the schools?

I had. When I went there, I wished to have everything arranged as quietly as possible, and to show you that that was my feeling, I said to the master, whose name was Miller, "Now, Mr. Miller, you are aware that I am a supporter of national education." "Unfortunately there is a kind of antagonism between these systems," or something to that effect; "but you have a large family to support, and I should be very sorry to injure you. I cannot give you any active support," but "maintain your ground as long as you can. There is a plot of land which the late Dean, my predecessor, gave you as a reward for your attention to that school. I will not take it from you, but I do not wish you to consider me in any respect as an active supporter of the system." That was partly what passed between us.

6947. Viscount *Clancarty.*] Are those schools now carried on?

They are not, under the Church Education Society. The Church Education Society had a rule, as I understand, that no school was to be supported from the funds of the Church Education Society where there was not a sermon preached yearly for the benefit of the society. Consequently they withdrew the grant from this school, and they obtained for the master a situation elsewhere, which I was very glad of.

6948. Can you recollect what were the objects of the examination at which you were present?

The children were examined in arithmetic, &c. It was a general examination; it was not a very strict one; by no means so strict an examination as they pass through in schools under the national system.

6949. Do you mean that the children did not answer at all?

I mean that they passed the commonest questions.

6950. Were they examined in the Scriptures?

I think the examination in the Scriptures, if there was any, was very slight. I cannot take upon myself to say now whether it was so or not. The matter is impressed upon my mind chiefly in consequence of my having spoken to the master about it. He was not pleased with my finding fault, and stated, as I have already mentioned to your Lordships, as his justification, that the Inspector had given that report which he did not consider unfavourable.

6951. Were any of the gentry of the nighbourhood present at the time of the examination?

No.

6952. How did it happen that you were present?

Because it was the parish school. I attended also because my impression of the schools was, that they were extremely inefficient; and I wished to be present

at

at the examination, in order that I might ascertain whether my opinion was a fair one or not.

6953. Lord Bishop of *Ossory*.] What was your opinion of the qualification of the master?

I think he was very well qualified.

6954. Who was your predecessor in the deanery?

Dean French.

6955. Lord Bishop of *Down*.] Did you visit any other church education schools besides those which you have mentioned in the neighbourhood of Elphin, and if so, in what condition did you find them?

I visited another school at a short distance from Elphin; I should say here, that I did not visit it with any intention of finding fault with it; on the contrary, I should wish to encourage every school wherever it might be. I visited it for this reason: I did not like to show any hostile feeling towards the Church Education Society, and I thought as I was frequently passing by it, the mistress might think if I did not visit it, it was an unkind proceeding. I went into the school one day, and asked what books or means they had for conducting secular education. The mistress replied that they were very badly off for books. I said, "What have you?" after some little hesitation, she produced the school requisites. The whole of these school requisites consisted of two portions of a book, called "The Dublin Reading Book," the second or third part, and one book on arithmetic. There was neither geography, history, grammar, nor writing materials in the school. I asked the mistress how long the school had been in this destitute state. She told me that it had been very deficient in school requisites for the last two years; but I cannot say that she said it was so deficient as it was then. I said then, "It is very difficult for you to conduct education in this way." I put a note on the visitor's book, saying anything kind that I could of the mistress, which she deserved. She was a cleanly, tidy-looking person; and in the note I stated that she seemed to be a very respectable woman, and very anxious to do her duty, but that it was impossible for any mistress to discharge her duty with such a total want of school requisites as there was in that school.

6956. Lord Bishop of *Ossory*.] Have you visited many national schools?

Yes; when I say many, what I mean is, that when I pass by a national school, I just go in to see how it gets on, but I have not made it a practice to visit them.

6957. Do you mean national schools of the same class as of those which you have been speaking?

Yes.

6958. Did you find them very differently furnished?

I did; I found them far better furnished with school requisites, and far more efficient in every respect. At the present moment I know seven national schools not far from Elphin; I visited all those schools, and, with the exception of one, of which the mistress is now not alive, I consider they were all efficient schools. There were two under the Roman Catholic clergyman of Elphin; into one of those I entered, and I found the master an exceedingly industrious man, and I was very much pleased with him. I put a note upon the book, complimentary to him, in consequence of which he was sent up to the training-school. I then went into the female school, which adjoined; I examined the children there, and I certainly did not find that they were well or efficiently instructed. I mention this, to show your Lordships the effect which a little attention of this kind produces. I said to the mistress, "I am not quite satisfied with this examination;" and she replied, "The best of my pupils are out," which was very probable; and she said to me when I was going away, being aware that I had put a remark on the book complimentary to the master, "Will not you put something in my favour on the book?" I said, no, I should be very sorry to do her an injury, but I hoped to see her at some future period, and to find the school in better order when the other scholars, who were then out, should be present, and it would give me great pleasure to be able to put something complimentary on her book also. The mistress was not an efficient one; and the Roman Catholic clergyman mentioned to me that she was not so, and in process of time he exchanged her. With that exception, I would say of those national schools

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which are round Elphin, that they are all, for the class, taking the circumstances of the country into consideration, very efficient; and I have been surprised in visiting them, to find the poor masters really with a small salary of 15*l.* or 20*l.* a year, just enough to keep them and their families above a state of starvation, devoting so much diligence and attention to the discharge of the duties of their office.

6959. Have you consulted the reports made to the Board from time to time by the head Inspectors?

I have.

6960. Do you find a good many instances of as great deficiency in learning, in furniture and apparatus, as in those Church Education schools?

I find a good many statements of deficiency; but I may observe here, with respect to those Inspectors, that while their reports are in one sense admirable, they are in another very unjust; I think they have formed too high an idea of a model for an Irish school. I think it is perfectly impracticable that, either now, or for many years to come, you can have schools which will approach near to that model; and by trying the present schools by a test which is totally unsuited to the state of the country, I think they have acted with the best intentions unfairly towards the national system.

6961. Do you say that from an accurate inspection of the reports?

I read the reports; I cannot say that I have studied them. When I found that I was summoned for this examination I did not read any of these reports, because I wished to keep myself uninfluenced except by what I have read in process of time; I wished to give your Lordships the result of my experience, and also my opinions, which are grounded on that experience. I do not profess to have studied those reports very accurately, but I read them in a general way, and before there was any thought of an examination of this kind, I said to persons connected with the national system that they were reports which were not fair to the system. In saying this, I wish to guard myself from misapprehension; I am sure that they show great ability; and that the gentlemen who drew out those reports acted conscientiously, but I think they kept before their minds too high a scale of what a national school can be reasonably expected to be under the circumstances of the country.

6962. If an Inspector has said, "Thus of the above 40 schools returned by their teachers as including grammar in their course, there were 11, or more than a fourth, in which, on examination, not a child present could be said to know the 'parts of speech'; and it was even worse in the case of geography, there being no less than one-third of the above 36 schools in not one of which could a single child be returned, with truth, as possessed of any, even the simplest and most elementary knowledge of the subject," would you account for the severity of that report by the high standard which that Inspector proposed to himself?

I would not; I can account for it in another way, and very easily. In the first place, I consider that grammar is a thing which requires continuous study on the part of the children to acquire it. I will venture to say, that if your Lordships were to take much more highly educated persons than there are in the national schools in Ireland, and examine them in English grammar, you would puzzle them.

6963. Do you think you would find any who did not know the parts of speech?

Ireland has passed through an extraordinary ordeal; I am only surprised that the national system of education has stood it. The best of the scholars, I have no doubt, have emigrated to America. I know in my own schools in Kilberry they did so, and I believe the attendance of others was extremely irregular, and it was almost impossible to expect any great results; and, in my opinion, to that is to be attributed, in a great degree, the efficiency of some of those schools.

6964. Viscount *Clancarty*.] You have spoken highly of the national schools round Elphin; are you acquainted with Killinagh school, under the patronage of Christopher French, Esq. and the Rev. William Hughes?

I am.

6965. That

6965. That is a mixed school, is not it?

There are not any Protestant children in the neighbourhood of it. I would wish to make a few observations with respect to that school. Mr. French is a gentleman who was opposed to the system of national education, and who rather reluctantly adopted it. His father, who died a year or two ago, had made many attempts to establish a school upon his property for the benefit of his tenantry: he had his school under the Kildare-place Society, but he never succeeded in it; when I went to the parish there was no school on his property; I therefore wrote to his father to ask for assistance towards the national school, which I had established in Elphin, and he replied that he did not approve of the system, and could not contribute; I had a good deal of conversation with his son, who is a very intelligent young man, and educated at Oxford: probably from what I said to him, he determined upon trying the system, and he established this school; it is an admirable school of its class; he is altogether satisfied with it, and has sent me a letter upon the subject, to which I should have been glad of the opportunity of calling your Lordships' attention; but I gave it into the hands of a Member of your Lordships' Committee, and he has not returned it to me.

6966. Have you visited the school?

I have.

6967. It is a school of boys and girls, is not it?

Yes.

6968. Is the return correct, which states that there are 80 boys and 87 girls?

I should think it is; I am quite sure Mr. French's return is correct, whatever that return is.

6969. The school is one in which agriculture is taught, is not it?

It is.

6970. Is there no schoolmistress there?

There is a schoolmistress; I think she teaches the children to sew only; I do not know whether she conducts the secular instruction of the girls, or merely teaches them to sew; I think the report of the National Education Board might probably point it out.

6971. They are instructed in secular learning generally, I rather think, by one master?

Yes.

6972. Your impression is, that there is a mistress to teach the girls sewing?

Yes, and she assists, I believe, in other respects; the master was first appointed; the mistress has been more recently, I think.

6973. Did you inspect the farm upon which those children are employed?

Yes.

6974. What appeared to you to be the state of the school?

It appeared to me to be exceedingly well conducted; the land upon which it is situated is very poor; I was quite surprised to see the crops which the master had raised upon it of different kinds. He took me over it a short time ago; it is in the highest possible state of cultivation, and a great advantage to the country, as an example of what may be effected by careful cultivation.

6975. Do you know what rent is paid for the land?

I do not think Mr. French charges rent; I am not sure; I can only speak to the appearance of the farm, and the general effects of the school.

6976. Was the school originally established in connection with a farm?

No, it was not; it was originally in contemplation, but it was by degrees only that it was got to its present state. The master was first appointed, and then, after some time, he was sent to the training schools in Dublin, and there he learnt the agricultural part of his duties; and from that it commenced, and it has been going on progressively since.

6977. Are there offices built adjacent to the school-house for the purposes of the farm?

There are not extensive offices now; there are some thatched offices; it is the intention of Mr. French by degrees to improve it.

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6978. Earl of *Desart.*] You seem to have found the Roman Catholic clergy with whom you have been yourself connected very tolerant and willing to co-operate with you in promoting united national education; do you think they would continue of the same mind, supposing the national system to be adopted by the clergy of the Established Church generally?

I think they would, provided it was carried out by Protestant patrons and teachers in the spirit in which the system is conceived. I think to do that, you must take the system as one of non-interference, so far as regards education with the religious opinions of the children, beyond the interference which is involved in the use of the ordinary books which are sanctioned by the Board of National Education. I have never found the Roman Catholic clergy at all disposed to be captious, or to interfere with me; I am quite sure they would, if I were to violate the principles of the system; but if there were no national system, I should not be disposed to act otherwise than I do.

6979. Supposing permission were given to private patrons to require the Scriptures to be read by the children during the hours of combined education, without catechetical teaching, do you suppose that permission would unite the Roman Catholic clergy in opposition to the system?

I am quite sure that the Roman Catholic clergy would not co-operate in such a system, but would give it every opposition.

6980. Lord Bishop of *Ossory.*] Do you think that the opposition would be availing?

I think it would.

6981. Have you known any instances of their giving opposition to schools under the patronage of Protestant clergy, and conducted by Protestant masters?

I have not myself known any: I do not say that there have not been instances of it.

6982. Who is the parish priest in Elphin?

The Rev. Mr. Hughes.

6983. I observe that he has schools of his own; did you propose to him to join you in your application to the Board?

I did not.

6984. Did not you know that such applications were to be looked on with special favour?

When I came to Elphin the schools of Mr. Hughes were established.

6985. Yours were not?

Mine were not; but there was ample room in the town for both; they are both well attended. We should have had to build a new house if all had been combined. I considered that it was better for me to continue carrying on the school as before, only substituting the principles of the National Education Board for those of the Church Education Society.

6986. Might not you have done that with Mr. Hughes?

I thought it better, on the whole, not to do so; there were many reasons why it would not have been advisable.

6987. Do you think he would have joined you?

I cannot tell, but I think it probable he would.

6988. The apprehension that he would not do so was not one of your reasons?

No, it never occurred to me. Had I thought at all of joining the Roman Catholic clergyman, it would have occurred to me that it was not desirable I should have done so. I know I should have been very strongly commented on by my brethren in the ministry, if I had joined him, and I think it is better to get through the world as quietly as one can without creating more opposition or annoyance for one's self than is absolutely necessary. I have always been ready to take what is unavoidable, but I do not wish to incur any which is unnecessary.

6989. Would not that be the general feeling?

It will, as long as the Church Education Society exists, and continues to excite hostile feeling to the national education system. There is a decided line of demarcation

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demarcation drawn between the Church Education Society and the National Board, so much so, that one of the secretaries of the Church Education Society sent me a report of the society three years ago, in which report he handled the National Education Board rather severely, and described it as "antagonistic" to the Church Education Society. As I have mentioned the matter, if your Lordships will permit me, I will read to you the answer which I gave to that report: "Deanery, Elphin, 24 October 1851. Reverend and dear Sir,—I have to acknowledge the receipt of your letter of the 22d instant, requesting a subscription in aid of the funds of the Elphin Diocesan Church Education Society, and enclosing me a copy of the report of that institution for the year ending December 1850, and I feel that I ought not to decline complying with your request without assigning some of those reasons which oblige me to adopt this course. I shall not enter into a discussion of the principles of the national education system, of which I am known to approve, and which in the report you are kind enough to send me, is described as 'antagonistic' to that in behalf of which you seek my assistance. I shall merely observe, that the fact of its being antagonistic, would naturally suggest that I could not consistently support both institutions, and that if I should aid yours, it must be at the sacrifice of principle, a sacrifice which would render my support of very little value. I am not, however, one of those who advocate the violation of principle in favour of *seeming* expediency, but even if I were, the case of the Church Education Society offers no temptation to this species of dereliction. Giving credit to its supporters for the best intentions, I cannot escape from the conviction that they have done more within the last few years towards retarding the progress of education than any other body of men in the kingdom. I believe their schools to be in general extremely inefficient, and that by occupying the place of an efficient system, they have deprived many, and especially members of the Established Church, of educational advantages which are far superior to any they can offer them. This opinion is grounded partly on my own experience and observation, and partly on the confessions of supporters of the Church Education Society. When appointed to this deanery, nearly four years since, I found in connexion with it a Church Education school, which had been in operation for many years. I naturally thought that here, if anywhere, I should find some practical advantages accruing from the system, and which might tend to reconcile me to the violation of the rights of conscience it involves. Until within a few years the residence of a Bishop, the parish of Elphin appeared to afford no ordinary advantages for the working of the Church Education Society. What was the result? Why, the school was wretchedly attended, and the few children who did attend, were lamentably deficient in useful knowledge, whether secular or religious. Not wishing to form a hasty judgment of their attainments, I attended at the half-yearly examination, held by a clergyman of the diocese on behalf of the society, and nothing could have been worse than the answering; and what is the consequence with regard to the poorer members of the Established Church? Why, that with some the season for instruction had passed away, and there was not in the parish a Protestant youth who could have kept the accounts of a village trader; nor were these children more advanced in scriptural than in secular knowledge. In grasping at the shadow of a scriptural school, the patrons lost the substance which they might have had under the National Education Board. On remonstrating with a respectable parishioner for having suffered his children to grow up in ignorance, he assured me it was not his fault; that he had sent them to this Church Educational school, but that they had made no progress, and that he was prevented from trying another by the interference of the officiating minister of the parish. But perhaps you may think this is an isolated case: I assure you it is not. I visited another school in this parish, I believe under the Church Education Society, certainly conducted on its principles, and there I found the stock of books had for a long time consisted of two copies of, I think, a portion of the Dublin Reading Book and one book of arithmetic. There was neither geography, history, grammar, or writing materials in the school, and the mistress assured me that the fault was not her's; that she had made repeated applications for school requisites, but in vain. I placed a note on the visitors' book to that effect, and a supply was in consequence forwarded. But what must one think of the efficiency of a system under which such a state of things could exist? I can answer for it they could not happen under the national education system. Moreover, I have known Protestants to

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send their children to the private schools of Roman Catholic masters, in preference to those which the supporters of the Church Education Society are in the habit of styling, exclusively, "scriptural schools," thus exposing them to the danger of interference with their religious principles, a danger which could not exist in a national school without great dereliction of duty on the part of the minister of the parish. In fact, our Protestant poor, who in education used to be far in advance of their Roman Catholic fellow-subjects, are now lagging behind them; and for those situations of comparative emolument and responsibility which require an education above the common, Roman Catholics are in some instances the only competitors, and in many the best qualified ones. All this has happened through the opposition of the Church Education Society to the national system, whereby our poorer Protestants are deprived of the advantages of education tendered them by the State, and of which the Roman Catholics gladly, and to their profit, avail themselves. These facts lead me to the conclusion, that while on religious grounds the compulsory principle of the Church Education Society is not defensible, their antagonism to the national system has not the excuse even of seeming expediency. I believe the results of that antagonism have been most disastrous to our Protestant poor, and I think they more than justify me in declining to sacrifice my principles, as I should do were I to support a society which thus declares itself to be 'antagonistic' to a system which I have on principle uniformly and consistently endeavoured to uphold, and the value of which is becoming more and more apparent, as the machinery by which it is carried out is being perfected, and as time is being afforded for the manifestation of its results. Will you have the kindness to lay this communication before those by whom you were directed to apply to me on behalf of the Church Education Society?"

6990. Lord *Beaumont.*] Do you attribute the deficiency of the schools to which you have alluded to the system of the Church Education Society, or to the poverty of those schools?

I attribute it to their poverty in some measure; but, at the same time, I think, as a system, their machinery is very imperfect; I think the inspection is wretched. But what occurs to me is this: that by keeping this Church Education Society in existence, you establish miserable and inefficient schools, which the Protestants are by a kind of moral coercion forced to attend, thereby losing the advantages which they would have from the National Education Board. Moreover, they prevent many persons who are really not unfavourable to the national system subscribing to it, and by other means aiding and promoting its efficiency. I have rarely been in company with gentlemen (I speak of the laity) who have stood aloof from the national system who did not express their convictions that the clergy of the Established Church acted very injudiciously in not availing themselves of it; but those people, many of them, do not like, as long as there is a hope or expectation that the Church Education Society may be raised to a state of active existence, to desert it, or to turn against it.

6991. Viscount *Clancarty.*] Have you visited many Church Education schools besides the Elphin school?

No, I have not.

6992. Have you visited any besides?

Not of late years.

6993. Have you done so at any time?

I cannot speak of any other from my own observation.

6994. Lord Bishop of *Down.*] In reference to the letter which you have read to the Committee, did you receive any reply from the diocesan secretary in reference to the serious charges brought against the Elphin Church Education school?

None whatever; they could not be denied.

6995. Viscount *Clancarty.*] Perhaps there is so strong an expression of opinion contained in that letter, that they thought it was hopeless to attempt to convince you that there was any ground for supporting it?

It might have been said that I was misrepresenting their schools, and that they would prove that I was doing so; but nothing of the kind was attempted.

6996. Lord

6996. Lord *Beaumont.*] In the schools under the Church Education Society to which you have referred, did you ascertain whether the master was without a sufficient salary, or that the pecuniary means of those schools were very small?

I consider that in Elphin the master was much better supported than my master is now, and not only so, but I think he was perfectly competent: the proof of that is, that he has gone now to Sir Robert Gorbooth's schools. I attribute it entirely to the inefficiency of the system.

6997. You imagine that that same master under the National Board would have been able to render his school efficient, which under the Church Education Society was inefficient?

I have not a doubt of it; but I dare say he is a very efficient master now in Sir Robert Gorbooth's schools.

6998. Viscount *Clancarty.*] How do you explain the difference in the man's efficiency under the same system in two different localities?

Sir Robert Gorbooth probably takes a great deal of interest in his schools, and superintends them, and so supplies the deficiency of the Church Education Society. They had no one, perhaps, in the case I am speaking of, to supply that deficiency; therefore a master who is a very inefficient master in one place, might be very efficient in another.

6999. Lord Bishop of *Ossory.*] They had only the Dean in one place, who was the superintendent of the school?

There was the curate too.

7000. Do not you think that the efficiency of a master, even under the National Board, is greatly affected by the kind of superintendence under which the master is placed?

Undoubtedly it is so. At the same time I think the machinery is so much better and so much more perfect under the national system, that the schools could not fall into the same state of inefficiency under it.

7001. One of the large assertions which you have made in that letter is, that under the national system you can answer for it that such a deficiency as you found in that school could not have taken place?

That is my opinion. I do not recollect saying there could not be a deficiency; but such a total deficiency as that, of a school pretending to give education without a single school requisite, except three books, I think could not have occurred.

7002. The head Inspector says, that "of 85 schools, not less than 66 schools were inadequately supplied with lesson-books, and other school requisites; 15 had not purchased any within the 12 months preceding my visit"?

That is a very different thing, I submit to your Lordships, from there being none at all, or next to none.

7003. Viscount *Clancarty.*] That applies to 87 schools; whereas your report applies only to two?

My statement in this letter applies to the Church Education school situated near Elphin, and I shall be very much astonished if your Lordship can produce any instance of a school under the National Education Board where there was such a deficiency as that: I do not say it is impossible, but that is my opinion.

7004. Lord *Beaumont.*] You still adhere to the opinions expressed in that letter on the subject generally?

I do.

7005. Viscount *Clancarty.*] You say that he inefficiency is owing to the system; will you explain how it is owing to the system, you having admitted a short time ago that the same teacher in another locality under the Church Education Society might conduct the school perfectly efficiently?

Suppose your Lordship were to have a school under the Church Education Society, or that any of your Lordships were to do so, I am sure your Lordships would pay that diligent attention to the interests of that school which would supersede the necessity of the inspection of the Church Education Society, and you would have it efficient without any other inspection.

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7006. How is it that it could not be made equally efficient by the inspection of yourself, as the Dean of Elphin, and the resident rector of the parish?

I do not say it could not be made so; I mean to say that it was not; whatever be the system under which such a state of deficiency exists, I think it is the fault of that system; undoubtedly an individual would improve the system, but there is a certain condition which an efficient system could not tolerate.

7007. Do you trace it to a deficiency of funds, or to any principle which is inherent in the system, which would prevent its being improved?

I trace it in the case of Elphin not to any deficiency in the funds; I trace it to some deficiency in the system which does not secure the discharge of his duty by the master. Suppose there were no local Inspector to superintend that school, an efficient system would have dismissed that master, or have taken some means to insure more efficient results from his teaching.

7008. Lord Bishop of *Down.*] Do you mean that it should not have depended upon the mere accident of there being an efficient local superintendence?

Exactly so.

7009. Viscount *Clancarty.*] Do you reckon it a mere accident whether there is a rector and his curate resident in the parish or not?

I think over and above that, the system ought to be sufficiently efficient to secure, at least as far as the circumstances of the country would admit, something like an education, even if there was no rector and no curate.

7010. What do you understand by the word "system"?

Supposing there was a Church Education school on the side of a mountain where no clergyman ever went, the state of inefficiency which I have represented here ought not to occur, and could not occur, under any efficient system, even if there was no local inspection; I attribute it, in a great degree, to the inefficiency of the inspection.

7011. If the clergyman of the parish takes an interest in the work of education, surely he will supply that inspection which is necessary to give efficiency to the school?

If he does, it is not the Church Education Society which does it; that is the distinction which I wish to draw. The clergyman must always be an excellent auxiliary; but, even putting him out of the question, there is a certain system of inspection which, if it was by any means efficient, a case, such I have represented could not, in my opinion, occur. I do not think your Lordships will find such a case to have occurred in the schools under the National Board, though they are much more numerous.

7012. Are not you aware that the Church Education Society provides half-yearly inspection for its schools by paid Inspectors?

I am not aware that it does, and I think if it does, it is a recent arrangement.

7013. If you say the system should supply local inspection, will you state what kind of local inspection is supplied by the national system?

I did not say that; what I say is, that I think, to a certain extent, it should be able to dispense with local inspection. Local inspection is undoubtedly always a great advantage; that there can be no doubt of; but when there is not local inspection, the recognised official inspection of a paid officer ought to secure a better state of things: the fact of its not having done so is, in my mind, a proof of its inefficiency.

7014. Are not you aware that the clergyman of the parish is *ex officio* the local Inspector of the Church Education schools established in the parish?

I am.

7015. Does not that at once presume a local superintendence which ought to be efficient in carrying on the work of education?

Everybody ought to do his duty; but I look upon it that it is throwing the duty of carrying out the system on the local inspection; it is making that answerable altogether for the state of the school. If your Lordship has an official Inspector, the Inspector has a high responsibility; if he throws that off himself upon a local Inspector, I do not see the value of the system.

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7016. Lord Bishop of *Down.*] As you do not approve of the system, would you consider that the mere fact of your being the clergyman of the parish imposed an obligation upon you to be responsible for the efficient carrying out of the system?

Certainly not.

7017. Therefore the Church Education Society would not derive any benefit from the inspection of clergymen of the Church who are not favourable to it?

No.

7018. Earl of *Desart.*] With respect to the superiority of the education which you say you have obtained in the Elphin school, and which you attribute to the superiority of the national system, do you extend that superiority also to the religious knowledge of the children?

Yes.

7019. Does not it seem to you at least an extraordinary thing that the religious knowledge of a child who is not taught the Scriptures should be superior to the religious knowledge of a child who is?

That is assuming more than I would admit. In the first place, I say there is a vast amount of scriptural knowledge conveyed through the national education books, and, in the second place, all the children in my schools have always read the Scripture Extracts. The scriptural education of those children, therefore, is not by any means omitted.

7020. Are not the schools of the Church Education system more founded on the basis of a scriptural teaching than those of the national system?

If your Lordship means that the children are obliged to read the Scriptures in the Church Education Society schools, it is the case. But if you instruct a boy well in secular education, and if you exercise his faculties, he will much more readily grasp scriptural instruction than if you give him an inferior secular education. I will take the liberty of reading a passage which was written by me six years ago, as the expression of my opinion now: "I may add, that in affording me the means of an improved system of general instruction for the children of the church, I consider the National Board has supplied me with the means of an improved religious instruction also." That is my opinion, and if your Lordship will take the trouble of examining any boy whose secular education has been carefully attended to, you will find that he will grasp religious truth, when laid before him, much more readily than a boy whose education has been neglected.

7021. Viscount *Clancarty.*] Does the national system provide that the boy shall read the Scriptures?

It does not enforce the reading of them, it gives them the option of doing so.

7022. How does the national system bring the Scriptures before the boy?

I was speaking in regard to Protestant children. I was asked the question how it happened that boys who were educated in the national schools should be more expert in the Scriptures than boys who were educated in the Church Education Schools, where the Scriptures were made the foundation of all instruction. In reply to that, I say that, in proportion as you enlighten and educate and improve the reasoning faculties, you will find in fact that a boy who is well educated in a secular point of view, will grasp Scripture truth when it is put before him; whereas you may be drumming it into an illiterate boy for a long period without any effect.

7023. Lord *Beaumont.*] The mere reading of the Scriptures by a boy whose mind is not developed, is merely the teaching of a parrot, is not it?

Just so.

7024. And you imagine that in the national schools the minds of the children are, if the system is properly carried out, sufficiently developed to comprehend what they read, if they do read the Scriptures?

Exactly so.

7025. Lord Bishop of *Ossory.*] Do you know what the fundamental rule of the Church Education Society with respect to the reading of the Scriptures is?

I believe it is that every child instructed in the school must daily read a portion of the Scriptures. I have not looked at that rule for some time.

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7026. If it were that every child capable of receiving instruction in the Scriptures should be instructed in the Scriptures, you would think somewhat differently of it, would not you, as an exercise of the mind?

Yes; but you must fit the boy's mind for the instruction, or you may attempt to instruct him in vain.

7027. Viscount *Clancarty*.] Do you wish the Committee to understand your opinion to be, that a Protestant brought up in the national schools understands the grounds of his religion better than a Protestant brought up in the Church Education schools?

I think in proportion as you educate him well, he will the better understand the truths of his religion; I think the national system is a far superior system to the other; therefore, I think a boy educated under it is more competent to understand religious truth.

7028. Do you think that the principle of the national system is calculated to impress the boy with a strong feeling of the great importance of the Scriptures as the ground-work of his hope as a Christian?

As far as my experience goes, I cannot say that in that respect there is the slightest difference; I do not think the boy is at all impressed with the value of the Scriptures from being compelled to read them.

7029. Lord Bishop of *Ossory*.] As a parallel to the school which you found in such an extreme state of deficiency, I will read you certain statements, by a head Inspector, with regard to the general character of a number of the national schools: "In 18 of the 85 schools there were no regular desks on which to write; some of these had tables; several, however, had so few of them, as to render class-writing impossible, and in a few cases the pupils were obliged to write resting the copies on their knees. In five cases the seats were either borrowed forms, collected amongst the neighbouring houses, or were logs of wood stretched on stones, and, generally speaking, there was such an entire disproportion between the attendance and the furniture in the workhouse schools, that a very large portion of the children, in the absence of forms, were obliged to sit or squat on the ground. There are 12 of the schools which have no rostrum, or teacher's desk, wherein to keep the account books and other official documents; and 15 have no press in which to keep the class-books, whether those gratuitously given for the use of the poor children while in school, or of those brought daily by the pupils. Nearly half the children whom I found present at my inspection were in the First Lesson Book; and although the spelling and reading tablets are the best form in which it can be taught, there were 21 schools not provided with a set of them. Forty-four, or more than half of the schools, have no black board from which to give simultaneous instruction to large classes, and 14 have no map of any kind from which to teach geography." "Supply of books and school requisites: 44 of 83 of the schools were not supplied with books, and even in many of the others the supply was insufficient. The articles most needed were those most deficient in supply, Tablet Lessons, Second Sequel, and Third Lesson Books, slates, pencils, and usual copy-books. The mode of obtaining books is this: the children bring in the price of the books they want, and are able to purchase, to the teacher, who has to hold this fund open and over for months, perhaps, before even 10 *s.* is collected. He then remits this small sum to the Education Office, and in a few weeks the books forwarded from Dublin arrive at the depôt of the Inspector of the district, and from this the teacher has them brought, very generally carries them himself, to the school, when he distributes them among the purchasers. The nearest post-office which issues money orders is in many localities, in the south-west and west of Ireland, 20 miles from the school, and the district Inspector's residence 50 miles; and to each of these and back the teacher has to travel in order to obtain his little stock of books, upon the possession and use of which so much of the efficiency of his school, the character of the inspector's report on it, and the classification and salary awarded to him, depend. In many of the schools no books or requisites had been purchased from the National Board for two years previous to my visit, the small triennial grant of free stock given for the gratuitous use of the children during school-hours being their sole supply." Then there is this further statement: "Geography—2,594, or 36 per cent. of all present, were returned as learning geography, there being only seven schools in which

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which it was not reported as taught. Fourteen, or one-sixth of the schools, had no map; and in these cases, of course, no proficiency in geography could be expected." "The want of maps in so many of the schools is a great evil; in almost all those cases, however, the teachers are hardly competent to use them if they had them supplied. In this subject, as in grammar, the answering of the girls was considerably better than that of the boys. Arithmetic—This is one of the branches that every one keeping a school teaches, or pretends to teach; and of the entire number of scholars present, 2,760, or over 38 per cent., were engaged learning it. Connected as I have been with the national schools from the time of their first establishment in 1831, and having inspected schools in 19 of the 32 counties of Ireland, I confess even with this experience I could scarcely anticipate such great and general unskilfulness in teaching arithmetic as my examination of the schools visited last year revealed." Do you think if you had as much experience as Mr. Kavanagh, who makes that report, you might not have found parallels to the Church Education schools which you have reported on?

I do not think your Lordship has produced a parallel. That is a bad state of supply, no doubt; but in what your Lordship has read, we find that some of the boys were obliged to hold their copybooks on their knees while writing, which at least proves that they had writing materials, which they had not in the case I refer to. In all those schools the supply was short, but they appear to have had free stock, which is always considerable, to read from; but in the school which I brought forward, they had not books of any kind, free stock or otherwise. I have looked over most of these reports, and I think the obvious answer is, that though the schools in question were very badly supplied, they are not by any means a parallel to the case of the school which I have brought before your Lordships.

7030. Viscount *Clancarty.*] What was your objection when you came to the parish to asking the parish priest to join you as patron of he national school?

What I before stated was, that it never entered into my head to do so. I also subsequently said, and I think still, that there would have been many grave objections to my doing so.

7031. What objection would you see to the union of the parish priest and the parish clergyman as joint patrons of a national school?

Those objections in my mind arose from the hostile position of the Church Education Society. I wish, as I have always wished, not to provoke any feeling of hostility more than is absolutely necessary. Circumstanced as I was then, coming to the parish a stranger, I would not have thought it advisable for this reason: I found there Church Education schools in operation. I should have thought it more desirable that I should, in the place of those Church Education schools, establish efficient national schools. Many persons would have taken it as a ground of failure if I had not done so, but they would also have objected to my joining a Roman Catholic clergyman. These are all considerations which a man must have in view when embarking in anything which may be attended with trouble. Apart from all those considerations, I do not hesitate to say that I would have no objection to join with a Roman Catholic clergyman in conducting a national school. I have not any objection to say that; but in all these matters I feel that I must be guided by the particular circumstances of the locality in which I am placed, and that the time for joining a Roman Catholic clergyman in the management of a national school must be left to my own discretion.

7032. If you were the patron of a school with the parish priest, would not you feel it your duty to give religious instruction in that school according to the tenets of your church?

Yes.

7033. Would not it be his duty to give religious instruction of an opposite character in the same school-room?

I cannot answer for his duty.

7034. Would not it be his right to do so?

It would in a vested school.

7035. Do you think it would tend to the edification of the children of that

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school that they should find the most opposite doctrines taught within the same walls?

I cannot answer that question, because if my own choice were to be followed, there would be no Roman Catholic doctrine taught anywhere. I think people would be more edified by having the Protestant doctrine taught everywhere, if they were willing to receive it; but I do not think there would be any injury to my Protestant children from the Roman Catholic clergyman instructing his children in the tenets of his church.

7036. Would not it be practically countenancing the inculcation of doctrines which you, as a clergyman, have sworn to be altogether erroneous?

No more than I should think your Lordship would be doing so in assisting in having a Roman Catholic chaplain for a gaol or a poorhouse, or anything of that kind. I think the cases are quite similar. If your Lordship thinks that you would lie under that imputation in being connected with such institutions, of course you would be right in not having anything to do with them; I could do it with a clear conscience.

7037. Have you hung round your schools any tablets containing the Ten Commandments?

Yes.

7038. What version are they taken from?

I cannot recollect the version.

7039. If the Ten Commandments which are on the tablets hung up in your school-room were not the authorised version, should you object to have them so hung up?

I would not have anything but the Ten Commandments in full.

7040. Lord *Beaumont.*] Are you aware that Mr. Anthony Blake, a member of the Board, was asked in 1835 the following question: "Some objections are stated to the manner in which the Roman Catholics divide the Commandments; have those objections been obviated in any way by the the Board?" He says, "Yes; we have published the Commandments exactly as they are given in the Book of Exodus; they are not numbered in the Book of Exodus; they run consecutively through several verses. We know that the whole have always been spoken of as containing the Ten Commandments; but what is a part of the First, and what of the Second, and what of the Third, I do not think at all appears by the Scriptures. That which constitutes the Second Commandment, according to the division of the Established Church, constitutes a part of the First Commandment according to the division of the Roman Catholic Church. From this the mistake has arisen that the Roman Catholic Church does not give the Second Commandment at all. Then what constitutes the Tenth Commandment, according to the Established Church, is divided into the Ninth and Tenth by the Roman Catholic Church. The Established Church treats the prohibition to commit adultery, and the prohibition to steal, as two substantive Commandments; but it treats the prohibition to covet thy neighbour's wife, and the prohibition to covet thy neighbour's goods, as one Commandment. Now as, in the first instance, we are prohibited from committing adultery and stealing by two express Commandments, so in the latter case we consider that we are prohibited to indulge the spirit or disposition to do either by two express Commandments. Thus, while that which constitutes the Second Commandment, according to the division of the Established Church, is part of the First Commandment according to the division of the Roman Catholic, so that which, according to the Established Church, constitutes the Tenth Commandment, constitutes with us two Commandments, the Ninth and the Tenth"?

I am aware of it.

7041. The tablets hung up in the schools, according to the instructions of the Board, must contain the whole of those passages commonly called the Ten Commandments?

My impression is, that they must, and that they do.

7042. Therefore, if any omission is made in the tablets, that omission is contrary to the system of the National Board?

I should say so.

7043. Viscount *Clancarty.*] Are there any other Scripture extracts hung up in tablets round the school?

There are; there are passages from the Scriptures inculcating forgiveness of injuries and love to one another, very useful ones indeed, and also there are little passages teaching, that if people differ from one another in religious opinion, it is unchristian to have any unkind feelings in consequence. Some of those are extracts from the Scriptures.

7044. In a school under your patronage, would you feel yourself justified in bringing the Ten Commandments under the notice of the Roman Catholic children?

Certainly; they are all hung up there; anything which is there, you may bring under their notice; if your Lordship means, would I explain them in a way so as to trench upon the principle of non-interference, I should not feel myself authorised to do it.

7045. Would you feel yourself authorised to leave the Second Commandment, as we receive it, out of the view of the Roman Catholic children?

No, not to leave it out; I have said that I would not have the Ten Commandments hung up unless in full. If your Lordship will keep the distinction in view, I would not ask them any questions which could be reasonably construed into a violation of the principles.

7046. You believe that the Commandments are there according to the authorised version?

In full.

7047. Would you be satisfied to have them in full not according to the authorised version?

Certainly, in any way which gives them in their genuine meaning; the difference between the authorised version and that used in the schools is so slight, that I have not noticed it, or rather at the moment it escaped my recollection.

7048. Do you think that the National Board of Commissioners are the proper authorities to supply any new version of God's Word?

I think it depends upon who they are, and that those who supplied those versions were perfectly competent.

7049. A mixed Board, whose members do not agree upon almost any one point of doctrine, you think would be a suitable body to prepare a version of God's Word?

I think perfectly, for this reason: they are not obliged to pass any version; and I will take, for instance, his Grace the Archbishop of Dublin; I do not think a man of his character and abilities would allow anything to pass which could be injurious to the principles which he holds.

7050. Lord Bishop of *Down.*] You are aware that the marginal references of our Bible contain in many cases more correct translations than the text?

I am.

7051. Would you consider it objectionable that in any new edition of the Bible those more correct translations should be adopted in place of the others?

Not in the least; it is a very common practice for a clergyman, as your Lordship well knows, to refer to the Greek when addressing his congregation, and to explain the meaning of the passage of Scripture from the original.

7052. You would not consider it any ground of accusation against the Board if, in any Scripture passage which they give, they adopt a more correct translation, instead of the authorised version?

I think, on the contrary, they would deserve credit for it.

7053. Are you aware that that is the course which the Commissioners have always adopted?

I believe it is the course which they intended to adopt.

7054. From your experience, do you consider that there is any growing disposition to adopt the national system among the landed proprietors who are members of the Established Church?

I think there is a very strong disposition.

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7055. Can you furnish any proof of that?

I allege that proof which I have already brought forward with respect to the school of Mr. French; I cannot say that I can bring forward any other proof except this, that I have rarely been in company with laymen, and talked with them of the national education system, but the general impression of opinion has been that it was a great pity that the clergymen of the Established Church did not accept of it; that is the general feeling of the laity and a portion of he clergy.

7056. On the whole, do you consider that the system has failed, or that its results have fallen short of what might reasonably have been expected from it?

I think, considering the almost overwhelming difficulties with which it has had to contend, especially during the years of the famine, it has done as much as would reasonably have been expected; and it is really astonishing to me, taking into account the vast emigration which has taken place, during which, from my own experience, as far as it extends, many of them have lost their very best pupils, that the national schools should still have not only maintained, but increased their numbers.

7057. Independently of any educational advantages arising from the national system, do you consider that there are any other benefits accruing to society from the adoption and extension of the national system?

I think the greatest possible advantages; there is nothing which would be more calculated to promote kind feeling between the proprietors and the tillers of the soil than the adoption of the system; it would bring proprietors into friendly contact with the parents and the children, and those children would naturally grow up with feelings of respect and affection for the proprietor who would thus be brought into constant friendly intercourse with them; the beneficial effect of it would, I think, be incalculable. Indeed, if your Lordship could see the letter of Mr. French, which I gave to Lord Monteagle, a Member of the Committee, and which I expected to have had to-day, you would find stated there the positive social benefit which has occurred in that instance. In fact, the writer states, that when he came to his property, he found the people in a state of utter ignorance, and that Sabbath breaking and swearing were frequent. Now, he says, this is all put a stop to by the school, and, in fact, in a tone rather of apology, for he seems to think it necessary to apologize for doing so much good. He gives the strongest confirmation possible of the opinion which I have expressed as to the advantage to society of the adoption by proprietors of the national system.

7058. I understood you to state that Mr. French was not favourably impressed at first towards the system?

He was not. Throughout his letter there is a tone of apology, as I have already said, for doing so much good, which makes it the strongest testimony that could be afforded to the value of the system. He writes like a man who would have been glad to have gone on without the national system, if he could without it have promoted the moral improvement of his tenantry. This letter was written a year ago, before this Committee was thought of. I was in Dublin at the time, and had a good deal of conversation with people about the national education system, and was very anxious to show them the benefits of it, and I wrote to Mr. French, begging him to inform me what were the effects of the national system upon his property, and this was his reply.

7059. Earl of *Desart.*] Are you not now making the assumption that the national system is the only one under which a united system of education could flourish in Ireland?

It is the only one in existence.

7060. *Chairman.*] What would be your opinion of a system by which the public money should be given to schools, where, upon inspection, a sufficient amount of moral and literary instruction was given, but in which the patron would be at liberty to give no religious instruction at all, or to give religious instruction to all the children of any sort, as a necessary condition of their admission to the school?

I think it would be extremely objectionable in principle, and in practice it would be productive of the greatest evils. I do not think that, if tried, it could possibly succeed.

7061. Lord Bishop of *Ossory*.] To what part of his Lordship's question do you address that answer, is it to the permission to the patron to give no religious instruction, or to give whatever religious instruction he pleases?

I express my opinion with regard to the whole question which his Lordship suggested.

7062. Is not the public money given now in Ireland to schools in a vast majority of which the patron may give no religious instruction at all if he pleases?

I think not; I consider that there is a great amount of religious instruction given in the ordinary books of the National Education Board, but beyond that, it is not compulsory upon the patron to give any religious instruction, unless he pleases.

7063. Did you understand the question of the Chairman to refer to a system in which the secular education should be so reconstructed, that those books containing so much religious information as you say the common reading books contain, should be excluded?

No, I do not consider the question to refer to that: I take the system as a general system.

7064. Supposing the question were put in this way: would you disapprove of giving the public money to the maintenance of schools in which the secular education should be conducted as it is conducted in the schools now under the National Board, but in which the patron might have the power of giving no religious instruction, if he pleased?

That was not the system which was suggested to me.

7065. Would you disapprove of that?

I should have an objection to anything which would disturb a very valuable system; for I think every change which is not necessary or useful, is an evil; but I do not see any objection to a system in which the patron is at liberty not to give any particular religious instruction; that is the national system.

7066. What disturbance, then, would such a disposition of the public money make in the existing system?

If I rightly understand the question, it applies to a system merely in which it was optional with the patron whether any peculiar religious instruction should be given; that I conceive is the state of the case at the present moment. No patron is obliged under the national system to have particular religious instruction; he may have it, but it is quite optional with him whether he has it or not.

7067. This system, therefore, which you are afraid would disturb the national system, would not, in fact, disturb it at all?

Not so far; but that is not the whole of the plan which was suggested to me by the noble Chairman. I keep the original question in view; and though so far that is the national system, yet his Lordship's suggestion went further than that; it gave over and above that, the right and privilege to every patron to have what particular religious instruction he pleased, without any control whatever from the State which gives him the funds.

7068. *Chairman*.] Have you any further objections to state to the plan which I suggested to you in a previous question?

I think it would be very strongly opposed by the great majority of those persons who now oppose the system of national education. I argue upon these grounds: I am sure those gentlemen are perfectly sincere and perfectly upright in their opposition. I think they have pledged themselves very clearly against the principle of the proposed plan, and also that it would be a slighter departure from those pledges to avail themselves of the national education system, which would be a great benefit to the country, than to adopt the system which has been propounded. And my opinion is founded upon this circumstance: I have a copy of a letter which was sent to me for signature, so long ago as the 20th of April 1842, together with an Address to the late Sir Robert Peel, on the subject of education on his coming into power. The Address was very extensively signed, I believe by upwards of 1,700 of the clergy of the Established Church: I cannot speak positively as to the exact number, but it was very extensively signed. If your Lordships will allow me, I will read the Address and letter: An Address to the Right Honourable Sir Robert Peel, Bart.

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Bart.—"Deeply impressed with the vast importance of the establishment of a right system of education for the poorer classes of this country, and at the same time conscious of the difficulties with which the subject is surrounded, we, the undersigned clergy of the Irish branch of the Established Church, beg leave to express to you, sir, our unwillingness to do any act that might be construed into impatience of the deliberate consideration which so momentous a subject requires. But, apprehensive as we are lest silence on our part might lead to misconception of our feelings on a subject we have so much at heart, we would express our earnest hope that, whatever be the details of the system ultimately determined on, it may be based upon a principle that shall enable us cordially to co-operate in the work, and, in so doing, to look for a blessing from on High. With these views, we would respectfully state our deliberate and firm conviction, that in a land blessed with a revelation from the Almighty, *no system for the education of the people can be right which shall not have for its object the communication of the great truths thus revealed, and which shall not adopt efficient means to ensure that object for those receiving instruction from the* STATE. Though we do not think lightly of the difficulties to be encountered in acting faithfully on this principle, yet we feel confident that, if it shall approve itself to the minds and hearts of those on whom the responsibility of deciding the question has devolved, and if it shall be honestly acted upon in reliance on Him who alone can make it prosper, the obstacles will not prove insuperable, and efficient means will not be wanting for accomplishing the work. The details we would leave to the wisdom of the Government; but we beg leave to state that, with *the adoption of the principle* we have suggested, the present system of NATIONAL EDUCATION IN IRELAND *is utterly at variance, and, as such, ought to be abandoned*; its distinguishing characteristic being the *very opposite* of that we would advocate, excluding from its schools the written Word of God, the only book in which we can be sure to find the whole counsel of the Most High, 'not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.'" This was accompanied by the following circular: "20th April 1842. 6, Fitzwilliam-square, North, Dublin.—Reverend Sir; I am requested to forward to you the foregoing copy of an Address which it is proposed to have presented, *not to either Houses of Parliament*, but to the Premier individually. You will observe the *details* of the system are not touched upon, as they may be better discussed on Sir Robert Peel's acceding to the grand principle of scriptural education, alone insisted on in the Address. The subjoined names are a few selected from the signatures already obtained. I shall feel much obliged by your favouring me with a line at your earliest convenience, to say if I may have your name added to the Address." Annexed to this circular there are a number of names of men who were eminent supporters of the Church Education Society, among the rest that of the present Bishop of Meath. What I conceive is this, that those gentlemen who laid down that principle could certainly not adopt a system in which not only is there no religious education necessarily given, but under which this consequence would occur. There are in some districts of Ireland, particularly in Connaught, many members of the Established Church scattered up and down in groups of two or three, or four, where the children would have no schools but the national schools. If you had a system of that kind established, they must have recourse to those schools, where the patron might instruct them in any religion he pleased. I am quite sure that the gentlemen who so strongly oppose the national education system, merely because it does not compel the reading of the Scriptures, would never consent to subject children of the Established Church to such a state of things as that; they might not only be *not* required to read them, but might absolutely be compelled to receive instruction in doctrines diametrically opposed to the Scriptures.

7069. Lord Bishop of *Ossory*.] You have read that paper as a proof that the supporters of the Church Education Society, more especially those who signed that paper, could not consistently take aid from the State, unless the State adopted that mode of education which they laid down as right; is that the meaning of your answer?

I conceive that they pledged themselves, so far as they could, to a system altogether different from that now under consideration, and that the latter one is far more objectionable than the present national education system. The system which the noble Chairman suggested to me was one, I repeat, not only under which

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men might inculcate what we conceive to be truth, but under which patrons might also inculcate what we believe to be error, and this upon the children of our own persuasion. I should be greatly surprised if any large body of members of the Established Church should consent to a plan involving such consequences as these.

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7070. You think education has advanced very much under the national system?
I do.

7071. Do you think that it has advanced both in extent and quality?
I think it has advanced both in extent and in quality; but, as I said before, it has had a great trial to encounter.

7072. *Chairman.*] From your knowledge of the most respectable members of the Established Church, and your acquaintance with the thoroughly conscientious scruples which prevent their belonging to the National Board, in your opinion, if the plan which has already been discussed in the previous questions were adopted, would it be long before a large portion of those members of the Established Church would strive to alter that portion of the system by which the public money was given to Roman Catholic priests to teach their religion as a necessary condition of admitting children to their schools?
I can only answer from my general opinion of the clergy, and from the principles which they have very strongly declared. I cannot conceive the possibility of any considerable portion of them acceding to that system.

7073. Supposing there was at first such an amount of accession as that a large number of them put their schools under the Board, do you think they would remain quietly acquiescent in that system, and not endeavour to effect a further improvement, by preventing the public money being spent in the way which I have supposed?
I cannot give any answer to that question without further consideration.

7074. Lord Bishop of *Ossory.*] Are you aware of the system which exists in England?
I am.

7075. Do you think that the Irish clergy differ so widely from the English clergy in their principles, that what the English clergy have acquiesced in, the Irish clergy would rebel against?
I believe this, that if the English clergy had seen the working of the system in Ireland, and carefully considered the circumstances of the country, they would have supported it. I have had a good deal of intercourse with Englishmen, who approve of the system in England, and I have rarely heard an opinion contrary to that, that the Irish clergy were unwise in not availing themselves of the system of the National Board. I think, if the English clergy could have seen the position of things in Ireland, and the marked difference in the circumstances of the two countries, they would have acted differently from the manner in which the Irish clergy have acted.

7076. Do you regard this document, which you have put in as pledging the Irish clergy never to receive aid from the State, unless the State adopts the system which they describe as the true one?
No, I no not; I consider, that where their opinions are so very strong upon the obligation of the State to force the Scriptures upon *all* children, they would be very lax in their principles indeed, if they could concur in the propriety of forcing error upon *any* children.

7077. It is not said that they would concur in the propriety of doing it?
If there is any violation of principle in both cases, though I by no means admit that there is, there is certainly much less violation in accepting the national system, and carrying it out, than in supporting and encouraging such a system as has been suggested.

7078. Do you think this is the relation of the clergy to the State, that if, after having admonished the State of its duty, and called upon it to perform its duty, the State perseveres in doing what is wrong, the clergy are to renounce all

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connexion with the State, and say they will receive no assistance from it till it does what is right?

Decidedly not; I think it is not the duty of the clergy to control the State. They may advise it; but if the State happens to think differently from the clergy, it is the duty of the clergy to co-operate in every way they can with the State in promoting the benefit of the people.

7079. That is, as far as they can do so with a safe conscience?
Yes.

7080. Supposing their consciences will not allow them to co-operate with the State according to the system which the State has adopted, if the State so far modifies its system as to remove the restrictions which have pressed against their own consciences, do not you think, acting upon your principle, they would be bound to co-operate with the State?
I think they would be bound to co-operate with the State; but I also think that, as a body of men, they are bound to show that their conduct is guided by principles of reason and justice.

7081. Do you mean that they are, as a body of men, bound to justify themselves to your reason?
No, I mean to the reason of thinking men, men of education, like your Lordships and the country generally. After having refused to acquiesce in a principle which does not involve compulsion, if they were to acquiesce in one that would involve compulsion in what I would say was its most odious form, that of allowing individuals to compel children to be instructed in what we believe to be error, I think they would lose their position very much in public opinion, and I do not think they would be prepared to incur that loss. I think moreover they would prefer having the national system as it exists at present rather than follow that out. That is my impression; but I may be wrong.

7082. Have you ever attempted to ascertain what the opinions were of those who were most likely to represent the feelings of the clergy generally.
They have been thus far ascertained; the plan which the noble Chairman has adverted to was proposed many years ago in the Christian Examiner, and it was almost universally spoken against; when your Lordship in a pamphlet proposed something of the kind, it was generally considered as not perfectly consistent with the principles of the Church Education Society.

7083. You say it was generally considered; for whom do you answer in saying that?
I mean as far as my experience extends; of course it was the subject of general conversation.

7084. Lord Bishop of *Down*.] Are you aware who is supposed to have written the letter in the "Christian Examiner"?
It was supposed to have been written by the present Bishop of Cashel.

7085. Were you aware that the same system was afterwards partially withdrawn in a subsequent number of the "Christian Examiner," in consequence of a strong feeling being expressed against it by the public?
I am under the impression that it was almost universally disapproved of by the supporters of the Church Education Society; the proof of it is that it dropped for many years.

7086. Viscount *Clancarty*.] With respect to the letter which you read, signed by 1,700 clergymen, was not it written shortly after the accession of Sir Robert Peel to office?
It was.

7087. Before the charter was granted to the National Board?
I cannot take upon myself to state the dates.

7088. The circumstances under which the clergy signed that letter were different from those which exist at present, if the charter was subsequently granted?
Undoubtedly.

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7089. It was more open to the State to make a complete alteration in what was considered an experiment at that time, than it would be now, was not it?

I think if there was an intention to alter the present system, it would have been much better to have done it 20 years ago than now, when it is so firmly established in the affections of the people.

7090. Do not you think that the clergy of the Established Church might, with greater hope of success, have called upon the Government to reconsider the whole system, and the principles upon which it was founded, before the charter was granted, than they could now, when the charter has been granted, and the system upheld for so long a series of years?

I think the chances of success seemed considerably greater than they are now.

7091. Then the clergy, in forming their opinion of what might be done now, would form it under different circumstances from those which led to their writing in such high terms with respect to principle upon that occasion?

I do not think principle can alter; no circumstances can alter it. I stated before, that it is the duty of a clergyman, in my opinion, to promote the welfare of the country by education, and he is not responsible for the principles of the State, provided he can guard his own from invasion. I agree with his Lordship as to the immutability of principle, but I say again, that the Christian Examiner's plan would be a far greater violation of what they (the Church Education clergy) stood up for than the national system is. In reference to the inefficiency of Church Education schools, I wish to add, that the Archdeacon of Elphin, who was formerly the secretary of the Elphin Diocesan Church Education Society, and is a great supporter of it, was so convinced of the inefficiency of the schools in the diocese of Elphin, that he gave his curate a paper to lay before the Church Diocesan Education Society, which paper I saw in his own handwriting, and in which, assuming as an acknowledged fact the inefficiency of the schools, he suggested three modes of rendering them more efficient; two of those modes he seemed to think impracticable, and the third was a reluctant proposition for the annexation of them to the National Board.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next, One o'clock.

Die Martis, 13° *Junii* 1854.

LORDS PRESENT:

Marquess of LANSDOWNE.
Earl of CARNARVON.
Earl of WICKLOW.
Earl of HARROWBY.
Earl GRANVILLE.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Viscount CANNING.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord FINGALL.

THE EARL GRANVILLE in the Chair.

The Very Reverend EDWARD NEWENHAM HOARE, A. M., Dean of Waterford, is called in, and further examined as follows:

7092. Lord Bishop of *Ossory*.] THE plan which you have proposed for the removal of objections to the working of the national system professedly applies only to the case of those who do not object to it on the ground of principle?

Certainly; I assume it is only for those who, not objecting strongly to the principle, wish to correct supposed abuses, and to supply deficiencies.

7093. You state, however, that you think that class comprehends an increasing number of the opponents of the system, and that many have abandoned those objections which they before held to the principle of the system, and rest their opposition to it now on apprehensions of injurious consequences from its practical working?

I believe such to be the fact to a great extent in Ireland, both among the clergy and the laity of the Established Church.

7094. On what do you ground that opinion?

It is a subject upon which I have very often engaged in conversation with both the laity and the clergy extensively; I speak in a moderate way; I meet more who are opposed to the system than who are favourable to it. With respect to the feelings of the laity of Waterford, I have letters which I could show from influential Protestants of the Methodist communion, and from Presbyterians and members of the Church of England, thanking me for the observations in my pamphlet, and stating that those are the difficulties which I have tried to meet, which have prevented their full adhesion to the National Board, and that they think I have hit the mark, and have done good service in proposing it. I believe, and am firmly convinced, that there is a much more moderate tone, and much less objection than there was; it may not be that they have entirely given up opposition to the principle, but thinking the general system established, they hold it to be better to deal with it practically, though it would not be the system they would themselves establish, if they had the power of establishing one *de novo* themselves.

7095. Have you any means of judging how far that change of feeling has gone?

As far as my own intercourse with society goes, which is very considerable, it has reached to a very great extent indeed.

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7096. With respect to the clergy of your own diocese, do you think their sentiments have undergone that change?

I must be excused mentioning names, because I should not wish to commit any gentleman in the diocese of a Bishop who is hostile to the system; but I believe there is not a diocese in Ireland in which the clergy are more moderate, and more inclined to receive such suggestions as I have made, than the diocese of Waterford or Cashel, as far as I can judge.

7097. Do you think that the clergy have, to any extent in those dioceses, changed their grounds of opposition to the system; that they have ceased to hold aloof from it from objections to the principle of it, and that they are not connected with it now under an apprehension of such consequences as you have proposed to remove?

I think many are beginning to think that the objection to the principle was rather exaggerated, and that it is not a sound objection; and others who do not think that, and who still honestly say we wish we could establish a different system, at the same time say, this being established, we think it is not so bad but that it might be amended.

7098. Speaking from a full acquaintance with the clergy in those dioceses, would you say that the majority, or anything like the majority, of the clergy have changed their views?

I am not acquainted with anything like the majority of a diocese containing 200 or 300 clergymen; the majority, I should say, of those I have spoken to, come under that description; but for a few leading men, I think the opposition would all soon cease throughout Ireland.

7099. I collect from what you say, that there are no indications of such a change in the mind of the Bishop; is not he in the habit of preaching an annual sermon in the Cathedral in support of the Church Education Society?

He is. I was most anxious from the beginning to be on the most harmonious terms with him, and I wrote a letter to a mutual friend before I went to Waterford, which I believe reached his hands, in which I expressed how anxious I should be, differing as we did upon that subject, but agreeing upon many other important subjects, that there should be no unpleasantness between us. The Bishop received me in the kindest possible manner. He had given up my acquaintance for a great many years on account of my adhesion to the National Board, but he received me then in the most kind manner, and we "agreed to differ" upon that subject. However, when the time came for this annual sermon for the Church Education Society, the Bishop candidly and fairly said to me, "We have been accustomed to have this sermon; your predecessor allowed it, and we hope you will have no objection to it." I said, "I should like a day or two to consider it." He said, "Take a day or two to consider; but in the meanwhile I wish to tell you, if the sermon is preached I will preach it, and I promise you I will not allude to the supporters of the National Board; I will not attack the Government" (Lord Clarendon being then Lord Lieutenant); "I will not allude to the national system of education, or the supporters of it, any more than if such a system did not exist; I will do as you did yourself; you preached a good sermon for a scriptural and Protestant orphan school; I will only advocate scriptural education as you did." He did so the first year. I must say that the second year he did not repeat the promise, and that second year he did not abide by his former promise, but he did preach then a sermon, in which he charged the clerical supporters of the National Board with a breach of their ordination vows to my face, and before all my congregation. I think, however, it did not lead one of them to respect me less than they did before.

7100. Are the Committee to understand your statement to be, that the Bishop, in order to induce you to assent to his preaching a sermon on behalf of the Church Education Society, held out promises, which when your assent was given he afterwards receded from?

I have explained that the first year he made the promise, and I understood it to apply to the annual sermon. I was not present at the first sermon, but I heard from those who heard the sermon, that there was not in it any allusion to the National Board or its supporters; I heard and believe that he faithfully fulfilled his promise that year. He asked me for the pulpit the following year, and I gave it without then getting any repetition of the promise from him. On that occasion he did not preach in the tone which he had used the former year; I suppose

I suppose he did not consider himself bound by the promise, and I did not think it necessary to have it repeated.

7101. Marquess of *Lansdowne.*] The promise was not repeated upon the occasion of the second sermon?

It was not. The original request was that there might be an annual sermon; and it was stated, if I granted it, that the subject would be abstained from.

7102. Lord Bishop of *Ossory.*] Either upon your first communication with the Bishop upon this subject, or any subsequent occasion, did he give you any reason to think that your consent was necessary to his preaching the sermon?

It is my opinion he did; he seemed to think it necessary to have my consent to that charity sermon; and I certainly regard it as my right that my consent should be asked.

7103. Your impression is that an engagement was made to you, from which the Bishop subsequently departed?

Certainly; I thought the engagement referred to the annual sermon, but I suppose his Lordship did not so consider it.

7104. How many years has this practice been kept up since you have been Dean?

I went to Waterford first at Christmas 1850. In November 1851 was the sermon as to which he made the promise, and faithfully kept it; in the November of 1852 he preached the sermon in which he did in very strong terms allude to the subject.

7105. Did he communicate with you as to the day which he wished to fix for the sermon in 1853?

He did.

7106. Did you communicate to him that you thought he had departed in 1852 from the engagement he had made in 1851?

I remember once writing such a note; I cannot say precisely when it was.

7107. You did not intimate to him the third year, that in the second year he had departed from the engagement you understood him to have made?

I cannot recollect when it was, but I remember writing a note to the Bishop, expressing my hope that he would not do it again; but he did it again; that was last November.

7108. What answer did he make to your note?

I do not think he answered my letter. He was in Dublin, and wrote me a note to say on what day he wished to have the sermon, and expressing a hope that I had no objection. I wrote to him to say that I had no objection, but I hoped there would be nothing of the kind which had taken place in the previous year.

7109. Viscount *Clancarty.*] You said it gave you great offence that the Bishop should have made a reference to what he conceived to be the obligations of the ordination vow; do you conceive, with his view of the ordination vow, and of the duties of clergymen under it, there was anything which would lead him to ask whether it would give offence to any person to hear him state his opinion, as the Bishop?

He told me, the first year, he should not feel it necessary to do so. He said, "I will make a compromise with you." Those were his words. "As you have always abstained from allusion to our difference, so will I, if you will let me have the sermon." I did not see why he should be more compelled to do it the second year than the first; but I am not the judge of the Bishop's conscience. He may have thought it his conscientious duty to do it the second year.

7110. Lord Bishop of *Ossory.*] In the examination of the Archdeacon of Waterford, the other day, he gave no indication to the Committee of any such change of opinion; has he done so to you?

I think the Archdeacon of Waterford a mild and moderate man in all his views. He was anxious to get me to subscribe to the parochial school of Waterford, to which my predecessor subscribed, as well as himself. He was willing to remove the school from under the Church Education Society, if I, on my part, would not ask it to be put under the National Board. I assented to that,

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but he did not afterwards remove the school from under the society, and I believe his reason was, because it would not be agreeable to the Bishop. Notwithstanding that, I subscribed to that school, and allow an annual sermon in the cathedral for it, which he preaches, and he never says anything to give me offence in his sermon. He promised he would not the first year, and he has never done it since. He got me to subscribe to the school on this principle, that, in point of fact, it was an exclusively Protestant school, though not intended to be such, because there was not a single Roman Catholic in it, and therefore my principle of non-compulsion was not interfered with. I ascertained that to be the fact, and subscribed till I had my own national school.

7111. With respect to the clergy with whom you have had intercourse, are you of opinion that they have changed their views upon this subject?

I did not know them before I went to Waterford. I can only testify that there, as far as my acquaintance goes with the clergy in that diocese and others, there is a great approach to moderate views upon that subject, and on many others. But I will not compromise any gentleman by mentioning his name.

7112. Whatever be the number of clergymen who are concerned in it, this plan of employing catechists would apply only to vested schools?

Only fully to vested schools; but I should propose that the right should be extended to non-vested schools which now exists in vested schools; and, moreover, I would remind your Lordships that in a non-vested school, the clergyman could carry out the plan as to the employment of catechists, by having the children any day he liked in the church or vestry-room, or in his own house, or some other place, if he could not have the school-room.

7113. Do you know what the proportion of non-vested schools to vested schools is?

I know it is very considerably in favour of the former; but I should prefer that they should all be vested schools, and I hope it may come to that. Any clergyman could have a vested school in his parish, if he chose.

7114. Whatever you may wish, do not you know that, in fact, the tendency is rather to diminish the number of vested schools than to increase it?

Persons of extreme views, on both sides, seem to think that. The Archdeacon of Waterford says he prefers the vested schools to the non-vested. I believe he intends to visit the vested national model school when it is erected. It is in his parish, and he has often spoken of it with interest to me.

7115. You know that non-vested schools, under Roman Catholic clergymen, form the great majority of the schools, and that they could not be now vested?

I know that; and therefore I would have the catechist perform his duty in another house. I have done it myself.

7116. Do you mean to rely solely upon your own personal acquaintance with the clergy, as evidence of this change of opinion you have spoken of?

I think the feelings of all classes in Ireland are becoming much more moderate than they were on this subject, and I think on every other subject there is a greatly improved tone of public feeling in Ireland of late years, especially as regards the toleration of difference in opinion.

7117. You expressed, on a previous day of your examination, your decided disapprobation of the change which has been proposed with a view of comprehending within the operations of the Board those schools which are now excluded from them. Your objections were partly founded upon principle, and partly upon an apprehension of the results of such a change. What are your objections to the change on the score of principle?

I think for the last 30 years every plan of popular education for the laity has been founded on the principle of comprehension, and with a view to this, of non-compulsion and the absence of all religious tests, as the condition of a participation in the advantages of general education in the schools supported by the State. This I believe to be a just and sound principle, in accordance with the spirit of Christian charity, and with the genius of the British constitution, and I consider that the plan now under consideration would contravene that principle.

7118. You consider that this plan would be unjust, unsound, and at variance with the spirit of charity, and opposed to the genius of the British constitution?

I do

I do not think compulsion is consistent with the full development of Christian charity. God forbid that I should say that those are deficient in Christian charity who are conscientiously of a different opinion from me.

7119. Whatever may be your convictions that your own view is right, do you expect that it will have much weight with the State, seeing that the plan which they pursue in England is that of giving aid to schools in which the principle of the proposed plan is fully adopted?

I think I adverted to that point on the first day I was under examination; I consider that the Government of the day in 1839 were under a very great difficulty with regard to the question of education in England. I stated that they might either have adopted a new system like that of Ireland, which I considered to be impracticable, on account of the great preponderance of supporters of the National Society conducted on Church of England principles, or another plan would have been to have left that in operation, and to have established a united system also, which I think would have been unjust, inasmuch as it would have been saying that one party shall have the power of compulsion, and the other shall be restricted; they adopted the only other alternative; it was not what I should like to see adopted in Ireland, and I am thankful that there is no necessity for it there. If the system established by the State does not compel me to allow the children who are of my own flock to be taught anything contrary to what my Church prescribes, I have no ground to complain. I can do all I like with regard to my own flock. But if there had been in Ireland a system which made the learning of the Roman Catholic Catechism compulsory, I should have thought the members and the clergy of the Church of England and all Protestants would have had a fair ground for coming before the British Legislature, and demanding a separate grant for their own protection. Where the existing system is a neutral system, I conceive no one has a right to demand a separate system. I have seen, since I was before your Lordships last, the evil results of the separate system in England, in parishes in Cheshire, where I know that a Roman Catholic school is set up which is taught by nuns, who have a very good system of education, and who are very kind to the children; and Protestants go to those schools to some extent, and are exposed to the danger of proselytism. I consider it is a fortunate circumstance for us that we are not driven to the necessity that they were under in England.

7120. You think the existing system was adopted in England under the pressure of difficulties which do not exist in Ireland?

I have no way of knowing what were the motives which influenced the then President of the Council and the other Cabinet Ministers in what they did, but it seems to me that that was the ground upon which the plan was adopted. It is the view I should have taken if I had had a voice in the matter.

7121. Whether it was originally done under insuperable difficulties or not, it appears that in England the State gives aid to schools upon the principle which you describe as unjust and unsound, and at variance with the spirit of Christian charity, and with the genius of the British constitution?

I do not think I have said that. I remember at college examinations one would be brought to such dilemmas, but I do not think it is a fair deduction to draw from anything I have ever said or written, in which I have studied with prayer that I may avoid anything like giving offence to others, or imputing motives. I do not consider that the Government of that day acted in a manner contrary to Christian charity.

7122. What are the Government of the present day doing; the Government of the present day are aiding schools in which this principle, which you call the compulsory principle, is carried out. Are the Government of the present day right in carrying on the system, the principle of which you have described in this way?

I do not know what ground they may take; they continue what they found. I dare say some of them may agree with my views, but others may not. I do not think they act inconsistently in carrying on the present system.

7123. *Chairman.*] Do you undertake to explain the motives which have influenced either the present Government or any previous Government in administering the grants for education in England, or are you merely stating your

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your opinion that you do not think the principle, should it be proposed for Ireland, is a right principle, and giving your reasons for that belief?

That is precisely the state of the case; I do not undertake to state any one's motives.

7124. Marquess of *Lansdowne.*] Have you ever meant to state more, with respect to the difference of system in England and Ireland, than your belief that the Government was under the necessity, in endeavouring to extend education, of adapting the system it proposed to the state of the community in each country?

Certainly; I never intended more; that is what I meant to say, and I think I have so stated.

7125. Lord Bishop of *Ossory.*] Do not you think such considerations apply rather to expediency, policy, prudence, and so forth, than to principle?

I would uphold principle in every case. I am not to judge of the motives of other men; but if I had the power to institute a system for England to-morrow, I would transplant the Irish system into England and Scotland; and I hope to live to see the day in which that will be done.

7126. You address an argument to the State to influence the State with respect to a proposed change in the system at present existing in Ireland. With respect to the arguments founded on principle, the question which I originally asked you was this: whatever impression they may make upon your own mind, do you think they can or ought to make an impression upon the State, seeing that the objections you suggest with regard to principle lie as distinctly against the system which is carried on by the State in England, as they can against the system proposed for Ireland?

I think that when the State, unfortunately as I believe, found an exclusive system in England, they were right to adopt the best measure they could, to extend education to other classes of Her Majesty's subjects, besides those of the Church of England. I think in Ireland there being a united system, and not an exclusive one, it is the duty of the State, if I may humbly say so, to maintain that principle, and not to introduce the difficulty which they have had to deal with in England.

7127. My question does not apply so much to the relief the State have given in England to Dissenters, whether Roman Catholic or Protestant, as to the aid which they are giving to the national schools?

I should say that it is impossible to avoid it in England; but it is possible, and therefore their duty, to avoid it in Ireland.

7128. This principle, therefore, which you thus designate as unjust and unsound, is only so in Ireland?

I beg your Lordship's pardon; I never said the principle was unjust or anything of the kind. I said it would be inconsistent with Christian charity, and the genius of the British constitution, to annul the liberal system which exists in Ireland.

7129. You add, "but the plan under consideration is in direct contravention of this principle;" how can a plan be in direct contravention of a principle which is described as just and sound, and in accordance with the spirit of Christian charity, and the genius of the British Constitution, without being unjust, unsound, uncharitable and unconstitutional?

They found it in England, and cannot remove it. I do not know that that is their motive; it would be very presumptuous in me to say what were the motives of the Lord President of the Council and the other members of the Cabinet. I am only stating my own feeling.

7130. Viscount *Clancarty.*] You have stated that the principle of the national system is sound and just, and in accordance with the spirit of Christian charity; and that the scheme proposed is in direct contravention of that principle. What do you understand by Christian charity in this case?

I consider the doing to others what I would that they should do to me is the great principle of Christian charity.

7131. Did you ever read St. Paul's account of Christian charity in the 13th chapter of the first Epistle to the Corinthians?

Frequently,

Frequently, and, I hope, earnestly, and with a desire to carry it out into practice.

7132. St. Paul says, "Charity rejoiceth not in iniquity, but rejoiceth in the truth." Will you state to the Committee whether you consider the exclusion or the restriction of the reading of the Holy Scriptures as consistent with a "rejoicing in the truth?"

I think it would be "iniquity" to force it; and it is "truth" to leave it optional, and to encourage the reading of the Scriptures.

7133. What encouragement is given to the reading of the Scriptures in the national schools?

Facilities are provided for superadding the Scripture reading if the clergy will only do their duty, and meet the offer made by the State.

7134. Are you satisfied with the extent to which those facilities are given, as an encouragement on the part of the Government to the reading of the Scriptures in Ireland?

I think all is done which a State, itself composed of different religious persuasions, could do. I should be sorry, if I were living under a Roman Catholic Government, that they should compel me to read the Roman Catholic Catechism. We should try and make such cases our own.

7135. Lord Bishop of *Ossory*.] Do you think the Roman Catholics in England are less unwilling that their children should be taught the Scriptures and the formularies of the Church of England than they are in Ireland?

I have no experience on that matter in England.

7136. You cannot form a belief as to whether Roman Catholics in England are less unwilling that their children should be taught the Scriptures and the formularies of the Church of England than they are in Ireland?

I have a strong suspicion that they would be as unwilling as Roman Catholics in Ireland are.

7137. With respect to Protestant Dissenters in England, have you any means of forming a belief whether they are as unwilling that their children should be taught the formularies of the Church of England, as Roman Catholics are that their children should be taught the Bible?

I am sure they are very unwilling that they should be taught the formularies of the Church of England; they would be very inconsistent Dissenters if it were otherwise.

7138. How can you reconcile it with the principles of justice for the State in England to support a system, by which either Roman Catholics or Protestant Dissenters may be forced to learn the formularies of the Church of England, and to read the Holy Scriptures?

I think they have gone to the furthest extent which the circumstances of the case enabled them to do, by giving separate grants to Dissenters and to Roman Catholics to meet a difficulty in England, which difficulty does not exist in Ireland.

7139. Do you not think, supposing this change to take place in Ireland, a sufficient protection has been provided for the Roman Catholics in the multiplication of schools under Roman Catholic patronage?

That would give them a certain degree of protection, so far as it goes, but it could not extend universally, nor does it in England. There may be cases in which you cannot get up a school on any other principle than that of the large one which you find established in the parish; and as I said before, where we, as I think happily, have not in Ireland the same difficulty to encounter, I should be sorry to see the difficulty introduced.

7140. There are 2,800 schools at present existing under Roman Catholic priests in Ireland, and you acknowledge that, so far as they extend, they would afford protection to Roman Catholic children from any rule, similar to that of the Church Education Society, which might be adopted by the patrons of schools under this supposed change?

Yes; but there would be no protection to Protestants going to those schools.

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7141. You expressed a doubt whether this protection extends as far as it would be necessary that it should extend even for Roman Catholics?

I think there may be cases in which it would not; in the North of Ireland, for example.

7142. Has it ever come to your knowledge, that it is very common, where a Church Education School exists, to plant a national school within an easy distance of it?

I have not happened to hear of it; I should not be surprised if that were the case. I should not be surprised if the Roman Catholics tried to counteract and to encounter what they thought objectionable.

7143. Do you know how many new schools there were taken into connexion with the National Board during the last year of which we have a report?

I do not recollect.

7144. It appears from the report that there were 264—combining those two facts, the disposition which the Board have hitherto shown to protect Roman Catholic children from the operation of Church Education Schools, and the fact that they are enabled to add, for any purpose, so many as 264 schools in a year; do you think there would be any good reason to apprehend under this change, that the consciences of Roman Catholic children would be done violence to by the rules established by the patrons in Protestant schools?

I do. I think it is even now difficult for Roman Catholics to compete with the Church Education Society. I believe that if the Church Education Society, in addition to their 40,000*l.* a year subscriptions, and the 10,000*l.* or 12,000*l.* which they have by clerks' salaries, were to receive from the State 20,000*l.* or 30,000*l.* more (and I believe they would not be satisfied with double that), it would expose Roman Catholics to greater difficulties than they now have to encounter.

7145. That is, arising from the establishment of Church Education Schools?

The additional money the society would have, if it had a grant from the State, would enable it more successfully to interfere with the just expectations and rights of Roman Catholics.

7146. In what way do you suppose that money would be used; do you suppose it would be used in bribing the children?

No; in building additional schools. It might also be used in giving premiums, and so forth.

7147. And improving the present schools?

Certainly; the Board require, and I apprehend under the system which is proposed, the Board would still require, that a certain proportion of the money requisite for building a school should be raised by local subscriptions. Roman Catholics now find great difficulty in getting those additional schools; they have to raise money on the spot for them, and there is a difficulty in doing so; but that difficulty would be tenfold greater if they found, on the other hand, that the State was giving money to Church Education Schools to such an extent that they could not set up an additional school.

7148. I presume that any regulation which would restrain the number of schools within reasonable and proper limits would be a matter of detail rather than of general principle?

That, I think, would defeat your Lordship's object. If you could check the number of schools, and say, "You shall not have two schools in this parish within a mile of each other," what then is to become of the 10 or 12 Protestants who must then either go to an exclusive Roman Catholic school, or get no education at all.

7149. If the Protestant population of Ireland, high and low, were polled upon this question, whether they thought that the interests of the poorer Protestants as regards their religion might be more safely conceded to those who are advocating this plan or to those who are opposing it, what do you think would be the result of the poll?

I do not think I can tell what all the men, women and children in Ireland may think; I think they would have more confidence in the National Board than

than in the proposed system, and as much confidence in me as they have in any other Protestant dignitary or clergyman in Ireland. I never met a Protestant yet who has not full confidence in me. Things have been raked up when there was a bad feeling existing 16 years ago. I invite your Lordships to examine the Lord Bishop of Cashel, the Archdeacon of Waterford, and the other dignitaries and clergy in the city of Waterford, whether they think I have less influence as a respectable Protestant clergyman with the people than they have. I am sure they will not say that they have more than I have.

7150. Viscount *Clancarty.*] If there were an addition to the means of the Church Education Society, do you think that those means would not be applied to the improvement of the existing schools?

To the multiplication of them, and probably to the improvement of them.

7151. You think that would be an evil as regards the Roman Catholic population?

The Roman Catholics would consider it an evil to have a very good rival school set up against them for proselytising their children.

7152. Do you think the principle of emulation would not operate favourably upon the Roman Catholic schools by conducing to a more efficient system of education being introduced?

I think the schools are very efficient already.

7153. Do you know whether the children who attend the scriptural schools under the clergy are precluded from the advantage of the agricultural education which is given in schools under the national system?

I think they preclude themselves from it under the influence of the Protestant clergy; it is a great misfortune for the poorer Protestants.

7154. Do you think, if a parent has a conscientious objection to his child being brought up in a school which is not a scriptural school, he should be excluded from the advantages which, under the liberality of the State, are conferred upon children attending the national schools?

According to my experience the Protestant parents have no such objections; they do not object to the national schools. I never knew instances of the humbler classes of Protestants objecting to the national schools; and they need not be unscriptural as far as they are concerned.

7155. You are acquainted with the schools upon the estate of Mr. Bernal Osborne, are you not?

Not very minutely; I know of one school there.

7156. Did not you hear that the poor Protestants in that district have great difficulty in obtaining the means of scriptural instruction in schools which are not national schools, and that they object to going to national schools?

I have heard precisely the contrary, and I believe it, that they have no objection whatever; but they have been greatly injured by the setting up of an opposition Church Education Society school, on ground given by that very landlord for the purpose of a churchyard.

7157. Will you state how they have been injured?

By being withdrawn from a much better school to an inferior one.

7158. In what way have they been withdrawn from it; have not they the option of going to the schools established under the State, or was any compulsion used to prevent it?

The Protestant parishioners would be much more likely to go where their clergyman and their bishop would wish them to go; there may be other inducements I do not know of; I have heard there are, but I do not know it. I have heard that there was bread and things of that kind given, but I cannot state it from my own knowledge.

7159. Do you think the landlord is, under all circumstances, a better adviser of a poor person as to the education of his child than the clergyman?

I suppose the Protestants you have referred to think otherwise, and therefore they obey the Protestant clergyman by leaving the landlord's school; I think it would be better if landlords were always the patrons of schools, and not the clergy.

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7160. You do not think it was really by the free-will of the Protestants themselves they abstained from going to the national school, but that it was by some undue influence exercised by the clergy?

I did not say it was an undue influence; I think the fair influence which a Protestant clergyman objecting to the National Board uses to induce his Protestant children to go to a Protestant school is not an undue influence; but it was under the influence, as far as I know, of the Protestant clergymen that they withdrew from Mr. Bernal Osborne's national school, and went to an inferior school, and I believe they repented and are sorry for it, but I do not know more than by hearsay.

7161. The fact is, that those poor people so influenced, as you say, are debarred from the agricultural instruction given in the schools under the National Board?

Certainly, they are losing the advantage of the national schools which afford that instruction, and a great loss it is to them.

7162. In fact, then, the agricultural instruction given by the National Board is held out as a bonus to those who will adopt the national system, and abandon that which the clergy of the Established Church consider it their conscientious duty to recommend?

I presume the State is not to establish inefficient and inferior schools from the fear of inducing children to go to them.

7163. Marquess of *Lansdowne.*] Is such instruction otherwise held out as a bonus, except to induce children to attend a school where the education is better, and take them away from one where it is inferior?

It is no other bonus than that.

7164. Viscount *Clancarty.*] Would it be necessary that in order to receive agricultural instruction under the National Board, a child should be instructed in the literary department under the national system; would there be any practical inconvenience in allowing the children of the Scriptural school to attend at the agricultural instruction?

Part of the agricultural instruction, I dare say your Lordship is aware, is literary; in the schools of Mr. Tighe of Woodstock, and in Lord Bessborough's schools, the Protestants who go there learn nothing contrary to the principles of the Protestant Church, but they read the Bible in some of the schools, I believe, every day.

7165. Lord Bishop of *Ossory.*] I collect from your pamphlet that you think there is, properly speaking, no hardship of which the clergy or laity in Ireland have to complain?

I think none in respect to this matter.

7166. You think the clergy have no grounds of complaint?

I think not.

7167. Why do you think the grounds which they put forward are so utterly without foundation?

I think, of course, they believe they have some grounds; my view is that every one has the right to demand liberty with regard to the religious instruction of the children of his own communion, and I think no man has a right to demand power to force his own system upon others; their complaint is, not that they have not full power for their own, but that they have not the power to compel others; that is a complaint which I think is not a Protestant one, or one consistent with Protestant principles.

7168. There are two parties concerned in education, both of whom are supposed to have consciences, the teachers and the taught; would not you think that a national system ought to consider the consciences of both?

Certainly; but if a man tells me that his conscience obliges him to persecute, I would not admit his right of conscience in that respect; on the contrary, I would restrain him.

7169. Do you describe the principles which the clergy put forward as persecuting principles?

I consider compulsion is persecution, or I do not know what persecution means;

means; and there never was such a thing in the world. If I had made a rule in the county of Sligo, during the famine, that I would give no food on Monday, except to those who came to my church on Sunday, I should have left them the option of either starving or going to church; but I consider that that would have been compulsion. I say, there never was persecution, if this principle of compulsion is not persecution. In Rome, the Pagan Emperors always gave the Christians the choice of sacrificing to the gods, or going to the lions; and they seldom succeeded in compelling them to do the former; then they persecuted, although they gave an option. I think, to deprive children of the means of earning their bread, because they will not conform to your views, is equally bad as depriving them of the bread itself: the condemning them to be brought up as "hewers of wood, and drawers of water," because they will not admit your principle, which is a very good one in your estimation, I think is persecution and compulsion.

7170. Supposing a clergyman to regard it as his primary duty to teach religion; to acknowledge that the duty rests upon him of giving education as well as any other advantage to all within his reach, but to regard that as a subordinate duty, and to hold that, in the performance of that subordinate duty, he must take care and not interfere with the discharge of his primary duty; supposing, holding those views, he were to say, "I cannot give secular education to any, unaccompanied with religious education;" do you think that that is a scruple which the State ought altogether to disregard?

I do, in the way in which it is applied; just as I should say that if a clergyman were to say he would not be the governor of a lunatic asylum, or the subscriber to a charitable institution, which only gave temporal relief, such as a hospital, unless the State would allow him to force Protestant doctrines on all the inmates of the hospital or lunatic asylum, that would be a demand which ought not to be attended to; nor do those conscientious men to whom your Lordship refers make such a stipulation; they give this temporal relief, without demanding the other; and I cannot see why they cannot give education without demanding the other.

7171. Would you make it a rule for the State, or for yourself, to consider only those conscientious objections which approve themselves to your own reason as just and well founded?

No; I would limit it, as I have already said, by this: if a man comes home and says he has some conscientious impulse to persecute another, I would restrain him from it; but anything short of that, I would listen to and comply with, and go any length to comply with.

7172. You have heard, no doubt, that the parochial clergy hold that there is a special obligation resting upon them, arising from the fact that at their institution all the souls in the parish, of which they are about to become the incumbents, are confided most solemnly to them by the Bishop, and that this relation to the entire body of their parishioners is recognized and enforced in various ways by the State; do you think it utterly unreasonable that persons who have undergone this solemn ceremony should imagine that there are certain obligations resting upon them, with respect to all their parishioners, involving the duty of teaching the truth to them as far as they come within their reach, whether in their churches or in their schools?

It is not only the children who are so committed to me, but all the laity; the Roman Catholic Bishop in Waterford is, in the eye of the law, one of my parishioners; I do not visit him as a Protestant parishioner, nor do I enforce upon him the receiving of Protestant instruction, and practically none of us do, either with regard to adults, or with regard to children. I think it is right to preach controversial sermons if done in a good spirit—and I have done so; and I have published pamphlets on the right and duty of all persons to read the Scriptures. I think it is right that every one should endeavour to propagate his own opinions and religious belief among those who differ from him, as far as reasonable opportunities offer; but I do not think it just that I should make a man's reception of that instruction the condition of giving him some temporal benefit. There is a large charitable institution in Waterford, of which the Lord Bishop of Cashel is president, and I am one of the governors; there are nearly 200 inmates in that institution. I have heard the Lord Bishop of Cashel put from the chair

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a resolution, that a Roman Catholic chaplain shall be appointed to that institution; and that has been done; they are all our parishioners in that case, but we not only abstain from interfering with them, but should be prohibited from interfering by our own rules as governors. Within the last two months, the Roman Catholic chaplain of the lunatic asylum in Waterford applied for an increase of salary, above that given to the Archdeacon of Waterford, who is the Protestant chaplain, on the ground that he had a greater number of inmates of his Church; the Lord Bishop of Cashel was the governor in the chair, and it is the duty of the governor to write opposite each entry which is before the Board the decision of the Board. The Lord Bishop of Cashel, showing he does not carry the principle out, except in the case of schools, wrote, "We recommend an increase of the salary;" that was sent to the Lord Lieutenant, and I have no doubt he has granted it, on the Lord Bishop's recommendation.

7173. Do not you think that there is some difference between the position of a clergyman in his own school, where he has the power of making rules for the education of all who enter it, and a clergyman, with relation to a workhouse, or a lunatic asylum, or a gaol, in which the Government, or some other authority, takes possession of the persons of a portion of his congregation, and will allow him access to them only upon certain conditions?

I think there is a difference; and I should like to see that difference at an end. I should like to see the State appoint schools in places where they are wanted, and that they should be connected with the Board, as the model schools are. And next to that, I should like to see landed proprietors the patrons of schools, and that they should invite Protestant and Roman Catholic clergymen to co-operate with them. I am sure, if the Lord Bishop of Cashel were going to set up a lunatic asylum to-morrow, he would not have a Roman Catholic chaplain to it. I am not at all impeaching his conduct in that respect.

7174. Do you think the conduct of the clergy so unreasonable, perverse and wayward that what they call their conscientious objections deserve no consideration from the State?

Certainly not; I would never be a party to charge the clergy of Ireland with being perverse, unreasonable or wayward. I hold them in high estimation; but I consider that the State itself, comprising members of different religious persuasions, is authorized to refuse to listen to the complaints which the clergy make on this subject, which may justly appear to the Legislature to be unreasonable.

7175. Do not you think that if the State regard those objections held by the clergy as really conscientious objections, it would at least become the State to make inquiry, and see whether they could be obviated without doing any injury to other interests, or doing violence to the consciences of any other parties?

Yes; and that I suppose to be the object of this Committee. I may add, it is the object of my publishing these pamphlets proposing monitors and catechists.

7176. If you could be satisfied that the scruples of the clergy might receive consideration from the State, without pressing upon the consciences of any other parties, you think probably, whether the State regarded them as reasonable or not, there ought to be some consideration extended to them?

If they asked anything short of compelling the consciences of others, it ought to be granted to them, if possible; but I beg to say this, that the plan proposed by the Right Reverend Prelate has not met with the approbation of the Protestant clergy, and my firm persuasion is that it would not. I never met a clergyman who approved of it.

7177. With respect, however, specially to the grounds which many of the clergy take, do you regard as unreasonable the difficulties which they feel connected with the consignation of the souls of all the parishioners to their care and government in their institution to a benefice?

I think they are both unreasonable and inconsistent (and with great respect I use these words), when they support hospitals, lunatic asylums, and the like, on similar principles, and send their own children to schools and to the University of Dublin on the same principles.

7178. Are you aware that such scruples exist, and have been put forward?

Yes; but I think they are dying very much away. The decision of this Committee

Committee will settle, I think, to a very great extent, the whole matter. Influential supporters of the Church Education Society have pledged themselves to abide by the decision of this Committee.

7179. In the pamphlet which has been before referred to, you say, "But I cannot leave this part of the subject without recording my solemn protest against the principle upon which you proceed in measuring the amount of the duty of a clergyman in Ireland; I regret to say, that you, and the party with whom you act, are not singular in this respect. I allude to the fact, that you leave altogether out of the account the Roman Catholic population, as if they formed no part of the charge of the Protestant clergy. Nevertheless, the law of the land, as well as the law of the Church, recognizes them as much the parishioners of the Protestant clergyman, as it reckons the Protestants. On institution to any benefice in Ireland, as in England, the cure of all the souls within the limits of the parish or parishes composing the benefice is solemnly committed to the Protestant clergyman. His duty, therefore, is with the Roman Catholics as well as with the Protestants"?

Those are all matters of fact. His institution does confide all the inhabitants of the parish to a clergyman; but we all know, in fact, we cannot act upon that theory; and I do not feel any conscientious scruple, nor has the Bishop of Cashel rebuked me for never calling on the Roman Catholic Bishop, or priests, as their pastor and spiritual teacher.

7180. If a Roman Catholic parent came to you to confide his child to your care, would not you feel bound to tell him that it was his duty, as a parent, to train his child in an acquaintance with the Holy Scriptures, and that he would be guilty of a great sin if he withheld the Scriptures from him; would not you conceive that to be a case in which, on this parent coming so within your reach, you ought, according to your vow, to instruct him?

So I would, and I would have no scruple to tell him so; but I would admit the child to the national school the next day, notwithstanding, if he refused to take my advice, as I would the parent to an hospital.

7181. You would testify in this way against his sin; but you would admit his child to the national school?

Yes; and the National Board would allow it.

7182. You know some of your brethren would hold, that in doing so, and in carrying out his directions with respect to his child, they would be making themselves partakers of his sin; are they unreasonable in that, in your opinion?

Then I cannot understand why they do not rebuke the Poor Law Guardians for doing the same thing, or why they themselves do it in hospitals and the like. A hospital, where people are dying, is of all others the most important place to bring to them the knowledge of the Word of God; but they do not make it a *sine quâ non* of giving to them temporal relief.

7183. Supposing the change of which we have been speaking were adopted by the State, what do you think would be the effect upon the secular education of the country, would it diminish it?

I do not think it could diminish it.

7184. Do not you think, so far as the system of national education is concerned, it would increase it, by comprehending within it a number of efficient schools which are now excluded?

That is, provided the clergy were to accede to this plan, which I do not think they would.

7185. Do you think that it would make any alteration in the religious instruction which is carried on at present?

It would make a very serious alteration.

7186. Would it diminish it?

It would diminish the reading of the Scriptures in Ireland to a very considerable extent. The Scriptures, in all the vested schools, can now be read every day under the national system. I apprehend they could not be read under the system your Lordship proposes, where the patron did not choose it. On the other hand, he could, if he pleased, enforce the use of the Roman

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Catholic Catechism on Protestants, which he has no power to do now, even with the Roman Catholic children, if their parents object.

7187. The education given in the Church Education schools would continue as it is, and the education in all the non-vested schools being entirely voluntary, would continue as it is. You say, however, that in the vested schools the suggested change would diminish the amount of religious education?

It would diminish the amount which now actually exists, but it would much more diminish the amount which now might exist, if the Protestant clergy chose.

7188. The vested schools would be of necessity, under any change, left as they are, would not they; and if so, that objection would be removed?

I think if the great alteration which your Lordship proposes were introduced, an Act of Parliament ought to be passed to break up the deeds of trust which now exist. It might be alleged that the Commissioners could not consistently alter the existing leases, and do away with deeds which have been already signed; but I think the necessity for making such an alteration would be so great, that they ought to go to Parliament for an Act to enable them to break those leases, for it would be a manifest injustice to continue them.

7189. Viscount *Hutchinson.*] Do not you conceive that, according to that argument, the patrons of vested schools have a right to complain of the Board for having subsequently established non-vested schools?

No; I do not think so. I think it was very much like the case in England. I think the more you can spread education, and take in any one to join you consistently with the principle of non-compulsion, the better. You ought to open your arms as widely as possible to embrace them all.

7190. That answer applies to the ground of policy, does not it?

Policy and principle both, I think; I think the principle is non-compulsion. With respect, for example, to giving the use of a school-room for the purpose of opposite religious instruction, that is not a principle, it was a matter of detail. The Presbyterians objected to that part of the detail; and, consistently with principle, the Board yielded that point of detail, and said, "If you will not force your doctrine on others, we do not ask you to let others teach theirs in your school-rooms."

7191. Lord Bishop of *Ossory.*] You say, among other objections to this scheme, that it would put an end to united education; in what way would it operate to put an end to united education?

I think it would put an end to what there is of united education, and to the possibility of it in future; it would render that impossible which is now difficult of accomplishment. How could you have united education? How could a Protestant clergyman allow his parishioners to go to a school where they would be taught the Roman Catholic Catechism, and perhaps have the worship of the Virgin every day? And, *vice versâ*, with the Roman Catholics.

7192. Do you not think, notwithstanding the operation of the rule, that a considerable amount of united education exists in the Church Education schools?

No; I do not admit the amount of united education which is supposed to exist in the Church Education schools.

7193. Do you admit that there exists in the Church Education schools the total amount of united education which is stated in their reports?

I should be sorry to call in question the reports made by the society; but they state there are 30,000 Roman Catholics in their schools, which is, I think, not 1-15th of what it ought to be, in order to represent a fair sample of united education in a country like Ireland. You might, on that principle, say there was united education, because there was a single individual found in the schools.

7194. You deny that the Church Education schools exhibit united education, no matter what admixture there is in individual schools of Roman Catholics and Protestants, because the whole number of Roman Catholics does not bear the same proportion to the number of Protestants that the Roman Catholic population of the country bears to the Protestant population?

To

To the address of the national club to the Protestants of Great Britain I published an answer. They state in their address a certain proportion, which they think ought to be a fair proportion; and I show, that on their own showing there ought to be 15 times as many as they have of Roman Catholics in their schools.

7195. If the number of Protestants in the national schools be to the number of Roman Catholics as 1 to 17, and the number of Roman Catholics in the Church Education schools be to the number of Protestants as 1 to 3, do not you think there must be a much greater amount of united education in the sense of union of different denominations in some schools?

I do not.

7196. If there be 1-17th of the Roman Catholics to be divided among 4,875 schools, while to be divided among 1,850 schools there are one-third the number of Protestants, do not you think the system more united in the latter schools than the former?

I do not. With regard to the relative proportions of Roman Catholics and Protestants in the schools, this is what I say: the national club acknowledge that they took the number of Roman Catholics in the national schools in Ireland, and the number of Protestants in those schools, and they consider it is a fair specimen of mixed education; and then they say, that the same holds true with regard to the Church Education schools, which I hold to be a contradiction; for they admit it may be fairly said, the Protestant and Roman Catholic children are educated together, if it can be shown they are all in the same schools, that is to say, that for 67,000 Protestants they admit there ought to be 424,000 Roman Catholics. Then they state, though that is a fair proportion, yet the Church Education Society having 73,000 Protestants, that is, 6,000 more than under the National Board, they have a fair specimen of united education, because they have 30,000 Roman Catholics; whereas I say they ought to have, according to that calculation, 462,000, in order to be a fair representation according to the showing of the national club.

7197. The state of the case is this: the number of Protestants is to the number of Roman Catholics under education in the national schools as 1 to 17, there being 4,785 national schools. The number of Roman Catholics is to the number of Protestants in the Church Education schools as 1 to 3, and there are about 1,850 of those schools. Is it not a necessary consequence that the intermixture of Roman Catholics and Protestants in particular schools must be greater in the latter case than in the former?

I cannot see that it would alter the relative proportions; it would alter the number, but not the proportion.

7198. Among the inconveniences which you apprehend from this change of plan is, that it would create rival schools in every district. The Committee has had it in evidence from official persons, that that rivalry which now exists between the Church Education schools and the national schools has been of service to both, and that it might be expected to exercise a still more salutary influence if the Church Education schools had the means of becoming better schools; are you of that opinion?

I am of the contrary opinion. I think nothing could be more mischievous than having rival schools in every parish in Ireland conducted on opposing principles.

7199. That rivalry already exists, does not it?

It does, I am sorry to say, and so does the lack of united education to a great extent. Then, I say, do not for the future make necessary, what unfortunately is the case at present to a great extent. It is not the fault of the State that there is not united education, or that there are rival schools; but this system which your Lordship proposes would make it the duty of the State to set up rival schools, and thus create dissension in every village and parish in Ireland.

7200. You say, half-a-dozen schools might be "established, all receiving aid from the State, and each teaching religion to the pupils on different and opposing systems, not in the way approved by the parents, but according to the views of the respective patrons of the schools;" do you think that to be a possible result?

 Certainly;

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Certainly; I should have thought it was the object of the proposition to enable every patron to establish what kind of instruction he thought in his conscience right, and to enforce such religious instruction as he thought right. The clergyman of the Established Church might insist upon all receiving a strictly Church of England education; the priest would demand a strictly Roman Catholic system of religious instruction; members of the Scottish Church would require the use of the Assembly's Catechism; other Presbyterians would not allow of its introduction; many would insist on the exclusion of all Catechisms, but would require the use of the Scriptures, accompanied with oral and written explanations; while others might prefer the plan of the Kildare-place Society, with the Bible without note or comment; and another party might be disposed to adopt a middle course, as pursued under the present national system.

7201. Under what circumstances do you think half-a-dozen schools could be set up in a particular district?

It would be very possible in many parts of Ireland, I think. I am not strictly intending to say there would be six, but I think there would be several.

7202. On what grounds would an application of that kind be received from a district, in order to justify the Board in acceding to it?

Under these circumstances: I would take a parish in the North of Ireland; in that parish there are a great many Church of England Protestants; there are just as many Presbyterians; there are nearly as many Presbyterians of the Remonstrant Synod, which differs essentially from the Church of Scotland Synod of Ulster; there are Roman Catholics; there may be Independents, and there may be Baptists. Besides those religious distinctions and differences, there may be a landlord who has very liberal views about education, and there may be another landlord in the same parish who would adopt the compulsory system; there might be, under those circumstances, six or even ten schools in one parish.

7203. I suppose that the grounds upon which the Board or the administrative body would accede to so many applications would be, that under this change the patron of each school might enforce upon the children attending it such religious education as he pleased. To protect the children, that number of schools would be granted if applied for?

Certainly.

7204. You suppose, moreover, that the parents, having in this way obtained this variety of schools, would each of them send his child to the wrong school. What you say is, "Thus in some districts half-a-dozen schools might be established, all receiving aid from the State, and each teaching religion to the pupils on different and opposing systems, not in the way approved by the parents, but according to the views of the respective patrons of the schools." What you urge against this change is, that half-a-dozen schools might be established in particular districts for the protection of the different religious persuasions residing within it, and that each parent would send his child to the wrong school?

I think there is no inconsistency whatever in the statement. I think the landlord might induce his parishioners to go to a school where they would receive instruction contrary to the wishes of their parents; each patron would teach religion as he chose, and there might be other inducements offered, and there would be. I will go back to such a case as I supposed in the North of Ireland, and I say that I believe that no power of the Protestant clergyman or the Presbyterian minister could prevent his flock going to a rival school, if it was a better one than that in which his own principles were taught. The Protestant clergyman would not always be able to succeed in preventing his Protestant parishioners sending their children to the Roman Catholic school, if that Roman Catholic school was, as in many cases in the nature of things it must be, a better one, I mean where they were a great majority.

7205. You think that half-a-dozen schools would be granted as a protection to the different denominations, and each of them would send their children to the wrong school?

No, I do not think so. I say that they might go to the wrong school, and I believe in some cases they would. I believe that practically the working of it would be, that they would often go to a school where a contrary religion to their own would be taught.

7206. Viscount

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7206. Viscount *Hutchinson.*] I wish to draw your attention to the Waterford commercial school, respecting which you gave evidence on a former day. You stated, did you not, that the interview you had with the Commissioners of National Education was in 1851?

I had no interview with the Commissioners; I spoke of the committee of the school.

7207. The result was, that the school was placed under the Board?

It was.

7208. Can you state what was the amount of local support which that school had received previously to its connexion with the Board, and since its connexion with the Board?

We were very apprehensive that we should lose a great deal of money by putting it under the Board, but we knew that we should improve the school by doing it. The local contributions have been considerably greater since it has been put under the Board than they were before.

7209. I hold in my hand the report of the Waterford Commercial School for the 24th of January 1851, by which it appears that the amount of subscription for the year 1850 was 41*l.* 5*s.*; was not that before the school was taken into connexion with the National Board?

It was.

7210. I have here the report which was read at the annual meeting on the 13th of February 1854, on which occasion you were in the chair. Do you know what the amount of annual subscriptions then reported was?

£.23. 15*s.* and 100*l.* within two or three weeks afterwards; we expected that we should fall off as to money, and the subscriptions did fall to the extent of 18*l.*; the Bishop withdrew his 15*l.* a year.

7211. The fact is, that the subscriptions for the year 1853 amounted to only 23*l.* 15*s.*?

And above 100*l.* received in the months of January and February 1854 for the year 1853.

7212. I see that this report is dated the 13th February 1854?

I find that it was in February that we commenced that collection. I was from home, and they waited for my return. This meeting was held on the 13th of February, and we collected the money within a fortnight or three weeks afterwards. I said January and February, instead of February and March, by mistake.

7213. You say that the object of placing the school under the Board was for the purpose of improving it?

Certainly, and we have attained our object.

7214. Improving it in what manner?

Improving the literary education by obtaining better books and maps, and a better schoolmaster, in the hope of inducing Roman Catholics to attend the school.

7215. Do you think you have succeeded in those objects?

Completely, except the last. We have only five or six Roman Catholics. Before that, they were but one or two. It has had the name of a Protestant school for 20 years.

7216. With respect to the debt upon this school, will you look at the report for the year 1850, and see what was the amount of the debt of the institution at the end of the year, previous to its connexion with the Board?

They state there, that it was 50*l.*, but it was in fact a great deal more. There was an amount of rent due, but the gentleman was not pressing, and they did not bring it into the account.

7217. There is an item here of rent, 23*l.* 10*s.*?

They paid rent that year to the amount of 23*l.* 10*s.*, but there was a debt, I believe, of more than 60*l.* due in December 1850, including arrears of rent. I do not think it fair that a document should be thus suddenly put into my hand which was printed a year before I went to Waterford at all, and which I never

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saw before. I swear that I found the school 100*l.* in debt in 1852, and the debt was not increased under my management, but has been paid off in 1854.

7218. Will you look at the next document, to which you cannot urge the same objection. It appears that at the meeting there referred to, you were in the chair yourself; what was the amount of the debt upon the institution at the end of the year 1852?

£. 61. 13*s.* 7*d.* is the debt stated, but as I explained before in round numbers, it was 90*l.* odd. There was a debt due, for which a gentleman was responsible, who was not pressing.

7219. Will you have the goodness to look at the last report for February 1854; what is the amount of debt stated there?

It is stated that the institution was in debt 79*l.*

7220. Is that a correct return, or is it faulty to the same extent that the other two are?

There was more than 79*l.* due; there was still this incumbrance upon it.

7221. So that whatever may have been the amount of debt not entered in those three reports, it is identical in all three, is not it?

I presume so; but when we put forward our appeal to collect money to pay off the debt, we did then what had not been done before, we included the rent due to the 25th of March then ensuing, and the master's salary to the same period; and, in fact, showed that all our liabilities on account of the school up to 25th March 1854, including the old debt, amounted to about 100*l.*; and so there had been *bonâ fide* when it was placed under the National Board; and that long-standing debt has been now paid off.

7222. Does not it appear by the official accounts of the school, that whereas the debt at the end of the year 1850 was only 50*l.* 8*s.* 4*d.*, it had increased in the year 1853 to 79*l.* 6*s.* 11*d.*?

You are reading from the report of 1852, and it was not put under the Board till 1852; when it was, as explained, 100*l.* in debt; it was going on increasing; I believe it would have been 200*l.* in debt now if we had not put it under the Board. They had a drunken schoolmaster for one thing, whom we dismissed, and appointed a first-class national schoolmaster.

7223. Are you certain that the school was not put under the Board till the year 1852?

I did not become the manager of it till it was put under the Board, and I became manager of it in 1852; to the best of my knowledge and belief it was not put under the Board till after the 1st January 1852. It was resolved in the November preceding to do it; but it was not done till two or three months after.

7224. Taking this sum of 100*l.* which you say was paid off in February or March last, you state that a large portion of it was an overdue sum for rent?

The whole was due to two persons.

7225. Who were those gentlemen?

Mr. Coombe, the treasurer, and the landlady, of the name of Miss Grant, were the parties to whom the money was due. The person responsible for the rent was Mr. Lapham; he was responsible for 50*l.* in round numbers, and Mr. Coombe was responsible for something over 50*l.*

7226. You have taken credit for the ease with which the 100*l.* was collected for paying off this debt as an evidence of the favour with which the national system of education is viewed in the city of Waterford; do not you think that that circumstance might also be attributed to a desire among the respectable people of the town to bear harmless a respectable citizen from a debt for which he was liable, without any reference to the national system?

No; because we put forward strongly that we were under the National Board. I believe, if they had been violent opponents of the Board, they would have been too happy to have left us in for the debt; and many such would have thought it a just judgment; in fact, the whole of the committee were answerable for it, and not only those two gentlemen; it was because they did not think the national system was so very bad that they generously came forward with the 100*l.*,

100*l.*, in order to keep on the school till the model school is ready to be opened.

7227. Have you a copy of the subscription list?
No; it has not been yet printed; it will appear in the report next December.

7228. Lord *Fingall.*] You stated that the school had succeeded in every object you had in view but one, which was that of inducing Roman Catholics to come to it: did the indisposition on the part of the Roman Catholics to attend the school arise from any dislike to the school or its management, or from there being but a few Roman Catholics of the class of life for which the school was intended in Waterford?
I am bound to say, that the proportion, even taking into account the comparative paucity of the Roman Catholics at that class, is not, I think, satisfactory, but I account for it by the fact, that the school has had the name of an exclusively Protestant school; it is called in the almanacks and directories in Ireland a Protestant school, and so it had been for the last 20 years, and naturally there is some little prejudice against it which I hope they are getting over.

7229. Viscount *Hutchinson.*] You stated that the impression was strong upon your mind, that this Waterford commercial school had always been carried on on principles identical with those of the national system?
I was told, that in point of fact the one or two Roman Catholics who attended were not compelled to read the Scriptures.

7230. If that fact was notorious in the town, and it was well known that this school, though many Protestant clergymen took an interest in its management, had been always conducted upon the principle of what you call non-compulsion, how would that act as a preventive to respectable Roman Catholic shopkeepers sending their children to the school?
Because the committee was exclusively Protestant, and the school always had the name of a Protestant school; there was never a Roman Catholic on the committee till I joined it, and then I induced three or four to join it.

7231. Will you state who are the Roman Catholics in this list of the committee which I now hand to you?
This only gives the names of a committee appointed to collect subscriptions. It is not a list of the committee for the year. Every one was afraid to be on the committee because of the debt, but they appointed a committee to collect money to pay off the debt. I can show you four Roman Catholics on the committee of 1853.

7232. You state, that since the school has been placed in connexion with the National Board some of the Protestant clergy have subscribed?
Yes, they have subscribed to it; two do so still.

7233. It appears by the report of 24th January 1851, that the number of pupils was 39; that is before it was taken into connexion with the Board?
I only know that from the returns.

7234. Have you any reason to doubt the accuracy of the statement?
No, I have not.

7235. It appears by the report of February 1854, that the number of pupils was 39?
That is up to the 31st December 1853; there are 45 now, I believe. I am happy to say it is increasing every day.

7236. As far as the reports go, they show that the putting of the school under the National Board has not increased its numbers?
It had not increased its numbers up to that period.

7237. So that the whole effect of putting the school under the Board has been to obtain a better description of books and a larger salary for the master?
Not a larger salary for the master; we give the same salary that we did before; we get aid towards the salary to the amount of 22*l.*, which more than makes up for the falling off of the subscriptions which we had anticipated; and we have a great deal more by fees; we have a better class of pupils, and they pay higher.

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7238. In what manner have you improved the education in the city of Waterford by placing the school under the Board?

We had a miserable school, with a schoolmaster who was continually idling at his door, and who was very often intoxicated. The school was in a most miserable condition; deeply in debt, not a map in it, scarcely a book in it, and altogether a most inefficient school. It is now a most highly efficient school, fit for the children of respectable shopkeepers and tradesmen in Waterford.

7239. You do not, of course, mean to say it was impossible to get a sober master under any other than the national system of education?

I have not said so; what I say is, that we have greatly improved the school since we put it under the Board.

7240. You do not allege, do you, that it would have been impossible to have obtained an efficient master without putting the school under the Board?

Certainly not; but we put it under the Board, and it has improved; and I believe it was the best way of improving it.

7241. Viscount *Clancarty.*] Have the numbers in attendance at the school increased?

Yes, they have increased; the number is now above 40, and it is increasing daily.

7242. Viscount *Hutchinson.*] You stated, in answer to a former question, that you had succeeded in attracting to this Waterford commercial school a better class of children?

There are some in attendance of a better class, and who pay higher than the children we had before.

7243. Would not the fact be evidenced by the returns of the school showing the quarterly payments of the children?

Certainly; but those accounts may not show every year, running one year into another, and it does not show anything since the 1st of January last.

7244. I find, during the year 1850, which was previous to your having any connexion with the town, the sum of money received for tuition was 51*l.* 7*s.*; while, during 1853, the sum of money received for tuition was 43*l.* 7*s.* 8*d.* Will you look at those two returns of the number of children, and the amount of quarterly school fees shown to be paid by them, and state whether you think those returns, comparing one with the other, show that a more respectable class of children attended the school in the year 1853 than in 1851?

I find that in the one, there are more pupils at the lower rate than there are at the lower rate in the other; because the National Board make it a rule, that we should refuse no one who will pay a penny a week. Before, they had none under 2*s.* 6*d.* a quarter; but we have some who pay 1*s.* 1*d.* a quarter.

7245. Do you think these returns support your opinion, that you have succeeded in attracting to this school a more respectable class of children, who pay a higher quarterly sum since you have placed it under the National Board?

I think they do not show much difference in that respect: but, at the same time, I beg to repeat, that this account is up to last January, and the school has greatly increased since; and even railways have brought English engineers, who have sent their children there; and it is in a much more flourishing condition than it was when that was printed.

7246. In addition to your general statement upon your former examination, you said that you had visited national schools in Sligo, Kilkenny and Waterford, and that in all the schools you found admirable secular instruction given, and that all the reading books were used in all the schools?

All the reading books which are recommended to be read at the time of united instruction; it happens that in most of them the others were used, but not in all.

7247. Would you have the Committee draw the inference that, taken as a whole, the national schools in the South and West of Ireland are admirable schools, and give an admirable secular education?

That has been my experience, and I never visited one in which all the books . . were

were not read, which are recommended to be read at the time of united instruction.

7248. You stated in answer to another question, that the Waterford endowed school, and the school of the depôt of the 49th regiment, were carried on on the principles of the National Board; will you have the goodness to explain that statement?

The reading of the Scriptures is not enforced on Roman Catholics; that is what I meant to convey by that assertion.

7249. You are probably aware, with respect to the school of the 49th depôt, that it was carried on in compliance with the general orders of the army?

I do not know what power the commanding officer may have of regulating that school. I am not chaplain to the barracks, but my curate is. I believe Major Hart did not enforce the reading of the Scriptures on Roman Catholics.

7250. You have stated to-day, that you consider the principle of what you call compulsion, which is the principle of the Church Education Society, is, in point of fact, persecution?

I think it is.

7251. Of course you consider that any man who establishes a school, and offers to poor Roman Catholic children instruction in the Holy Scriptures without inquiring whether that instruction is received with or without the sanction of their parents, is committing an act of persecution?

Certainly not; I should be most thankful if they would never ask me the question. I would never ask it of them. I would let them come and read the Scriptures if they pleased, and I would compel the child to read them if the parent wished it, and desired it.

7252. Supposing you established a school in a parish at your own expense, and you required all the children who attended the school to read the Holy Scriptures; do you or do you not think that that would be committing an act of persecution?

I do not blame any individual who does it. I think the State should not do it with public money.

7253. If you establish a school in a parish, and if you require that the children who attend that school shall, all of them, receive instruction in the Holy Scriptures, do you consider that you are committing an act of persecution or not?

Not as so stated; but if you say they shall have no other education unless they comply with that condition, I hold that to be persecution, because it is compulsion.

7254. Do you mean, that if you say they shall have no other education in the school, that is persecution?

If you say they shall have no education in that particular school, I hold it is persecution to a certain extent, namely, so far as it deprives them of education; but it is so to the full extent if you say they shall have no other system but that, and no other chance of education.

7255. But are you connected with any of the Protestant missionary societies in Ireland?

I am not a subscriber to the Irish Church Missions. I subscribe to the Church Missionary Society for foreign parts, and to the Irish Society, and I have done so for nearly 30 years.

7256. Are you aware that the Irish Society is in the constant habit of establishing schools in various parts of the country, in which schools the children who attend are compelled, in the sense in which you use the word compelled, to receive instruction in the Holy Scriptures?

I do not know much of the operations of the society of late years, except this, that they are circulating the Scriptures in Irish, which I consider a very good thing, and I give my pound a year to it.

7257. Viscount *Clancarty.*] You say you are not connected with any Church Missions to the Irish people?

I do not know whether the Irish Society and the Church Missions have been merged; I give my pound a year to the Irish Society, and not to the other. I do not see my way clearly as to that society.

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7258. Is not it your opinion that the Church should have a missionary character in Ireland?

I think the Church of Ireland has a missionary character. That is no reason why I should support a particular society before I fully know its principles and proceedings.

7259. What should you consider to be the primary object with the Church in its missionary character; should not it be the dissemination of the Gospel among Roman Catholics?

Which I am continually endeavouring to do. Only the week before I came here, I was in the chair at the Bible Society meeting. I always preside at their meetings in Waterford, and I subscribe also to that society. I have preached controversial sermons myself, and I circulate my printed sermons on controversy, and I would try every honest way of converting a Roman Catholic, but not under the pretence of educating his child.

7260. Do not you think it would be a judicious thing to introduce Roman Catholic children to a knowledge of the Scriptures, even without controversial teaching?

I should be most anxious to introduce them to it, and I should prefer omitting the controversy, but I would not compel them to it.

7261. Do you use the Scripture Extracts in your school?

No.

7262. Why not?

Because our school is composed almost entirely of Protestants, and I prefer the Bible itself to the Extracts; the Roman Catholics who do attend the commercial school at Waterford have not asked for the Extracts, and I believe the book is not in the school.

7263. Is the commercial school the only national school you are connected with?

It is the only one now.

7264. You take a great deal of interest in the schools on Lord Bessborough's estate; do they use the Scripture Extracts there?

I believe they are used in some and not in others; the children answered so well in the outline of Scripture History that I should think they are used in some of those schools.

7265. You said you were very much struck with the fact of a mistaken notion having got abroad respecting those Scripture Extracts, and that upon a further acquaintance with them you found they were taken from the authorized version?

No; I said a particular text which I was told was omitted I found to be inserted according to the Protestant version.

7266. You found that the Extracts gave a fair view of the Scriptures?

I did as to the text I examined; it was not any question about the Scripture Extracts that led me to support the system.

7267. You said that after the discovery that one particular passage was taken from the authorized version, you pointed it out to the 14 clergymen who were sitting at your table, and that you determined that from that hour you would never listen to such objections against the national system again?

I said I would not believe them without inquiry; finding there was such a gross misrepresentation on one of the most important questions, made me search into the whole matter, and it led me to find that misrepresentation pervaded all the statements against the Board.

7268. Have you the Ten Commandments hung up in the school?

No; it is not compulsory.

7269. Would you recommend them to be put up in a national school yourself?

I have not considered the question; I should have no objection to it; I have not used them myself, and I very seldom see them.

7270. The Ten Commandments recommended by the National Commissioners you

you would naturally suppose would give a fair representation of the Ten Commandments as contained in the Scriptures, would not you?

I should not doubt it.

7271. What should you consider the fairest representation of the Ten Commandments taken from God's word; have you any objection to the authorized version?

I should not object to the authorized version, but we are not bound by the authorized version; we use a different version in church every Sunday from the authorized version.

7272. In church are not they taken from the 20th chapter of Exodus?

The Ten Commandments as read in church are taken from the 20th chapter of Exodus, but not according to the authorized version; the Psalms are not either; and so of other parts of our Liturgy.

7273. Does this placard—[*the same being shown to the Witness*]—represent the Ten Commandments taken from the 20th chapter of Exodus?

It professes to represent the Ten Commandments as taken from the 20th chapter of Exodus, but not according to the authorized version. I have such confidence in the scholarship and fairness of the Archbishop of Dublin, that I should have no scruple in using anything which he has sanctioned.

7274. What right do you think the Commissioners have of altering the authorized version of the Ten Commandments?

I think they have a perfect right to alter the authorized version. We are not bound by the authorized version, except in this way, that it is authorized to be read in churches; that is the meaning of authorized; it is not that it is put forth with authority as binding or infallible, for it never was.

7275. You are satisfied that the Ten Commandments may be represented to children of the Established Church in a different form from that in which they appear in the 20th chapter of Exodus?

I could not consistently object to it, when I give them the Psalms which are not from the authorized version.

7276. Lord *Beaumont.*] You mean, provided always the new version did not alter the sense?

Yes.

7277. Viscount *Clancarty.*] Do you think the sense is perfectly retained in these words: "Thou shalt have no other gods before my face;" is that the same as "Thou shalt have no other gods before me"?

I have not considered the original on that subject. I have already stated that I have not used that version of the Ten Commandments, but I should have no hesitation in using it. I have such implicit confidence in the scholarship and honesty and sound Protestantism of the Archbishop of Dublin, that he having sanctioned it, I believe it is a fair representation of the Word of God. The version we use in Church in reading the First Commandment differs from both, as you have quoted it.

7278. Can you give any idea from what version this is taken; is there any known version which has those words in it?

I do not know that there is; but it is nearer the authorized version than that which we read in our churches as the First Commandment is; we are not confined to any particular version.

7279. You recommend the national system of education without being fully aware of the form in which the Ten Commandments, differing from the authorized version, are recommended to be taught to the children at the national schools?

In that, as in many cases in a great and extensive institution, we must depart a little from the Protestant principle of not pinning our faith upon other men's judgments and honesty; and I do that in this case on the faith of the Archbishop of Dublin's character. On the same principle most people receive the authorized version.

7280. Earl of *Carnarvon.*] When you stated a little time since that there was a large number of clergymen of the Church of Ireland who were watching the

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proceedings of this Committee with interest, and were prepared very much to determine the course of their own conduct by the decision which the Committee may arrive at, from what source did you obtain that information?

My authority for it in public was the following: the Archdeacon of Waterford, one of the fairest opponents of the national system I have ever met, and at the same time a zealous supporter of the Church Education Society, at a public meeting held in Bath on the 18th of June 1852, and which he attended, not as a private individual, but as an accredited representative of the Church Education Society, is reported, first, to have justified the members of that society for their continued refusal to avail themselves of the Parliamentary grant for education, by establishing schools in connexion with the National Board, on the ground that they could not compel the children to read the Scriptures in the schools; and then he proceeded to state in his speech, "On behalf of his brethren, he would say, that this was all they asked for Ireland;" that is to say, the promised inquiry which Lord Derby was understood to have said should be granted; "and that if there were an honest investigation, they were content to abide by the consequences." I urged in this pamphlet, and afterwards stated to himself, that the Archdeacon was bound, as I considered, to abide by Lord Derby's decision, not to have a Committee. He said, "No; that what he had said was, that he would abide by the result of an honest investigation." I had put it in this pamphlet, and stated to him, "Do you mean that the investigation conducted by Lord Derby, Lord Eglintoun, Mr. Napier, the Attorney-General and Mr. Blackburn, the then Lord Chancellor, was not an honest investigation?" "No," he very fairly said, "we do not say that; but what we want is an inquiry by a Committee of Parliament." Now they have had granted to them this Committee; and I argue, therefore, that the Church Education party are bound, if he was authorized to state that, to abide by the decision of this Committee; and I know it as a fact, that such is the feeling of many excellent men, both clergy and laity, who are anxiously watching the result, and will shape their course accordingly.

7281. Earl of *Harrowby.*] Have you any other ground for the statement besides what passed at that public meeting?

Yes; I sent the pamphlet before me, suggesting the appointment of monitors and catechists, last March, to both supporters and non-supporters of the National Board. Among them I sent it to a Member of Parliament, who is a leading and distinguished member of the Church Education Society. His answer to me was, that he was glad to receive any suggestion from one of so much experience in the matter as myself; he would give it due attention, and also anxiously watch the result of the present Committee of Inquiry. I also know it to be the case from conversation with many persons, and from letters received from others.

7282. Did he say he would be guided by the conclusions which this Committee came to?

Not in so many words; he left the impression upon my mind that he would be so guided.

7283. What he said was, that he would anxiously watch the proceedings of the Committee?

He expressed his hope of bringing the question to a settlement. He said, "For my part I must say, after a geat deal of consideration, and knowing what is said on both sides, I see but one way of escape, and I shall anxiously watch the result of the present inquiry." I do not know what that way of escape was, but I know that the impression on my mind was, and is, that he will be guided by the decision of this Committee.

7284. Viscount *Clancarty.*] Do you still consider, as you did when you wrote to Mr. Fowell Buxton, the clergy who stand aloof from the National Board to be "distinguished for faithful and uncompromising zeal in the cause of truth, and acknowledged by God himself as instruments of great and increasing usefulness." Have you altered your opinion of the clergy in that respect?

Indeed I have not altered my opinion respecting them; I would say in even stronger terms than I did then, that I believe a more exemplary body than the Irish clergy generally are, no Church could boast of.

7285. You still give them full credit for being distinguished for faithful and uncompromising zeal in the cause of truth?
I do, indeed, including the supporters of the National Board, just as much as the others.

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The Witness is directed to withdraw.

The Reverend OGLE WILLIAM MOORE is called in, and examined as follows:

The Rev. O. W. Moore.

7286. *Chairman.*] YOU are a clergyman of the Established Church?
I am.

7287. Where do you reside?
At Blesinton, in the county of Wicklow.

7288. How long have you been a supporter of the Board of National Education?
From the commencement of its operations.

7289. Have you been as long as that in practical connexion with it?
Not quite; I have been so for 20 years.

7290. How many national schools are there in your parish?
At present there are four.

7291. With how many of those are you connected?
With all of them.

7292. Are they vested or non-vested?
Non-vested schools.

7293. Can you give the names of them, and the dates of their being put under the National Board?
Baltyboys was put under the Board in the year 1833 or 1834; Kilbride in 1843; Blesinton male school in the year 1850; and Blesinton female school also in 1850.

7294. How do you account for the dates being so distant?
From the political indisposition of proprietors to admit the system.

7295. How was that indisposition overcome?
By inducing them to consider the question on its true grounds.

7296. How many children are in attendance at your parish schools?
About 300 at present.

7297. Have there been more?
There have been more in former years.

7298. To what extent has the diminution taken place?
I think there have been 50 more at times.

7299. To what cause do you attribute that diminution?
To the decrease of the population, which has been considerable. The general reduction in the population of the parish has been, from 7,594 in 1841, to 6,066 in 1851.

7300. Has the school attendance diminished in the same proportion?
No; especially in Blesinton.

7301. What is the proportion of Roman Catholic and of Protestant children who attend the schools?
In the Baltyboys school they are almost exclusively Roman Catholics; in the Kilbride schools it is nearly the same; there a few Protestants attend occasionally. It is a mountain district, with a rather changing population. In Blesinton, the first half-year of 1851, the male school of Blesinton had 70 on the roll, of which 26 were Protestants, and 44 were Roman Catholics. In the female schools there were 67 on the roll, of which 21 were Protestants, and 46 Roman Catholics. In the second half-year of 1851, the males were 75, of which the Protestants were 31, and the Roman Catholics were 44. The females were

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78; Protestants 22, Roman Catholics 56. In 1852, in the first half-year, the males were 84; Protestants 26, Roman Catholics 58. The females were 73; Protestants 15, Roman Catholics 58. In the second half-year of 1852, the males were 98; of whom the Protestants were 35, Roman Catholics 63. The females were 70; Protestants 15, Roman Catholics 55. In 1853, the first half-year, the males were 91; out of which the Protestants were 36, and the Roman Catholics 55. The females were 67; out of which the Protestants were 14, and the Roman Catholics 53. In the second half-year of 1853, the males were 85; of which the Protestants were 19, and the Roman Catholics 66. The females were 65; of which the Protestants were 12, and the Roman Catholics 53. In 1854, the current half-year, the males are 96; out of which the Protestants are 29, and the Roman Catholics 67. The females are 66; out of which the Protestants are 17, and the Roman Catholics 49.

7302. Of what religious profession are the teachers of those schools?

In the Baltyboys school, which is not entirely under my control, there have been occasionally Roman Catholic teachers; in the other three schools they have been invariably Protestants.

7303. What religious instruction is given in those schools?

In the Blesinton school the Bible is read daily; and part of Thursday in each week, and the whole of Saturday is set apart for religious instruction by the respective clergy, there and in the Kilbride schools.

7304. What is your opinion of the books sanctioned by the National Board?

I think they are beyond comparison the best extant, and admirably suited to the purpose for which they are intended, namely, the united instruction of children of hostile creeds.

7305. What is your opinion of the general system?

I think it is the work of the wisest men who ever had to do with our country, and that it was the best system that could be devised, looking to the disposition and the circumstances of our people. To me its strongest recommendation is, that it affords the only spot of neutral ground that exists on which the young of conflicting creeds may meet, and early learn to know and to love one another.

7306. Lord *Beaumont.*] Do you think it has produced very good effects already?

I do; my own experience leads me to that opinion.

7307. Do you think that it has diminished the animosity which formerly existed between different sects?

I could not go the length of saying that, generally.

7308. Earl of *Wicklow.*] Does party feeling prevail in your district?

Not in my district.

7309. Earl of *Harrowby.*] What is the specific good you have seen in your own parish from the introduction of the system?

The specific good produced in my own parish might be stated, perhaps, thus: that no pupil, I believe, of any one of my schools, and they have been long in operation, has ever been brought before a magistrate on any charge whatever. All have been more or less improved in social and moral habits, and some have been thoroughly well educated; that is the result of my own experience.

7310. Do you see a social improvement in the parish in consequence of the introduction of the system?

I am sure I am warranted in tracing the improvement which has taken place in a great measure to that cause.

7311. *Chairman.*] To what would you attribute the opposition which is generally shown to the national system by clergymen of the Established Church?

I must attribute it to the influence and example of elder men long and deeply pledged to opposite systems; and further, to the dread of being held up to disrespect and odium by violent periodical publications.

7312. Do you see any change in this feeling among the clergy?

I believe a more just and liberal feeling is gaining ground among the younger clergy.

7313. Earl of *Harrowby.*] What ground have you for that opinion?
Opportunities of conversing with many of them, and of learning the opinions of others, and meeting with a very general feeling that a mistake was made in the beginning by holding aloof from the system.

7314. Earl of *Wicklow.*] On whose part?
On the part of the clergy of the Established Church.

7315. Earl of *Harrowby.*] In what way would you act where you had to deal with non-vested schools under the patronage of parties of a different faith from yourself?
Whether they contained any children of my own communion or not, I should feel it my duty to watch them as closely as my avocations would permit.

7316. Have you ever been brought into contact with schools under those circumstances?
I never have.

7317. Do you think you could comfortably watch over non-vested schools in the hands of patrons of a different faith without being looked on in the character of an intruder?
I will not go the length of saying that the discharge of such a duty would not be accompanied with great discomfort.

7318. Do you think a system is perfectly satisfactory which would make it impossible or very difficult for you as a clergyman to perform that duty?
Unquestionably I cannot call it satisfactory.

7319. You think the present system is not quite satisfactory?
Certainly I do; any system which has to contend with so much opposition cannot be satisfactory.

7320. Your meaning is that it is not satisfactory to all the world; I mean, is it satisfactory to your own views?
To my own views it is satisfactory, because I think it is the best which under the existing circumstances of the country can be devised.

7321. Do you think that any system can be perfectly satisfactory to your own views which makes it difficult for you as a clergyman to carry out what you consider to be your duty?
Certainly not.

7322. You said that you would feel it your duty, in the case of schools in the hands of patrons of a different faith, to carry out a system of constant vigilance, and yet you said you could not do that without being considered in the light of an intruder; is that satisfactory to your views?
I should not be an intruder; I should have a legal right in the case of vested schools.

7323. Could a clergyman carry out that duty?
Not in the beginning; I can understand, however, that the duty might be so discharged as to do away with the idea of intruding.

7324. You think the difficulties which might present themselves at the outset might by a careful and consistent course be overcome?
I certainly do.

7325. Even in regard to non-vested schools?
Even in regard to non-vested schools.

7326. Lord *Beaumont.*] Those difficulties do not arise from the system, do they?
Not at all.

7327. Lord Bishop of *Ossory.*] What do you apprehend to be the difference of position of a clergyman, with respect to vested and non-vested schools, as respects his power of looking after the manner in which the education is conducted there?
I believe in that respect there is no difference whatever; both vested and non-vested schools are open to every clergyman, as to every layman, to watch and observe and report upon.

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7328. *Chairman.*] The reasons which you gave as explaining the opposition of the clergy would hardly apply to the laity, who disapprove of the system of national education, would they?

Certainly not, exactly; but the laity would be influenced, of course, by the clergy, and perhaps by additional motives also.

7329. What additional motives do you refer to?

I have always thought that a remnant of the old ascendancy feeling was at the bottom of their opposition, and I am quite sure that there prevailed an utter ignorance of the merits and bearing of the question.

7330. Do you think there has been any change in the sentiments of the laity?

I am quite sure there is a most extensive change, and that there is now little or no hostility to the system on the part of any layman who understands the question.

7331. Earl of *Harrowby.*] You would deny to any man who still opposes the system the concession that he understands the system?

I would.

7332. *Chairman.*] It has undergone very considerable modification since its first establishment, has it not?

It has, from time to time.

7333. Do not you think that those modifications have had a tendency to reconcile those to it who were originally most opposed to it?

I believe the utmost has been done to bring about that result.

7334. Do not you believe there are many of the clergy still opposed to it from the belief in their minds that the system is now the same as it was originally established?

I believe that is the view of the great majority.

7335. Lord *Beaumont.*] Do you think any further concession could be made without endangering the principles of the system?

I think no further concession could be made without uprooting the principle.

7336. *Chairman.*] Have you had an opportunity of considering any of the plans which have been suggested for modifying the system?

I recollect only two which have been proposed. I cannot approve of them.

7337. Will you state what they are?

One was the system of denominational grants; to which I object, upon the simple ground, that the State would be paying largely for the inculcation of what I hold to be most erroneous doctrine. The other, I believe, was a plan put forward by the Church Education Society, of which I cannot approve, because I believe it would lead back speedily and directly to the old exclusive system.

7338. Lord Bishop of *Ossory.*] To what plan do you particularly refer?

The plan I allude to is, that of a system of purely secular education, leaving the religious instruction to the patron of each school, with uncontrolled power to enforce upon children of opposite creed whatever religious teaching he himself may think right.

7339. On what ground do you describe that as put forward by the Church Education Society?

I think it is popularly so considered.

7340. Earl of *Wicklow.*] Have you never heard that it was divulged and approved of at a meeting of that society?

I have.

7341. Earl of *Harrowby.*] What is the exclusive system which you apprehend would be restored by it?

I mean the old system, which made a constant public course of Scripture reading in the authorized version an indispensable condition of receiving secular instruction.

7342. *Chairman.*] Why do you suppose that the plan referred to would necessarily lead to such a result?

In the first place, I think that nothing but the expectation that such a result would ensue can explain this fact: that men who have been opposed to the existing system, because it gives aid and facility to the teaching of erroneous doctrine, should be willing to hand over so large a portion of the community to unrestricted tutelage in the practices and doctrines of such a creed *as they believe the Romish to be.* Nothing else but such an expectation can explain to me this glaring inconsistency of that plan.

7343. Earl of *Harrowby.*] Would it have the effect of superseding the existing schools established on a different basis?

I think eventually in many cases it would, and for this reason: it is well known that to maintain a school in efficacious working order is not only a troublesome, but a costly thing. The wealth is all upon our side.

7344. Do the existing national schools derive a great portion of their support from the wealthy portion of the landlords?

No.

7345. Then, how would they be deprived of any support which they now receive?

There would be a much better furnished and conducted school close at hand; and my anticipation is, that the non-vested Roman Catholic schools would be starved out, as it were.

7346. That is, there would grow up, under the patronage of the gentry of the country, a new set of schools upon a more exclusive system, which, being supported both by national funds and by the funds of the gentry, would so excel the others in point of instruction as to destroy all competition?

What I mean is, that in the management of these things, as in many others, money is very powerful, and a school cannot be well maintained and advantageously worked, and made attractive as it were to the scholars, without the expenditure of money.

7347. Then it is the expenditure from those two sources, the nation and the gentry, which would enable those new schools to be so much more attractive than the existing schools as to strip the latter of their scholars?

So I should anticipate.

7348. Lord *Beaumont.*] Do you mean to say, that the effect of such an alteration would be to place better schools by the side of those which now exist?

Not better than those which exist at present; the existing schools would become worse.

7349. Earl of *Harrowby.*] How would they become worse; would they suffer any positive loss, or would the loss only be comparative?

I think they would suffer positive loss.

7350. How would that positive loss be incurred?

By the superior attraction of the others.

7351. How would that superior attraction be created?

Having the command of more money, they could secure to themselves better teachers, more comfortable school-houses, better furniture, more regular and abundant supplies of books, school requisites and maps.

7352. Would they lose any funds which they now possess?

There would be a positive loss of the school fees, which are the principal support of a great many schools.

7353. Arising from superior attractions, those attractions being furnished by the expenditure of larger funds?

Yes.

7354. From a double amount of funds being thrown into the scale, those of the gentry, in addition to those derived from the national grant?

Yes.

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7355. Lord *Beaumont.*] How do you make out that the creation of better schools would be an evil?

I do not think they would be better schools.

7356. You mean to state that other schools would be created, which you say would be established on a more costly principle, which would be more attractive, would have better teachers, and be better conducted; and yet you say they would not be better than the existing schools?

The system of secular instruction would not be better than it is in the present existing schools; I assume that it would be the same. If it was not the same, I cannot understand its being better.

7357. Are the Committee to understand that those new schools which would be more attractive would not afford better secular teaching than those which now exist?

Speaking from my own experience, I should say that better secular instruction could not be given.

7358. Then in what particular point would they be better schools?

There would be teachers of a higher class, because they were better paid, which teachers would, perhaps, be attracted from other schools.

7359. Teachers of a higher class as regards secular teaching?

As regards secular teaching.

7360. And yet the teachers of a higher class in respect of secular teaching would give no better teaching than the teachers of an inferior class in respect of secular teaching who are now in the schools?

My suggestion was, that I thought that one effect would be the removal of good teachers from the existing schools to schools where they would be better paid.

7361. Earl of *Harrowby.*] The double funds would enable this new system to draw better teachers to its schools?

I think so.

7362. Lord Bishop of *Ossory.*] When such teachers were provided for those more opulent schools, could not the old schools get through the existing society by the same means as good teachers as they have now?

I think not; it is very difficult to get accomplished teachers. I presume, also, that the means of those schools would be diminished by the diminution of the scholars and school fees.

7363. Do you know what the amount paid in school fees to all the schools under the National Board is?

No; I have of late confined myself very much to the consideration of my own school; I have not studied the public documents.

7364. Viscount *Clancarty.*] Did not you say that there had been a considerable increase of lay support to the national system?

A disposition towards it.

7365. How has that been manifested?

It has been manifested to me in my own experience, in my communications with many persons.

7366. Has it been manifested by any contributions in aid of the national system?

In my own instance it has.

7367. You expressed an opinion, that there was a general improvement in the feeling of the laity towards the national system; if your opinion is correct, would not the same increase of liberality towards the national system be manifested elsewhere, as well as in your district?

I presume so.

7368. If lay support is thus given to the national schools, would not that counterbalance the lay support which would be given to the Church Education schools of which you have spoken?

My experience does not enable me to answer that question.

7369. If the feelings of the gentry are to be tested by the support of a system, would

would not it be natural to suppose that the national system, which is gaining in the opinion of the gentry, would rather outvie the Church Education system, which, according to you, is, of course, rising in the balance?

I suppose any portion of a system which had money at its back would prevail.

7370. Earl of *Harrowby.*] Have you had an opportunity of seeing the effect of mixed schools?

I have, during the last four years.

7371. Have you perceived any effect in the way of a change of religious opinion produced by those schools?

There has not been the slightest approach to laxity of religious feeling on either side.

7372. You have not perceived any effect produced by the atmosphere of opinion in which the minority find themselves?

None whatever.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday next, One o'clock.

Die Jovis, 15° *Junii* 1854.

LORDS PRESENT:

Earl of CARNARVON.	Viscount CANNING.
Earl of DESART.	Lord Bishop of DOWN.
Earl of WICKLOW.	Lord Bishop of OSSORY.
Earl of HARROWBY.	Lord BEAUMONT.
Viscount HUTCHINSON.	Lord ARDROSSAN.
Viscount CLANCARTY.	

THE EARL OF HARROWBY in the Chair.

The Very Reverend EDWARD NEWENHAM HOARE, A. M., Dean of Waterford, is called in, and further examined as follows:

7373. Earl of *Wicklow.*] HAVE you any observations to make in reference to your evidence on any former day?

I have some observations to make respecting my examination on the 1st of June. In reference to the questions put to me by the Earl of Donoughmore in respect to the amount of local assistance contributed towards the carrying on of schools under the National Board, I understood his Lordship to mean that 7,000 *l.* per annum included voluntary contributions and school fees, and all my answers were founded on this view of the case, but in which I now find I was mistaken. I therefore beg to observe, that, instead of expressing my surprise and disappointment at the smallness of the amount, as I did in my answer to the inquiry, I am both astonished and gratified to find that the sum total contributed by the subscriptions of the higher and middle classes, and the pence of the poor, is no less than 24,206 *l.*, being one-fourth of the total emoluments received by the teachers, to which may fairly be added about 1,800 *l.*, being less than 2 *s.* per quarter for each school for payments in kind, as labour, &c.; thus showing that the people contribute 26,000 *l.* a year, being at the rate of 500 *l.* per week, towards the support of the national schools. Of this sum, 7,300 *l.* is raised by voluntary contributions, which appears to me a very considerable amount, when it is taken into account that the representatives of the wealth and property of the country stand aloof from the system to a very great extent. In reference to the question put to me on the same day by the Lord Bishop of Ossory, in respect to the support given to the Kildare-place Society's schools, by the clergy of the Established Church, I beg leave to observe, that it did not occur to me at the time to notice the fact that the Right Reverend Prelate assumed that in every case where the title "Reverend" is prefixed to the name of a patron of a school, in the list to which he referred, it indicated a clergyman of the Established Church. But, in some of the counties referred to, the Presbyterian population equals, or exceeds, that of the Established Church, and in the county of Cork, to which also reference was made, it is to be borne in mind, that, to say nothing of the preponderance of Roman Catholics, of whose clergy some of those patrons may have been, there exists a large body of Presbyterians of the Synod of Munster. I am not prepared to state that all the names referred to by the Right Reverend Prelate are those of Presbyterian ministers; but I think I can adduce evidence to show that it is highly probable that the great majority of them were Presbyterian, and not Episcopalian. In the first Report of the Commissioners of Inquiry of 1824, they state, in reference to the Kildare-place Society, the

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fact (which has been already clearly proved by me to your Lordships as it respects the Irish Bishops), that it "does not appear to have received support at any time from the dignitaries of the Established Church." But, in the same report, and under the same head of the Kildare-place Society, the Commissioners state, that the Rev. Dr. Cooke, Moderator of the Synod of Ulster, had informed them that the Presbyterians "felt a lively interest in its operations, and felt exceedingly grateful to the Committee, and to the Government, for granting them aid." Mr. William Fitzgerald, an Inspector of Kildare-street schools for the counties of Meath, Louth, Down, Antrim, and Armagh (being some of them amongst the counties particularly referred to by the Lord Bishop of Ossory), gave the following evidence to the Commissioners of 1824. He was asked, "Is it your impression that the Presbyterians are favourable to the establishment of Kildare-street schools?" The answer was, "Particularly so; they are uncommonly zealous in the cause of education." He was asked, "Are they particularly zealous in that mode of education pursued by the Kildare-street Society?" The answer was, "In general, very much so." I think it would appear from those facts that it is but reasonable to presume that at least many, if not the great majority, or, perhaps, all of the clerical supporters of the Kildare-street schools in those counties, were Presbyterian ministers, and not clergymen of the Established Church, as assumed by the Right Reverend Prelate. With respect to the point as to the measure of support given to Kildare-street schools by the Evangelical clergymen of the Established Church, in reference to which the Lord Bishop of Ossory challenged me for proof, I have met with evidence to show that the present Lord Bishop of Cashel (at that time Rector of Powerscourt) did not altogether approve of their system. He was examined by the Commissioners of 1824, and was asked, "Are the schools in your parish principally in connexion with some of the public societies?" His answer was, "No; there is only one connected with any of the societies, and that is one that is my parochial school; it receives aid from the Association for Discountenancing Vice." He proceeded to state that the difference between his school and those of the Kildare-street Society was, that he insisted on having a Protestant master, a very important point, and one which constituted a principal objection to the Society by Protestants, as testified by Mr. Jackson, who, I beg to remind your Lordships, as it appears to have been forgotten by the Right Reverend Prelate, stated to the Commissioners of Inquiry that the opposition to the Society was not only on the part of the "High Church," but also of the "Protestants in general." With reference to the extracts read by the Noble Viscount from a pamphlet of mine, written in 1836, and of which a copy was obtained by advertising some months ago—an offer of 20*s.* for it in the Irish newspapers—I beg to be permitted to quote the concluding paragraph of my first pamphlet in support of the national system, published within two years afterwards, as a contrast to that declamatory attack which I wrote in ignorance of what I was opposing, having judged by the representations of others, and as a proof that I did not shrink from acknowledging my previous error, as soon as I had discovered my mistake. After having entreated my clerical readers to reconsider the whole question, and not to be deterred by a feeling of false pride from acknowledging a change of opinion, if, on a calm and dispassionate consideration, they should see cause to change their minds, I proceeded to remark, "That course which I humbly venture to recommend to others, I have not shrunk from pursuing myself, in thus avowing my sentiments, having once entertained the strongest feelings upon these subjects, in consequence of having too hastily adopted the opinions of others, but which, on a more calm and dispassionate examination, have been removed. It was not without much hesitation that I resolved to adopt this mode of making known my views for the purpose of recommending them to my brethren. I would have preferred the concealment of my name, as being of no weight in the matter; but I feel that Christian candour and honesty forbid the adoption of such a method of screening myself from any reproach which may be attached to the writer for the avowal of what he believes to be true. I have only to express my hope that the very imperfect manner in which the foregoing suggestions have been advocated, contrasted with the superior talent which may easily be found amongst those who would urge opposite counsels, may not prejudice any against the deliberate examination of those important subjects of which we have treated, connected as they so intimately

mately are with the 'advancement of God's glory, the good of His church, the honour of Her sacred Majesty, and the safety and welfare of Ireland.' " The pamphlet, I may observe, treated of " Church Reform," the Tithe question, and National Education in Ireland.

7374. Lord Bishop of *Ossory.*] With reference to your quotation from the Report of 1824, will you read out the entire paragraph?

" The society does not appear to have received support at any time from the dignitaries of the Established Church. The schools of the Association for Discountenancing Vice are naturally preferred by them; but as there is not in the rules of the Kildare-place Society any principle inconsisent with the doctrine or discipline of the Established Church, the society has not received from them any positive opposition. It has, however, been approved and supported by the general body of the Protestant clergy and gentry." This does not, I think, weaken the force of my argument to show that the probability is in favour of their patrons having been, for the most part, Presbyterians, and not Episcopalians.

7375. *Chairman.*] Do you know how many Protestants signed the petition in favour of national education in 1848, and of them how many were clergymen?

There were above 1,000 signatures to that petition exclusively Protestants; it was confined to Protestants. There were about 140 clergymen; but we only sent it to those who we thought were favourable.

7376. What class of Protestants were they?

I sent an analysis of it to the Marquis of Lansdowne at the time. There were a great number of peers and Members of Parliament, and I remember there were a great many dignitaries of the Church, and there were four or five Bishops; I cannot undertake at this moment to say exactly how many: there were also many Protestants of the humbler classes.

7377. Is there any other point which you desire to explain?

I was asked by Lord Monteagle whether I thought the opposition of the Roman Catholic clergy was entirely to the Scriptures, and whether it might not be a good deal on account of the apprehension that the reading of the Scriptures would be used for the purposes of proselytism. On looking over the evidence given before the Commissioners in 1824, I find the following remarkable case in point, to bear out Lord Monteagle's impression. At Bray, and the united parishes in the county of Wicklow, in 1824, the Rev. Mr. Doyle was priest of the union; it included Powerscourt, of which the present Bishop of Cashel was the rector. This priest was a supporter of the Kildare-street Schools, and did sanction them in the parish of Bray. He was asked by the Commissioners of 1824, on December the 16th, " Do you sanction the use of the Scriptures to any and what extent in any portion of your parish in the schools?" He replied, " I allow the use of the New Testament, provided no comment be made upon it." But Mr. Doyle's curate for Powerscourt parish was a Reverend Mr. Daly, and he was reported to the Commissioners as being opposed to the schools in which the Scriptures were read. In reference to this apparent difference between parish priest and curate, the Rev. Mr. Doyle was asked, " Have you any doubt whether Mr. Daly is at this moment or not prohibiting the Roman Catholics from sending their children to the schools within the parish of Powerscourt, in which the New Testament is read without comment?" To which he replied, " I believe he is steadily opposed to it; but I think his opposition has arisen from a conviction that the Scriptures are used in a manner hostile to our religion."

The Witness is directed to withdraw.

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The Reverend JAMES JOSEPH FREW is called in, and examined as follows:

7378. Lord *Ardrossan.*] ARE you a clergyman of the Established Church in Ireland?
I am.

7379. Have you been for some time a manager of schools under the Board of National Education?
I have been manager of a school.

7380. Where is that school?
At Ballysax, in the county of Kildare.

7381. Were you always favourable to this system?
Not always; for some time I did not view it favourably, but afterwards I did so.

7382. On what ground did you change your opinion with regard to it?
A friend of mine, who was connected with the National Board, and whom I frequently met, had a great deal of conversation with me, not on the subject of national education, but of education in general, as I was myself at that time occupied in the management of pupils. He asked me if I had seen the books connected with the National Board; upon my telling him that I had not read them, he got me presented with a copy of those works, including, amongst others, the Reports. I looked through them, not very carefully at first, but afterwards more carefully; and my mind was quite changed as to the view I had previously held. I had understood that the Bible and all religion was altogether excluded from the schools under the Board, and that it was not possible for a manager of a school to have any religious instruction given to the children generally. Upon looking into the Reports, I found I was mistaken; I then read their books more carefully, and I met with an immense amount of religious instruction embodied in the books prepared for general use; it was that which led me to alter my view.

7383. It was on account of the religious element which formed a part of the reading books, and not so much on account of the religious books which were read in the combined education, you were led to change your opinion?
Both together. I understood it was impossible to use the Bible in the schools; I found that, under certain circumstances, such was not the case; that the manager of a school had a perfect right, provided he did not compel any child to read it, to have it used by those children who pleased to do so; and therefore the Bible was not a prohibited book in my view of the meaning of the word "prohibited."

7384. Did the fact of the "Scripture Extracts," the "Book of Sacred Poetry," and the "Evidences of the Truth of Christianity," being read, form one of the strong grounds upon which you gave in your adhesion to the system?
Decidedly.

7385. Were you a parochial clergyman at that time?
No; I was occupied in the instruction of pupils.

7386. When did you undertake the charge of a parish, and how did you find the schools managed when you did undertake the charge of a parish?
I undertook the charge of a parish some time in the year 1848; circumstances occurred which induced me to wish for a change in my professional occupation, and I was appointed to the parish of Ballysax, in the county of Kildare. Upon going down to reside there, I found a parochial school connected with the National Board: as incumbent of the parish, the management devolved upon me: this made me examine the system still more carefully, and I found that I could carry on my school, as far as I myself was concerned, perfectly to my own satisfaction, without infringing upon the rules of the Board in any way. At that period the school was attended by a small number of pupils. There were circumstances connected with the parish which, I conceive, did not give the system a fair opportunity of being known. The curate who represented my predecessor was opposed to the national system, and therefore the management of the school was not in the hands of a clergyman, but of a layman, when I went there.

there. I took it, and did all I could to improve the tone of the teaching, as far as the master himself was concerned, and by degrees the school improved. I was obliged to part with that master, and after a little while I succeeded in obtaining the services of a man of whose qualifications I entertained a more favourable opinion, under whose instruction the children very much improved, and the attendance was greatly increased, so much so, that I think, instead of an attendance of about 20 when I went to the school, four of whom only were Protestants, and those were the children of the schoolmaster, we had in the course of time an average of about 60, together with an evening school, which I was the means of establishing there, which was attended by the grooms and the horse-trainers of the Curragh of Kildare. Matters went on prosperously for some time, without any complaint on the part of any parent, or child, or manager.

7387. Did this prosperous state of things continue?

Not very long. After some little time, I think in 1850, we were visited in our school by the Roman Catholic Bishop of the diocese, the Right Reverend Dr. Haly.

7388. To what do you attribute the change?

Dr. Haly was pleased with the arrangements of the school. The numbers were not very large on that day, for it was very early after the commencement of business subsequent to the Christmas holidays. However, what he saw, he was pleased with, and expressed his approval in a note in the observation book. Before leaving the school, he wished to see the books, and on going to the press in which they were kept, he saw, among others, the book on the Evidences of the Truth of Christianity: to this he objected; but he mentioned that it was to the Commissioners he would apply to have the book withdrawn. I at once told him that it was introduced by the unanimous sanction of the Board, and that I did not well see that they could possibly withdraw it. However, shortly after his visit, the numbers began to diminish. We were then visited by the Roman Catholic clergy, who, I believe, took the names of the children who were in attendance, and our numbers rapidly diminished, until there remained only the few Protestant children of the parish.

7389. Did you take any steps to restore the attendance?

I did.

7390. Will you state what you did?

I wrote a letter to Bishop Haly, which, if your Lordships will permit me, I will read; it is dated 18th February 1850: "Mr. Frew presents his compliments to Bishop Haly, and begs to inform him, that the arrangements he has made in Ballysax school respecting the reading of the Lessons on the Truth of Christianity are as follows: None are required to read them but those who are in the head class; and should the parents of any of them object to their doing so, that child is excused, and engaged in some other way whilst his class fellows are reading. A notice to this effect is hung up in both the male and female schools, a copy of which Mr. Frew encloses. By this arrangement, any child whose parents may object to the study of this book will be enabled to withdraw from it without being excluded from the school. Mr. Frew's only wish is that the study of it should be made compulsory on none; and that it should be read by all those, and by those only, whose parents do not disapprove of it. Mr. Frew understood that it was Bishop Haly's intention to apply to the Commissioners to have the book prohibited. Such an application would doubtless be made under the impression that the book was not one of those sanctioned by the unanimous approval of whole Board, but one of those sanctioned only by a portion of the Commissioners for the separate instruction of children of a particular communion. But Bishop Haly will see, by inspecting the lists published by the Board, that it is one of those regularly and deliberately sanctioned by all the Commissioners (including Archbishop Murray) for the course of general instruction in the national schools, and that it is supplied by the Board for that purpose to all schools whose patrons think fit to use it. Mr. Frew also begs to remind Bishop Haly, that when Archbishop M'Hale thought it right to object to the use of this book, his opposition to it went so far that the late Pope desired to see it; it was accordingly sent to him, when he had it translated into Italian, and read to him; and after thus becoming acquainted with its contents, he declined to pronounce any condemnation of it. Mr. Frew conceives that the Commissioners could not with fairness, or consistency forbid the use of any of the books thus

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formally approved and allowed by their unanimous decision. They are pledged to all patrons of schools, and to all who desire to become so, and to Parliament and the public generally, to permit the use of all these books. For them to forbid the use of any that are on that list, would be regarded as a breach of faith. They would be charged with having drawn persons into a support of the system by putting forth a list of books allowed to be used, and their breaking the promise thus given. At the same time, Mr. Frew is well aware that it is contrary to the fundamental principles of the system that any instruction in matters connected with religion should be forced on any children whose parents have a conscientious objection; and he has himself no wish to run counter to that principle. He has accordingly made such arrangements as to avoid the possibility of this, and which, he trusts, will prove satisfactory to all parties." That letter I forwarded to Bishop Haly. At the same time I thought it my duty to write to the Commissioners, and I did write a short letter to the following effect; it was addressed to the secretaries: "Dear Sirs,—Will you be so good as to lay before the Commissioners the enclosed copy of a letter which I have written to the Roman Catholic Bishop of this diocese, in consequence of his having intimated to me that he intended to apply to the Board for an order prohibiting the use of one of the books supplied by them to me as patron of the Ballysax National School, and having their unanimous sanction for general use in the secular or literary instruction given to the children. We have accordingly been using the Lessons on the Christian Evidences for some time with pleasure, and, I trust, with profit, in a mixed class of Protestants and Roman Catholics. No parents have objected to the use of it, although I have put up a notice to the effect that no child should be compelled to read it whose parents did object. I trust, therefore, that your Board will not depart from that rule, by which they leave the management of such matters in the hands of the patrons of the schools, and any infringement of which is likely, I fear, to produce results that would be regretted by many of the friends of the national system." That letter was dated the 19th of February 1850, and I received a letter, dated the 5th of March, in reply to it, from the Commissioners: "Sir,—We have had the honour of laying before the Commissioners of National Education your letter of the 19th ultimo, enclosing a copy of your communication to the Right Reverend Bishop Haly, with respect to the use of the Lessons on the Truth of Christianity in the Ballysax National School. We are directed to state, in reply, that, as set forth in Rule 11, section 2, the use of the books published by the Commissioners is not compulsory; it is, therefore, optional with the managers whether the book in question shall be read in the school or not; but even though the manager should approve of the use of this book, yet if any of the parents or guardians of the children shall object to the use of it, it will then come under the conditions of the Rule 8, section 2, as to the reading of the Scripture Lessons. We enclose a copy of the rules of the Board, and are to request your attention to the regulations to which we have referred.—We are, sir, your obedient servants, (signed) MAURICE CROSS, JAMES KELLY, Secretaries."

7391. Earl of *Wicklow.*] Was that school a vested school, or a non-vested school?

A non-vested school.

7392. Lord *Ardrossan.*] Did you receive any answer from Bishop Haly?

After some time I received the following answer:

Reverend Sir, Carlow, 28 February 1850.

My absence from this place for some days will be, let me hope, accepted by you as my apology for not replying sooner to the note you have had the kindness to address to me on the 18th instant. Although there is much in your communication from which I dissent, I shall only detain you now whilst I request you will not allow to be read, as you promised, the little work to which I objected, during school hours. If you wish it should be read and studied by the few Protestant children who attend the Ballysax school, it is no affair of mine, provided it shall be read when the Catholic children are dismissed. When I had the pleasure of meeting you at the school, you appeared to think with me, that the work, of which there is question, was not a safe book to be put into the hands of children; and from the master I received an emphatic assurance that it never was read in the school. I purpose immediately to establish a school in the neighbourhood of the Curragh, where the children of the poor, whilst the benefits of a good elementary education in secular knowledge will be placed within their reach, shall be carefully instructed in their duties to God, to their neighbour, and to themselves. The master of the Ballysax school, being a Protestant, has a conscientious objection to instruct the Catholic children in the principles

ciples of their religion, and has assured me that there is no religion taught in the school. The Catholic children, or one of them, might hear the lessons of those less advanced, but there is no child in the school capable of instructing his fellows.

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In an affair of paramount importance, this strikes me as a very grave objection, which I see no way of meeting except by placing the Catholic children under the care of a master who will have no difficulty in instructing them in the principles of their religion.

The Rev. Mr. Frew, &c. &c.
Ballysax.

I have, &c.
F. Haly.

To this letter I sent the following reply:

Right Reverend Sir, March 1850.

I have this day had the honour to receive your letter of the 28th ult., and regret that you appear to have quite misunderstood me on the occasion of your visit to my school. I promised you that the "Scripture Extracts" should not be used in it during school-hours, as the parents of some of the children had objected to them; but I made no such promise as to the "Lessons on the Evidences of Christianity;" to these no parent has as yet objected. They have been used in the school ever since I had a class fit for them; and though the compelling the reading of them is left entirely optional with me, as manager of the school, even though an objection were made, yet, being anxious to carry out the principle of the system of the National Board, and to effect an union of all parties without giving offence to any, I have given directions to the master, in case any parent did object to the use of the book, not to compel the child to use it, but to employ him or her in some other way while the class were engaged in reading; and a notice to that effect is hung up in the school-room.

I should hope that upon reflection you will see the prudence of not pressing a matter which is likely to be attended with results that must be regretted by every friend of mixed education; and that you will not raise difficulties in the working of a system which, by its judicious selection of books sanctioned by the unanimous approval of a Board, numbering amongst its members the very highest dignitaries in both churches, has been most useful in teaching us in a great measure to lay aside unchristian feelings, and to remember that we are brethren, particularly as you yourself told me that you did not object to anything in the work in question of a religious or doctrinal nature.

As to the master's being a Protestant, and objecting to teach the Roman Catholic Catechism, the same feeling that would prevent my asking a Roman Catholic master to teach the Protestant Catechism, forbids my wishing him to act differently. At the same time, I have always declared my readiness to permit Mr. M'Mahon, the parish priest, or his curate, or any other person appointed by you, to give such religious instruction as you may think proper at any fixed hour that may suit their convenience.

I have, &c.
James Jos. Frew.

The Right Rev. Bishop Haly, D.D.

7393. What was the result of this correspondence with the Commissioners and with Bishop Haly?

The attendance at the school fluctuated; sometimes it increased, and when it was increasing, we were again visited by the Roman Catholic clergy, and the immediate consequence was a withdrawal of the children. I then thought it advisable to write to Archbishop Murray: I have a copy of that letter with me; it is as follows: "Ballysax Rectory, March 18th, 1850. Most Reverend Sir,—May I hope that you will pardon the liberty I take in writing to you, as one of the Commissioners of the National System of Education, to intreat your good offices with the Right Reverend Dr. Haly, the Roman Catholic Bishop of this diocese, in favour of my school, which has been for some time in connexion with the National Board. You are aware, I believe, that Bishop Haly objects to the use of the little work, 'The Lessons on the Truth of Christianity.' Now, I have never allowed any child to read it whose parents have any objection to it; and, in order to meet the Bishop's views as far as in my power, I have put up a notice in both male and female school-room, which I carefully explained to the children in the presence of the Roman Catholic curate of this parish, and of which I now beg to enclose a copy. By this arrangement, the children of every religious persuasion, whose parents object, are not only excused from reading the book, but even from attending at the school during the hours when it is read. And although I give no religious instruction in the school to the children of my own flock, yet I have invited the parish priest, or any clergyman whom he may appoint, to attend at the school at any hour that may suit his convenience, for the purpose of instructing his children in their religious duties. Most anxiously have I endeavoured to avoid anything that could alarm or offend any of my Roman Catholic brethren, and yet within the last few weeks the attendance at my school has been reduced from about 60 to 16 children. I have this day

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written to Bishop Haly on the subject, and beg to send you a copy of my letter, in the hope that you will kindly aid me in preventing any misunderstanding on a point in which I am acting in strict conformity with the regulations of the Board, to which, as one of the Commissioners, you have given your sanction. I have the honour to be," &c. The notice to which I there referred is as follows: "Head Class in Reading.—The head class will read the Lessons on the Evidences of Christianity on Tuesdays and Fridays, between 10 and 11 o'clock, A.M. —N.B. Any boy whose parents object to the use of the above book, will not be required to attend at the school till 11 o'clock, or, if he be present at an earlier hour, he may be employed at any other business that may be deemed advisable."

7394. Lord *Beaumont.*] Usually your schools begin at 10 o'clock?
Yes.

7395. So that the hour from 10 to 11 was taken from what otherwise would have been the school-hours?
I considered it one of the school-hours.

7396. But the children who objected to reading that book were deprived, in consequence, of one hour's teaching?
If they pleased to come in, they might be employed at some other work, either in arithmetic or whatever the master thought fit to put them to. If they chose to stop away till 11, it did not prevent their participating in the advantages of the school for the rest of the day.

7397. Was not it virtually a diminution of one hour's teaching?
I did not consider that it was.

7398. Did the children come at 10 o'clock, or did they come after?
Some came at 10 o'clock, as long as they were allowed to come at all.

7399. Did any children, in consequence of that book being read at that precise hour, remain away from the school till 11 o'clock?
I cannot exactly answer the question, but my belief is that some did remain away, and a few of them came; there were very few of them came at all. I should add, that if they were virtually deprived of that hour of instruction, it was not either the manager or the schoolmaster who deprived them; it was their own doing.

7400. Lord *Ardrossan.*] Will you read your second letter to Bishop Haly?
It is dated March 15th, 1850: "Right Reverend Sir,—You will, I trust, pardon my troubling you again on the subject of my school; but as you seemed to think, when I had the pleasure of seeing you, that it was most desirable that the children who dwell on the borders of the Curragh should not be permitted to grow up in total ignorance, and as I have, I trust, so arranged the business of the school as to remove any ground of objection that you might have hitherto entertained, I hope you will direct the Roman Catholic clergymen of this neighbourhood to remove the prohibition which they have set upon the children's attendance at it, and which has reduced our numbers from about 60 to 16 at present. It has ever been my wish to carry out the intentions of the national system, by inculcating the principles of brotherly love contained in the 'General Lesson' of the Board, hung up in all our schools; and it would indeed cause me much regret should there now be any interruption to that harmony and good feeling which has hitherto existed in the Ballysax school. Begging the favour of a reply, I have the honour to be, Right Reverend Sir, your obedient humble servant, JAMES JOSEPH FREW." To my letter to Archbishop Murray I received the following reply: "Dublin, 21st March 1850. Reverend dear Sir,—Your kind letter of the 18th has this moment reached me, and I hasten to express the deep regret which I feel on account of the occurrence to which you allude. I do not think that I could venture to commence a correspondence with Dr. Haly on the subject; but should he afford me an opportunity of entering on it, I will do all in my power to remove the misunderstanding which unfortunately exists. I have the honour to remain, Reverend dear Sir, your obedient humble servant, + D. MURRAY."

7401. Was that all the communication which you ever received from Archbishop Murray on the subject?
It was the only communication that I had from Archbishop Murray directly.

7402. Had you any more communication on the subject with Dr. Haly?
I do not think I ever wrote to Dr. Haley since.

7403. Did you receive any answer from Dr. Haly?
I did.

Reverend Sir, Carlow, Easter Tuesday, 1850.

I HAVE to offer you a second time my absence from this place as my apology for not acknowledging more seasonably the receipt of your last note in reference to the Ballysax school. Since I have had this pleasure last, I endeavoured to make myself better acquainted with the little volume intituled, "Lessons on the Truth of Christianity," and the result has been, a stronger conviction on my mind of the danger of placing that work in the hands of children. During the conversation I have had the pleasure of holding with you, I have stated to you my objection to that book; and I remained for some time with the impression on my mind that you had given me a pledge that it should not be read in the school. I have a distinct recollection that the master did promise me, with considerable emphasis, that he would not have it read; and he added, with an equal degree of earnestness, that it never was on any former occasion read in the school. Coupled with my objection to the "Lessons on the Truth of Christianity," I cannot but feel the want of religious instruction for the Catholic children as a serious inconvenience; and this want cannot, I perceive, be remedied, the master being a Protestant, and not one of the Catholic children sufficiently advanced to undertake the duty of instructing the children of his communion. To expect that the clergy of the parish could attend regularly, and give religious instruction, would be to require too much from them, taking into consideration their other numerous and laborious duties. Beset with difficulties which it was not in my power to remove, I considered it would be more for the advantage of the children to place them in a school where those difficulties did not present themselves, and where their religious instruction could be carried on *pari passu* with their secular education.

I have, &c.

The Rev. James Jos. Frew, &c. &c. F. HALY.
Ballysax Glebe, Kilcullen.

7404. Viscount *Clancarty.*] Notwithstanding the steps you took to conciliate the Roman Catholic priest, the attendance of the Roman Catholic children fell off?
Yes.

7405. At present have you any Roman Catholic children?
I am not manager of the school now.

7406. The Roman Catholics who had previously been in attendance left you?
Yes; we had not a single Roman Catholic child a short time afterwards.

7407. Lord *Ardrossan.*] Did you continue to read the Evidences of the Truth of Christianity up to the time of your withdrawal from the management of the school?
Yes.

7408. Did you receive any other communication from the Board than that which you have read?
I had a communication, not from the Board directly, but from one of the Commissioners, and which I look upon as an official one, which, if your Lordships will allow me, I will read. This was a long time after I had ineffectually endeavoured to get back the Roman Catholic children. This communication is not dated, but the day I received it I put down myself: it is the 8th of May 1852. "Dear Mr. Frew,—I am just returned from attending the Education Board. The Commissioners, though the rule they formed does appear to me to bear most naturally the most unfavourable interpretation, yet agree that they never intended such a result as the exclusion of a whole school from certain branches of instruction, on account of the objection of one, or of a few; and, in fact, such has never been the result in our own model school, in which there have been both Jews and Christians, objecting to read the Scripture Lessons, and who were not compelled to do so, nor yet allowed to be any impediment to others. Observe, therefore, that you are not bound by our rules, according to the Commissioners' own interpretation of them, to exclude from the reading of any of the lessons sanctioned by the Board, any children whose parents do not object to their reading those lessons, though they do object to their learning of the Church Catechism, &c. 'All he has to do,' in the very words used by Mr. Macdonnell, with the assent of all the Commissioners present, 'is, to specify in the

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the time-table, that such and such an hour, suppose the first hour or the last, is *to be employed* in reading the Lessons on the Evidences, or the Scripture Extracts, or the Sacred Poetry, (as the case may be), at which time no child whose parents may object will be expected to attend. And that, moreover, such and such another hour on such a day, is *set apart* for religious instruction in the authorized version of the Bible, or the Catechism, or, in short, any religious books not sanctioned by the Board. And this,' he added, 'is a decisive answer to those who have pretended that a whole school may be deprived of the use of a book they are willing to use, by getting some one child to object.' Now on this you may act, and this decision you may show to any one, as being not only that on which we have always acted, and which I have always understood was to be acted on, but also what was distinctly assented to by all the Commissioners present.—Your's faithfully, RICHARD DUBLIN."

7409. Earl of *Wicklow.*] Was that written to you in consequence of any communication that you had made to the Archbishop?

I think it was in consequence of a verbal communication to the Archbishop, after I had seen what I will presently call your Lordships' attention to.

7410. Earl of *Desart.*] With reference to the conduct of your school, has it ever happened to have occurred to you that great indulgence in making what appear to be reasonable concessions to Roman Catholic ministers makes them very often grasp at unreasonable ones?

I am quite sure it does.

7411. Your transactions with them have led you to that conclusion?

Yes; and also what has occurred to my own mind from the proceedings of the Board. I have very carefully read their reports, to which I will beg leave to call your attention presently.

7412. Do not you think that a firm and strict adherence to certain rules would rather command their adhesion to a greater extent than attempts of such a nature to conciliate them?

I believe it would.

7413. Lord *Ardrossan.*] Did Bishop Haly, or the clergymen in his diocese, object to the reading of the Scripture Extracts and the Book of Sacred Poetry?

I do not recollect that they particularised them. The Scripture Extracts were not read at the time. Their objection, I believe, was confined to the Lessons on the Truth of Christianity.

7414. Did you believe when you first placed your schools under the Board that the system was merely one of mixed secular and separate religious education, or that there was a religious element incorporated with the secular portion of the instruction?

I believed that there was a religious element essentially incorporated with the system of education; I believed that the books of the Board themselves carried that out, and that the element MUST be introduced into EVERY school which used their books.

7415. Lord *Beaumont.*] In what did you conceive the religious element to consist?

In portions of their reading books; in the Scripture Extracts, in the Lessons on the Truth of Christianity, and in the Sacred Poetry.

7416. Then you conceived the Evidences of the Truth of Christianity to be essentially a portion of the system?

I did, as much so as any of the reading books published by the Board.

7417. Lord *Ardrossan.*] What view do you take of the decision of the Board with regard to the Archbishop's book, "Lessons on the Truth of Christianity"?

I cannot help believing that it has been a departure from the agreement, or the understanding under which Protestant clergymen were induced in many cases to put their schools in connexion with the Board. In reasoning with others, I have myself referred to the printed reports and the rules of the Board, to prove to those clergymen who are opposed to the system that there was a very large amount of religious education intermingled with the system of secular education. May I take the liberty of reading an extract from a letter which I did intend to publish, but I omitted doing so, which will convey my views and some

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some of my reasons. Referring to the Reports of the Commissioners, I say, "I have before me at this moment a series of reports published by the Commissioners in 1851. In the first volume they assign as a reason for issuing this work, their desire to diffuse 'more widely information respecting the principles of the system of education administered by them; and they say, 'they have annexed those documents of a more permanent character, which explain the mode in which they seek to carry into effect the objects of their Commission.' 'They have also prefixed to the reports the terms of the Commission itself, as detailed in a letter addressed by the Right Hon. E. G. Stanley, when Chief Secretary for Ireland, to His Grace the Duke of Leinster, together with certain explanations issued by them with the consent of Government, and also four propositions submitted by the General Synod of Ulster to Government, referred by Government to the Commissioners, and acceded to.' Let it be remembered, those are the words of the Commissioners themselves, in a preface to their reports, republished in 1851, and of course conveying their own sentiments at that period. Now let me ask you, sir, if you were desirous of explaining the whole system to a friend who was totally unacquainted with it, and of setting before him the conditions on which he might put in connexion with the National Board any schools under his management, what means could you adopt for this purpose more legitimate or more reasonable, than placing in his hands these very volumes, and directing him especially to this original letter and these official documents? And let me ask still further, would you not impress upon him that if he submitted to those published regulations of the Board, they were equally bound to adhere to those conditions which they had thus set forth, and on the faith of which he might be induced to connect his schools with their system? And if in any way they afterwards departed from these conditions, or by any act of theirs interfered with those rights, or infringed upon those provisions thus published by them, and which had led to this connection, would not your friend be justified in protesting against such a course as a breach of trust, and appealing to those who had the power to take such steps as were necessary to enforce the fulfilment of the original contract? Surely, sir, it is not necessary to get a bond, signed, sealed, and delivered according to all legal forms, to secure these rights. Surely you would not say that 'because it is not in the bond' in so many words, it therefore is not necessary to adhere to those provisions, although they are clearly implied by all the obligations of honour and honesty. Now this is precisely what the petitioners* have done. They assert that the Commissioners have departed from these their published conditions and principles, and pray those who have the power to enforce the fulfilment of their original contract. And now for our proofs. For some time after the first establishment of the system, it was objcted by its opponents that it was one which entirely neglected all religious instruction, and made no provision for the education in religion, either of the teachers, or the pupils, who attended their schools. In answering this objection, when made by the Bishop of Exeter in his place in Parliament, we have the Commissioners themselves asking, in their 3d Report, 'What is our practice in the National Model School of Dublin?' It is this: the Ten Commandments are constantly hung up in it; so is the Christian Lesson which our rules enjoin. *A portion of the Word of God is daily read from our Scripture* Extracts, and at stated times the Protestant and Roman Catholic parochial clergy attend, and give religious instruction; this is our practice. They also refer to their Inspectors' reports, to prove the general use of the Scripture Extracts; and in their rules as to tuition, attendance, &c., we find them directing. Such extracts from Scripture as are prepared under the sanction of the Board may be used, and are earnestly recommended by the Board to be used, during those hours allotted to this ordinary school business. (Vol. 1. p. 35). But again, in the evidence of Mr. Commissioner Carlile, as given in page 64 of this same volume, we have him answering thus to the Select Committee of the House of Commons. 'Question 2530. Is the method generally adopted for teaching reading taken from the other books you have mentioned, or from the Scripture Lessons? Answer. Mere beginners use the elementary books, of course, consisting

* This had reference to a memorial or petition from certain patrons and friends of schools in connexion with the National Board, and which had just been published.

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sisting of the common elements of letters and syllables, and lessons compiled in short words; but when the pupils have advanced, they are exercised along with the other books in the reading of extracts from Scripture, and are examined in the meaning of what they read.' Now, is it not evident from these passages, that the Scripture Extracts were *not originally intended for separate religious instruction*, but that up to this time, and for many years after, they were given by the Board for united moral instruction, as containing nothing that could be reasonably objected to by any religious persuasion; and that though the Commissioners did not enforce the use of any of their books upon the managers of schools, that yet they left it to the managers themselves to exercise the same authority over the Scripture Extracts that they did over any of the books of lessons that were published for ordinary teaching, and to make those Scripture Extracts as compulsory for general use as any branch of reading, writing, or any ordinary school business. Permit me to remark, my Lords, that it had great weight with my own mind, that though the Commissioners did not enforce the use of their books upon the schools in connexion with them, they left it optional with the managers to do so; and the managers had the same power to enforce the use of the Scripture Lessons as they had to enforce the use of any of the ordinary reading books. "It is not for me to enter now upon the question of the propriety or impropriety, the expediency or inexpediency, of such a course, but merely to prove that such was the case for many years after the introduction of the system; and I may add that, during that time, when the managers of schools had such power, whether they exercised it or not, the system advanced, notwithstanding all the opposition it experienced, and prospered; so that in December 1840 the number of children on the rolls amounted to 232,560. But this is still further evident from the circumstances connected with the compilation of these Extracts, and also from the introduction of the amended clause into Lord Stanley's original letter. I presume you are aware that when the draft of that letter was framed, it was thought that all sacred history or moral teaching should be excluded from the list of books for the combined instruction, it having supposed that the Board could not agree *unanimously* in recommending works of that nature; and that it was at the suggestion of Roman Catholic and Presbyterian Commissioners that this opinion was connected, and the amended clause added, which appears in the corrected copy of the letter attached to the Eighth Report, but which is, unhappily, omitted in the copy with which the volume commences. And as to the Extracts, it is acknowledged on all hands that they had the full sanction of the late Archbishop Murray, were unanimously recommended by the Board for general use in all their schools, and were used daily in the model schools, of which the Commissioners themselves were the managers, thus, by practice, as well as by precept, morally enforcing the reading of them. But, alas, for the peace of the Commissioners! in their Sixth Report, bearing date April 1840, we are informed that the system received a check through the efforts of a Roman Catholic prelate, who induced his clergy, in a united band, to withdraw their schools from all connexion with the Board; and the reasons assigned by them for so doing are given in the following communication, which they signed and transmitted to the Commissioners, viz.: 'We, the undersigned, feeling that the system of national education, as at present constituted, can never enjoy the confidence of the Irish people, and considering the abuses that have been proved in the allocation of the funds entrusted to that body, do hereby, in conference assembled, withdraw ourselves from any further connexion with the Board of Education, and we request the secretary to signify to the Commissioners that we shall entertain no further communication or connexion with them.' Then, alas! began that system of yielding to the demands of the Roman Catholic priesthood, which has been carried to such an extent within the last few weeks, and who can tell where it will stop if the voice of the public is not raised up against it? Here we have the first, but not the only instance in the history of that Church, in its connexion with the national system; of that boasted unity, in which it so much prizes itself, manifesting its spirit in setting one Archbishop *versus* another. Upon the important question of the education of its youth, Dr. M'Hale causes his clergy to rise *en masse* against that system, which had the cordial approval and support of Dr. Murray; and he so far succeeds, that in this very report of the Commissioners we find a paragraph introduced by Mr. Commissioner Blake, which, if strictly and literally acted upon, virtually at least excluded the Scripture Extracts

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Extracts from the position which they had hitherto held; and in the case of a single objection on the part of any one child, prohibited the use of them, except at the time allotted to separate religious instruction. I have said, 'if strictly acted upon,' for I believe I can show satisfactorily that such was not the case for many years afterwards; and that the framers of the rule themselves did not intend that the strict letter of this rule should be enforced, provided its spirit was attended to, and that no child was compelled to read them, who objected to their use. But to prove this, permit me to call your especial attention to the Third Reading Book,'" the edition published in 1844. A copy of this book is now in my possession, and from its preface I make the following extract: "Lest it should be thought that the lessons in the Third Book increase in difficulty too rapidly, it may be necessary to explain that it is expected that the pupils, while they are learning this book, will also be made to read the Scripture Lessons recommended by the Commissioners." This is the Third Book of Reading Lessons for Schools. I then endeavour to prove that "*expectation*" on the part of the Commissioners is tantamount to "*command*"; the proof that I allege of that is the following: "I refer you to the Miscellaneous Rules issued by the Board, and printed in page 37 of this first volume of their Reports: there we read, "They *expect* that no use shall be made of the school-rooms tending to contention, &c. Such a use made of a schoolhouse received *after* its establishment into connexion with the Board, they will regard as a sufficient reason for withholding further aid, and *dissolving the connexion*." But let us turn now to the next edition of this same Third Reading Book, which was published in 1845. There we have this hard term "EXPECT" softened down into "it is hoped"; and instead of "will be made to read," we find "will also be reading." It is as follows: "Lest it should be thought that the lessons in the Third Book increase in difficulty too rapidly, it may be necessary to explain that it is *hoped* that the pupils, while they are learning this book, will also *be reading* the Scripture Lessons recommended by the Commissioners." There was an edition published in 1846 which is the same as the one I hold in my hand; and in that edition the *whole paragraph* is omitted, and the *entire preface changed.*

7418. Has it ever been restored?
Never.

7419. *Chairman.*] Was any announcement of that change ever made in the Reports to the public?
Not to my knowledge. "So much for the Scripture Extracts. But now let me remind you, that during this period the assault was confined to the Scripture Extracts. Nor was it for nearly 12 years afterwards that we find any allusions made to those books which at present occupy so much public attention. Then, for the first time, in the year 1851, we find these two books placed in the same category; and this blow having succeeded so well, another follows; and the books are, if not wisely, boldly at least, struck out of the list published or sanctioned by the Board." It may be necessary to mention that the eighth Rule, which has caused so much discussion for a number of years, from the time it was first introduced to the year 1851, made no reference whatever to any book but the Scripture Extracts. In the year 1851 we find a paragraph in the report issued by the Board for the preceding year, in which they mentioned, that as the rule had been misunderstood, they think it right to repeat it in that report; and they add a paragraph, that, in connexion with it is to be taken the Lessons on the Truth of Christianity and the Sacred Poetry, no such allusion having been made in any of their published reports for nearly 12 years from the introduction of the 8th Rule.

7420. Lord *Ardrossan.*] Do you see reason to apprehend that the religious element which still remains may be removed?
I believe if matters go on as they have been doing for some time past, the removal of every portion of the religious element may be attempted, and if the Board continue to yield, as they have done, it may be ultimately removed; I cannot helping thinking so.

7421. Have you discovered any alterations connected with any publications of the Board, which lead you to that conclusion?
There is a slight one, but one which appears to me to be of importance. There was nothing that the Board originally insisted on more stringently than that the

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General Lesson should be hung up in every school, a copy of which they themselves furnished. The orignal rule was, "The Commissioners will require that the principles of the following lesson be strictly inculcated in all schools admitted into conenxion with them, and that a printed copy of the lesson itself to be furnished by them, shall be hung up in every school." That lesson is as follows:

GENERAL LESSON.

Christians should endeavour, as the Apostle Paul commands them, "to live peaceably with all men." (Rom. ch. xii. v. 18).

Our Saviour, Christ, commanded his Disciples to "love one another." He taught them to love even their enemies, to bless those that cursed them, and to pray for those that persecuted them. He himself prayed for his murderers.

Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to seek for the truth, and to hold fast what we are convinced is the truth; but not to treat harshly those who are in error. Jesus Christ did not intend his religion to be forced on men by violent means. He would not allow his disciples to fight for him.

If any person treat us unkindly, we must not do the same to them; for Christ and his Apostles have taught us not to return evil for evil. If we would obey Christ, we must do to others, not as they do to us, but as we should wish them to do to us.

Quarrelling with our neighbours, and abusing them, is not the way to convince them that we are in the right, and they in the wrong: it is more likely to convince them that we have not a Christian spirit.

We ought to show ourselves followers of Christ, who, "when he was reviled, reviled not again." (1 Pet. ch. ii. v. 23).

In reading over the Report of the Board in the year 1842, the Ninth Report issued by them, that rule is slightly altered. "The Commissioners require that the principle of the following lessons, *or of a lesson of a similar import*, be strictly inculcated in all schools admitted into connexion with the Board, and that a copy of the lesson itself be hung up in each school." Here we find both an addition and an omission, to which I wish to call your Lordships' attention; the addition is, "*a lesson of a similar import*;" the omission is, "*to be furnished by them.*"

7422. *Chairman.*] You draw the inference, from those two alterations, that the affixing in the school of the identical lesson itself, as furnished by the Commissioners, was hereafter to be dispensed with?

I apprehend that such an attempt might be made, inasmuch as the lesson refers directly to the Scriptures, and gives the scriptural references.

7423. Lord *Ardrossan.*] Do you wish that the system should be restored to the same position in which it was previously to the late change authorised by the Board?

Yes.

7424. What do you think would be the effect of replacing the Archbishop's book?

I think, and I should hope, it would prevent further attempts being made by the same parties who have got it removed for withdrawing still further those portions which they might think objectionable, and that a certain degree of confidence would be restored to the public mind, which might ultimately extend the usefulness of the system.

7425. Do you think the 8th Rule was ever intended to bear the construction which was put upon it by the opponents of the Archbishop's book?

I cannot think it was, although the language, if strictly interpreted, would seem to warrant the opposite construction being put upon it; and I will give my reason by referring to the words of the Commissioners themselves in the very report in which they, for the first time, allude to their intention as to this rule, which, however, was not enacted for, I believe, *three* years afterwards. In their Sixth Report, p. 149, of the first volume, they say, "We should also state, that we by no means insist on having the Scripture Extracts published by our authority read in any of the national schools; nor would we allow them to be read during the time of secular or literary instruction in any school attended by any children whose parents or guardians objected to them. In such case we should prohibit the use of them, except at the times of religious instruction, when the persons giving it might use them or not, as they should think proper." That is paragraph 25. Then comes another paragraph, and then paragraph 27, as follows:

follows: "We should add, that where the grant is only of salary and books, the Board acts upon the statement of the parties applying, provided it be satisfactory, without binding them *literally* to the rules of the Board; because, should anything occur hereafter which might appear contrary to the spirit of the rules, the Board has it in its power to have the evil corrected, or if it be not, to withdraw the salary." Therefore, I do not think they intended that this rule should be taken *literally* according to its strict wording. In a note to this passage, they refer to an annexed letter to one of their superintendents, in which they say, "By a perusal of the Commissioners' regulations, you will perceive that they are totally silent with regard to this book, leaving its use or non-use, *as they do of all their other books*, wholly for the discretion of those locally interested in the management of the school."

7426. In what way would you bring back into use the Evidences of the Truth of Christianity?

I am not prepared to answer that question. I should think by the Board withdrawing their prohibition of the book, and explaining the spirit of the rules, which is, that there should be neither restriction nor compulsion with regard to it, or any of their books.

7427. Do you think if the Commissioners were now forced to reintroduce the Evidences of the Truth of Christianity into the list of books recommended by them, in all probability a great number of Roman Catholics would withdraw from the system?

How they would act I cannot say with certainty; probably there would; but I believe confidence would be restored in a great measure to the Protestant mind, provided there was a rule passed that you would not in future permit the Commissioners to alter the books in any vital point, or remove books from the list without the sanction of Parliament.

7428. Lord *Beaumont.*] Do you imagine that it would be more advisable that such a rule should be adopted for the direction of the Board as you have stated, namely, that in future they are not, without the sanction of Parliament, to remove any book which already has been sanctioned by them, than that you should go back again, and restore the "Evidences of the Truth of Christianity" to the list of books sanctioned by the Board?

My belief is, that both those courses together would be most useful for the purpose of the improvement of the children who are educated in the schools in Ireland.

7429. You would not be satisfied if a rule which prevented the recurrence of a similar circumstance to that of which you now complain should be passed?

No.

7430. *Chairman.*] You think the confidence of the Protestant portion of the community, as regards the present Board, would not be restored by provision applying only to the future?

I do not think it would.

7431. Viscount *Clancarty.*] I understand you to attach a great deal of importance to the retaining of such religious matter as is contained in the ordinary school-books?

I do.

7432. Do you think the religious element embodied in the ordinary reading books is of a nature to give the children a fair view of the Scriptures?

I think it most valuable.

7433. Do you consider that this gives a correct view of the Scriptures. In the Second Reading-book, in the 18th lesson, you will find, "Harry, can you tell me who remained alive in the world when the flood of waters which God brought upon the earth dried off from it? *Harry.* Noah and his sons, Shem, Ham, and Japhet, and their wives and children, besides the brute animals"?

It is a very nice and curious question. I do not consider that there is a great deal of knowledge about it. We know that Noah's sons were in the ark for some time. The Scripture tells us, "They and their wives went into the ark." We know they were preserved during the flood. The Scripture does not mention

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to us whether they may have increased and multiplied while they were in the ark or not.

7434. Does not the Scripture say that only eight persons were saved?
It does.

7435. Will you look at that lesson, and say whether you think it is a correct view of the Scriptures to be inculcated upon the minds of those who are taught in the national school?
It is a child's answer, and probably it would have been better to have left it out. The exact fact is stated afterwards in the other books.

7436. Lord Bishop of *Down.*] Do you consider that the restoring of the book, "The Evidences of the Truth of Christianity," contrary to the opinion of the Roman Catholic Bishops and clergy, would be likely to promote a united system of education for the future?
More so than leaving it as it is at present.

7437. Did not you state that the Roman Catholic children of your school were almost entirely withdrawn, because the Roman Catholic Bishop objected to the reading of that very book?
Because he gave orders to his clergy to have them withdrawn.

7438. If the book were restored, contrary to the opinions of the Roman Catholic Bishops, and those of the clergy, do you think there would be any large amount of Roman Catholic children for the future educated under the system?
I do hope ultimately, though not at present, they would return.

7439. *Chairman.*] At present, though the book is eliminated, is that school frequented by Roman Catholic children?
I have given up the management of it; a year since, I left that parish. I believe they have not returned; I know they did return, and then the priest visited it again, and removed them again.

7440. Lord Bishop of *Ossory.*] Were you in the parish at the time of the Eglinton Returns being made to the Board?
I was.

7441. Earl of *Wicklow.*] Have you any reason to believe that if this alteration which you have suggested were made, it would have a tendency to reconcile to the system any portion of the Protestant clergy who are now opposed to it?
I believe it would.

7442. Upon what ground do you believe that?
Several to whom I have spoken have told me so.

7443. Were those several to whom you have spoken in connexion with the system previous to its alteration, or have they been generally opposed to it?
There were some of them in connexion with the system previously to the alteration; and, as far as I could collect from them, it would restore confidence to them if the alteration were made.

7444. Have any of them withdrawn their schools from connexion with the Board in consequence of the alteration which has been made?
Not yet. I believe the feeling is to await the decision of your Lordships' Committee.

7445. Do you believe that there are many of the Protestant clergy who have been in connexion with the Board who will withdraw if this alteration be not made?
There are some of them who I believe will do so.

7446. Do you believe that the alteration which you suggest would reconcile to the system some of the clergy who have not hitherto joined the Board?
I hope it would.

7447. Have you any reason to believe, from your own knowledge, that such would be the effect?
From conversing with individuals who had been opposed to the Board before, I believe there was a spirit beginning to prevail amongst them, that if they could join the Board, they would do so, if an opportunity were afforded them.

7448. Viscount *Hutchinson.*] You mean if their conscientious scruples could be fairly met?

If their conscientious scruples could be fairly removed.

7449. Earl of *Wicklow.*] What do you believe those scruples to be?

I believe they exist in a great measure from a misunderstanding of the rules of the Board. I myself for a long time supposed that the Bill was a prohibited book, till I examined the rules of the Board: I found I was quite mistaken in my view.

7450. If those conscientious scruples extended to this, that they would object to join any system which did not give them the power of enforcing the reading of the Scriptures upon all the children who attended the schools, in what manner would the scruples be removed by those alterations, and a recurrence to the old rules of the Board?

I think in some cases their minds were beginning to waver to a certain extent; I believe *that* wavering was entirely removed, and they became totally opposed to the Board in consequence of those alterations. I think if they found now that it was determined that the system should be carried out according to its original principles, they would again be induced to consider the question, and I hope ultimately they would see that it was their duty to give, as far as it was in their power to do so, instruction, both secular and religious, to the children of their parishes.

7451. Without requiring a concession to the extent of enabling them to give it to the children of all religious persuasions?

Yes; that is, without excluding any from the secular advantages who refused to participate in the religious instruction.

7452. Lord *Ardrossan.*] Do you think it would be advantageous if the Board were made more responsible to the Executive than it is at present?

I think it would.

7453. Do you think it would be a safeguard against any future changes, if the sanction of the Lord Lieutenant were required before any new book was introduced, or any old book was withdrawn?

My impression is, that at present it requires the sanction of the Lord Lieutenant.

7454. If it is not so at present, do you think it ought to be so?

I think it ought to be so; but I hardly believe that that would be enough; I think it should be referred to Parliament.

7455. Have you any observations to make in reference to the reports or statistical statements issued by the Board?

Yes; I have here a worn and tattered book, which I have read very carefully. It is the last report published by the Board. I made a small synopsis of it; in doing so, I found some mistakes.

7456. Will you state the general result?

By this synopsis it will be seen, that although the report states there were 4,875 schools in December 1852, yet there are returns from only 4,700, leaving 175 unaccounted for. Of these 4,700, 2,854 are under the management of Roman Catholic priests, and only 141 under that of the clergy of the Established Church, or 20¼ to one. Under Presbyterian clerical management there are 484 schools, and it is remarkable, that in Ulster, where there are 473 Presbyterian clerical patrons, there are 89 schools under clergy of the Established Church, or nearly two-thirds of the entire number, 141. This is the more extraordinary, as the Primate is opposed to the system, and the North is considered so much more Protestant than the South of Ireland. This is, I consider, an argument in favour of the working of the system up to the period of the returns. The County Tyrone has under Established Church clergy as many schools as there are in all Leinster under the same kind of management, namely, 29; and in seven counties there is not one school patronised by clergy of the Established Church, namely, Limerick, Waterford, Carlow, King's County, Longford, Louth, and Wexford. The number of schools under mixed management, that is, which have two patrons, one of whom is a Protestant, is 60. All these statements are exclusive of the schools of which the Commissioners themselves are patrons,

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namely, the model schools. There are three schools returned as having as patrons clergy of the Established Church, which are really under the management of Roman Catholic priests, namely, Eskerboy and Mullaslin, in county Tyrone, and Rock school, Coolbanagher, Queen's County: the patrons are given in the return as being members of the Established Church, and I believe they are Roman Catholic priests. These few mistakes are, I am quite sure, altogether unintentional.

7457. *Chairman.*] You had a mixed school under your observation for a few years, had you not?

Yes.

7458. For what length of time?

About four years.

7459. During that time, did you see any particular result upon the habits or feelings of the population?

I think they began to estimate the value of education more highly than they had done previously.

7460. Did you see any social effects upon the habits of the population?

The grooms and other persons employed on the Curragh are of an advanced age, and they attended very freely for some time at an evening class. I think that may be called a social improvement.

7461. In reference to sectarian feelings, did you perceive any difference one way or the other?

At this moment they are most anxious to be allowed to send their children to the school if they speak the truth in their conversations with me. They are most anxious to throw aside, as far as possible, those sectarian feelings of difference which have kept them asunder so long. I speak of those in my own immediate neighbourhood.

7462. Did anything arise in the course of your charge of those schools to make you feel, one way or the other, that the influence of the association of children of different religions in the schools together had an effect upon their mutual relations out of the school?

No. They lived upon tolerably fair terms out of school: they did not quarrel more than children would do under any circumstances.

7463. Lord *Beaumont.*] In the common relations of life among the people around you, did you see any improvement in that respect?

I think I did see a certain amount of improvement among them.

7464. Did you see any increased independence of action or of thought?

I think I did perceive it on one or two occasions.

7465. Have you perceived any diminution of the influence of the clergy of any persuasion?

There was one instance which came immediately under my own observation, which was, that the grandfather of two of those children, who was desired by the priest to withdraw the children from the school, remonstrated, and said it was a hard thing he should not be allowed to send the children to receive the education which would prevent them afterwards from being in the same state in which he then was, pointing to his tattered and ragged condition: I believe that to be perfectly true: he told it me himself, and it had been previously reported to me by the schoolmaster.

7462. All the children, you say, did leave the school under the influence of the priest?

They all left it, and then some of them returned. Lately the priests have established a school on the opposite side of the Curragh, which has been taken in connexion with the Board, and there the children now go.

7467. *Chairman.*] There are two schools now established in the parish, are there?

There were always two; one under the management of the priest, with which I did not interfere, though I occasionally visited it, and the other under my management. There is now a third school, not in the parish, but very near the existing school.

7468. Is that school frequented by the children of the parish of Ballysax?
By those children who did attend the school of Ballysax.

7469. Has that been established since the difference between you and Dr. Haly?
It has; it is the school to which Bishop Haly referred, when he said he would get a school where they should have the opportunities of a secular education without being deprived of the religious education connected with their own faith. When I heard they were about to establish that school, I wrote to the Board, remonstrating against it, and giving my objections to the school being taken into connexion. After some time, I received a letter, telling me that they had given to the application for the school their full consideration, and that they had decided upon not granting the salary required by the master, as he was returned by the district Inspector as being improperly qualified. I mentioned that I was perfectly satisfied provided the school were not established, no matter upon what grounds it was that they refused their grant. Since then they have got a qualified master, who was educated in the Newbridge School under the eye of the Romish priest; they have placed the school under his care, and it now receives a grant from the Board.

7470. All that was required of the Commissioners in regard to that school, being a non-vested school, was, that they should contribute something towards the master?
Your Lordship has suggested to me another point which I think of consequence. In the original constitution of the Board, it was one of their rules, that they would not give aid to any school where there was not a certain amount of local subscription; they have departed from that rule, and have assigned some reason for doing so in some of their reports; but I believe it would be a very useful thing if that rule were strictly adhered to. I do not think that the school of which I have now spoken, the Athgarvon school, has any aid, except that which it receives from the Board. The chief objections I mentioned were, that it was too near my school; that there was sufficient room in my school for all the children in my neighbourhood; and the Board's giving a salary to my school and another to Athgarvon, would be a wasteful expenditure of the public money.

7471. Has the Athgarvon school other children besides those who used to be in your school?
It has other children. The school, I believe, was got up almost entirely in order to withdraw the children from my school, and, by doing so, to reduce the attendance to such an extent as to prevent the Board continuing their grant of salary to it, and thus ultimately ruining my school; and so I stated to the Commissioners in my letter.

7472. You stated that this school had other children to be provided for besides those?
It had; but a great many children who attended my school went to that school.

7473. What was the proportion between those who came from your school, and those who were not provided for before?
That I cannot tell, not having visited the school.

7474. Does the school belong to any independent parish?
It is not in Newbridge; it is in a sort of nondescript parish, belonging to an old abbey.

7475. What is the population of Athgarvon?
I cannot tell; it is very small.

7476. How far is the new school from your school?
To the best of my belief about a mile.

7477. Earl of *Wicklow*.] Was the Athgarvon school established during the lifetime of Archbishop Murray?
To the best of my belief it is since his death that the grant has been given.

7478. Have you established, since you have gone into the adjoining parish, any school in connexion with the Board?

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No, I had no children to warrant my attempting it: there is a school in the parish in connexion with the Roman Catholic parish priest: when I visited that school, the master told me he had no aid, except the salary, which is a very wretched one, afforded by the Board. I think the probationer's salary is 11*l.* a year.

7479. Do any of the children of your persuasion attend that school?
No, not to my knowledge.

7480. You have no school at present for children in your parish?
They go to a school in the neighbourhood, one of Erasmus Smith's schools.

7481. Viscount *Clancarty.*] Is it within your jurisdiction that they are educated?
No.

7482. Lord Bishop of *Ossory.*] Are you in the habit, as patron of the school, of making returns of the attendance to the Board?
Yes; we were called upon on some occasion to make returns.

7483. What were the instructions you received?
To return the names, and the number of children who had been in attendance for the previous six months; a child who attended on any one day was obliged to be put down on the rolls of the school.

7484. Earl of *Wicklow.*] Did you receive instructions to that effect?
That is the general instruction of the Board, as I understand it.

7485. Lord Bishop of *Ossory.*] You made your return under the impression that that was the manner in which it should be made?
On that occasion, that of Lord Eglinton's returns. They sent us down express directions as to the return which we were to make.

7486. Viscount *Hutchinson.*] You stated that from your present parish the Protestent children attend one of the Erasmus Smith's schools, in the adjoining parish?
I have charge of a neighbouring parish, which has been suppressed; the only children who are old enough to attend the school are in that parish; they did go to Erasmus Smith's school, but they are now employed by their parents. I am not aware that there are any Protestant children belonging to my flock who go to that school.

7487. So that the Protestant children in the parish in which you have the cure of souls, are utterly without education?
They are not old enough to go to the school to be educated; the two or three that there are, come to my own house, and have been hitherto educated by my own children.

The Witness is directed to withdraw.

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The Reverend JOHN O'REGAN, is called in, and examined as follows:

7488. Lord *Ardrossan.*] YOU are religious instructor, appointed by the Archbishop of Dublin, at the Marlborough-street model school?
I am.

7489. What was the nature of the religious instruction which you gave at that school, and under what circumstances?
There are two days in each week appointed for the religious instruction of the Protestants, Tuesday from 10 till half-past 12, and Saturday from 10 to 11. On Tuesdays, from 10 to 11, I catechise the teachers' special class in the Scriptures and Book of Common Prayer; from 11 to 12 some of those teachers are engaged in instructing the several classes of pupils in that portion of the Scriptures in which I have previously instructed themselves; so that all the religious teaching is of an uniform character, and proceeds substantially from myself. From 11 to 12 I examine in some other portion of the Scriptures such of the teachers, &c. as are not occupied in teaching others, and from 12 to half-past 12 I go from class to class, to see that the teachers are discharging their duty by the

the pupils. On Saturdays, from 10 to 11, I lecture on the Epistles, Book of Common Prayer, and History of Religious Worship, the teachers alone.

7490. Have you discontinued your duties since the disruption of the Board?
No.

7491. Did your position bring you into contact with visitors who came to inform themselves as to the working of the system?
Yes; very rarely indeed did a Tuesday pass without the presence of visitors: clergymen and other members of our Church, of all grades, from the Viceroy down to persons desirous to give their own children the benefit of the school, came to observe and inquire into the working of the system.

7492. What parts of the system did you find generally approved of, and what disapproved of?
The great question with persons who came to inquire of me was the provision made for the separate religious instruction of Protestants, and the character of that united religious instruction which was given to all without distinction.

7493. Was the combined religious instruction generally approved of?
That depended greatly upon the individual inquirers. Those who were of a candid and unprejudiced mind could not, I think, be otherwise than favourably impressed by what they saw and heard.

7494. Did you find that the approval or disapproval of that portion of the system depended very much upon the religion of the visitor?
The persons who came to make inquiries of me were invariably members of our Church.

7495. I am now speaking of the combined religious instruction, consisting of the Archbishop's book on the Evidences of Christianity, the Scripture Extracts, and the book of Sacred Poetry?
Those who inquired of me were almost invariably Protestants; but, as far as I observed, the Roman Catholics seemed to have no objection to the combined religious instruction up to a late period.

7496. Lord Bishop of *Ossory.*] Was it your office to give religious instruction to both Protestants and Roman Catholics?
No; I had nothing to do with the religious instruction of the Roman Catholics. Those persons who came to make inquiries of me did not confine their inquiries to the character of the religious instruction which was given to Protestants; some of them knowing me personally, and placing reliance on my statements, asked me about the character of the combined religious instruction and upon very many of them my statements produced a very favourable impression.

7497. *By a Lord.*] Do you think that the late proceedings of the Board have damaged the prospects of the system?
The question is not looked on as finally settled; it will depend greatly upon the report of your Lordships' Committee. The minds of men are in abeyance, waiting to see what the result will be.

7498. Do you think that the late proceedings of the Board, if they are carried into effect by the resolution of this Committee, or of Parliament, guided by this Committee, will damage the prospects of the system?
Essentially.

7499. *Chairman.*] What grounds have you for thinking so?
If the late proceedings of the Commissioners be sanctioned by your Lordships and by the Government, I think the Commissioners will lose the confidence which has been hitherto reposed in them by many of all parties, except, perhaps, the Roman Catholics. I think, however, that all persons who have reflected upon the subject, must acknowledge that a breach of faith has been committed by the Commissioners with the public.

7500. Lord *Ardrossan.*] Do you attach very great importance to the reading of the books which form the combined religious instruction?
I think it was the combined religious instruction which reconciled to the system many of the Protestants, laymen and clergy, who were favourable to it,

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and I know that it was with some the sole ground on which they thought that they could conscientiously support it.

7501. Has the Lord Lieutenant's anticipation of a more extended use of the Scripture Extracts, in consequence of the alteration of Rule 8, and other changes, been realized?

It has not been realized. I was on last Wednesday at the model school at half-past nine, the hour now set apart for the reading of these books, and the entire attendance of male and female pupils was only 24, while before the alteration in Rule 8, the average attendance was at least 1,000.

7502. Are you aware whether any Roman Catholics attended or not?

There was on the day I speak of one Roman Catholic among the male pupils. I find, on referring to a memorandum, that on the 11th of June 1853, the attendance of male and female pupils at the model school during the combined religious instruction was 1,213. On the 22d May 1852, 1,108, and on another day, 1,054.

7503. Lord Bishop of *Ossory.*] In what way was the combined religious instruction going on at the time; was it given to all the children?

Roman Catholics, Protestants, and Presbyterians, were together reading on two days of the week the Scripture Lessons; some of them also read the Lessons on the Truth of Christianity; and on Wednesdays they were all engaged in reading the Sacred Poetry.

7504. Lord *Ardrossan.*] Do you think that those alterations which have been made by the Board were asked for by any general or spontaneous agitation on the part of the people?

I have no reason whatever to think so. The continued attendance of Roman Catholics during the time of combined religious instruction, up to the day on which the change was made, would tend very strongly to show that there could have been nothing of the sort.

7505. To what do you ascribe the objection to the Scripture Extracts on the part of Roman Catholic children?

I think it is in a great degree religious party spirit; it was made a party question.

7506. Do you think it is on account of the opposition of the Roman Catholic priests to the reading of that book?

The Roman Catholic priests did not object previously. I beg to observe that I am now speaking of the Central Model School.

7507. Do you think that the reason that the Roman Catholic children do not now read the Scripture Extracts in the Model School in Marlborough-street, is because their parents have been invited to object to the reading of that book by the priests, or do you think it is because the parents themselves object?

Immediately after the alteration was made in the rule, Dr. Cullen, Roman Catholic Archbishop, not only discountenanced, but prohibited the use of these books.

7508. Do you think it is on that account, and not on account of any dislike on the part of the parents, that the reading of those books has been discontinued by the Roman Catholic children?

The fact that there was so large an attendance of Roman Catholics learning these books up to the very time when the rule was altered, shows conclusively that there was no objection on the part of the parents to their children reading these books, as they had at all times the right of withdrawing their children if they chose.

7509. Do you apprehend any further encroachment upon the system?

I think that will depend in a great measure upon the course which may be pursued in reference to the present inquiry.

7510. Supposing the system to remain as it is at this moment, do you apprehend that there is danger of further encroachments being made on it hereafter?

I do.

7511. Do you apprehend that the religious portions of the reading books may be objected to by the Roman Catholics?
I know that they have been objected to, and that a proposition was even made some time since for the expurgation of these books.

7512. By whom?
By one of the Inspectors. He at the same time proposed the names of certain persons who were to revise the Reading Books, under the authority of the Board.

7513. Lord *Beaumont.*] Who was the Inspector?
I do not at present remember his name.

7514. From whom did you hear that report?
From Dr. Sullivan, one of the Professors, and he was himself one of the expurgators of the books named by the Inspector.

7515. Dr. Sullivan stated that in your presence?
Yes.

7516. Lord *Ardrossan.*] Was it only on the part of one of the Inspectors that you heard of a proposal being made to remove the religious portions of the reading books?
I also heard that some Roman Catholic clergyman in the north of Ireland had objected to certain religious parts of the reading books; but I have always avoided mixing myself up with such matters, feeling that it might interfere with my usefulness as catechist.

7517. How far do you think that any pledges or opinions expressed against future encroachments afford any reasonable security for the integrity of the system being maintained in future?
Such declarations on the part of the Roman Catholic clergy afford, in my opinion, no security whatever against future encroachments; not that I would for a moment insinuate that these declarations were not well meant, and made in all honesty, but from the fact that they are merely expressions of individual opinion, and in nowise binding on their successors. In illustration of what I say, allow me to bring before your Lordships a brief extract from the evidence given before a Committee of the House of Commons in the year 1825, by an eminent Irish Roman Catholic Bishop, the late Dr. Doyle [*Vide* "Evidence on the State of Ireland." J. Murray, Albemarle-street. Page 347]. Dr. Doyle was asked what relation the Roman Catholic Church in Ireland bore to other branches of the Roman Catholic Church as to being dependent or independent of the Pope; and his answer was to this effect: "We are more independent, because the Pope does not at present, and he could scarcely presume to nominate any one except such persons as we recommend; we are therefore very independent, because we have the election of our own prelates in our own hands, and it would be morally impossible to take from us that right." And yet that moral impossibility was realized in the lifetime of Archbishop Murray, who was examined before the same Committee. Dr. Cullen was appointed in 1850 to the Roman Catholic Primacy of Ireland; though he was not one of the three recommended by the local clergy, and his appointment did not meet with any opposition on the part of the Irish Roman Catholics, lay or clerical; and yet Bishop Doyle was an able and sagacious man, and spoke, I firmly believe, in all sincerity.

7518. In short, you anticipate much more danger to the system than formerly existed on account of the difference in the manner of the appointment to the Roman Catholic hierarchy of Ireland?
I brought forward this fact as an illustration to show how far even declarations made, as I firmly believe Dr. Doyle's was, in all honesty, are to be relied on as a security against future encroachments.

7519. Do you think that it would be a safeguard against any future innovations if the Board were made more responsible to the Lord Lieutenant than they are at present?
Yes; and I think, moreover, that there ought to be some fixed principles laid down for the guidance of the Commissioners. At present there is a national system without any fixed principle. There is a central model school, which is a shifting model; there are district schools which differ from that central school,

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and differ from one another; there are vested schools and non-vested; and no matter how anxious a man may be to ascertain what the national education system really is, he finds, in the complication of the system, and its want of fixity, extreme difficulty in satisfying his mind as to its true character and merits.

7520. Do you think that the position of Rule 8 is satisfactory?

I believe that, independently of the diminution in the number of pupils reading the Scripture Lessons, &c., the 8th Rule, as it now stands, is practically a serious evil.

7521. In what respect?

Hitherto the Roman Catholic and Protestant children at the Central Model School were reminded of their religious differences only on the day of separate religious instruction; now they are reminded of this on the three days on which the Scripture Lessons and Sacred Poetry are read, and, which is worse, they now differ on a point on which they before agreed; and again, the Protestants, who attend before the ordinary school to read the Scripture Extracts, may, I fear, be led to look with aversion at these Scriptures, from being obliged to remain in the class-room reading them, while their school-fellows are free; and they may in some cases be tempted to deceive their parents, by representing themselves as in attendance at the school, when they really were not. I believe, therefore, the alteration of the rule to be in any point of view a serious evil.

7522. Do you think that the system of national education previously to the late change being made had been at all gaining ground amongst the clergy of the Established Church in Ireland?

Most decidedly.

7523. What reasons have you for thinking so?

There had been a growing feeling in favour of the national education system among the Fellows and Professors in the Irish University; of the two Professors of Divinity, one has schools in connexion with the Board, and the other is certainly not an open opponent of it. There is, too, a great proportion of the Fellows, and these not the least distinguished, in favour of the system, and those Professors and Fellows have, it should be remembered, the moulding of the minds of the young clergy in a great degree. I am convinced there was a great and growing feeling in the University in favour of the national system until the recent unhappy change.

7524. *Chairman.*] How are those Professors appointed?

They are appointed by the Board of the University, consisting of the Provost and seven senior Fellows.

7525. Lord *Ardrossan.*] Do you think that the progress which you describe has been checked by the late changes in the Board?

I think that such will be the effect with many if the encroachment which has been made upon the system be now sanctioned and established.

7526. *Chairman.*] You ground that opinion upon conversations which you have had with various parties?

I do ground it on such conversation, and on the following fact: in looking over a diary which I have kept for some years past, I find that there was very rarely indeed a Tuesday, until the close of 1853, on which there were not several clergymen and laymen at my lecture-room at the model school, making inquiries about the national education system, especially the religious instruction. While from the commencement of the present Session, a period of nearly six months, not a single clergyman or layman of the Established Church has been inside the room where I lecture, with the exception of two, both these former curates of mine.

7527. Can you point out any case in which a system, substantially the same as that of the model school in Dublin, has been followed out in Ireland with regard to united education?

Yes, in the University of Dublin.

7528. Will you state in what the resemblance consists?

At the college entrance examination, all, Protestants and Roman Catholics alike, are examined in selections from the Scriptures: at present, these selections

tions are the Gospel of St. Luke, and Acts of the Apostles; and in their undergraduate course all are alike examined in Paley's Evidences and Butler's Analogy, and though I was ten years a resident in the University, I never knew or heard of a Roman Catholic objecting to those books. Now, in the Central Model School, as it was, not as it is, there were selections from the Scriptures containing, along with much beside, the aforesaid Gospel and Acts, and also Evidences of Christianity, used by all until the change, and I never heard of an objection being made there to any of those books. The parallel seems to me a very close one. In both selections from the Scriptures and Christian Evidences were textbooks for all the pupils, the only difference being, that in the University their use was compulsory on all, while in the Model School it was left to the parents' option.

7529. Has there been any variation in the number of Roman Catholic applicants for admission to Trinity College, Dublin?

For the past seven years I have ceased to reside in the University, so that I am not now so well acquainted with its statistics: I have not, however, any reason to believe that there is any variation in the relative number of Roman Catholics in the University.

7530. Lord Bishop of *Down.*] Could not you draw the parallel which you have drawn a little further, as showing that, while members of the Established Church are bound to attend the catechetical lectures, the members of the Roman Catholic Church are not bound to attend them before receiving their academical degree?

I think that the analogy ceases where I ceased. The Protestants at the University are bound to attend the catechetical lectures: in the Central Model School neither Protestant nor Roman Catholic was obliged to attend the separate religious instruction.

7531. You have stated that a great many persons in Ireland are awaiting the result of this inquiry before they make up their minds in regard to the system; are you of opinion that the system ought to be restored to the exact position in which it was before the late changes were effected?

I do think that the system ought to be restored to its integrity.

7532. By its integrity, do you mean to the position in which it was previously to the late changes?

I am referring now specially to the combined religious element.

7533. *Chairman.*] Would you leave the 8th Rule as it was?

No; the system, in my opinion, ought to be restored to its integrity. Not that I anticipate that the Roman Catholics would at once resume the reading of the Scripture Lessons, Evidences, and the book of Sacred Poetry, but the public mind would be settled upon the question, and it would form a strong safeguard against future encroachments. I have said that the present form of Rule 8 is a great evil, but it cannot last much longer. At our Central Model School the numbers reading the Scripture Lessons and Sacred Poetry are diminishing day by day, and in a few weeks, judging from the past, there will cease to be any religious instruction of that character given.

7534. Will you explain what you mean by the expression, "of that character"?

Before this recent alteration, which I assert to be a breach of faith with the public, the combined religious instruction was given from 10 to half-past 10. This instruction is now given from half-past 9 to 10, and it is attended almost exclusively by Protestants, and their numbers is diminishing daily. There has been a reduction from an average of more than 1,000 to 24 within a year.

7535. Do you think if the Commissioners were obliged to restore "The Evidences of the Truth of Christianity" to its ancient position, the Roman Catholics would read that book, or the book of Sacred Poetry, or the Scripture Extracts, more than they do at present?

I do not think they would be read extensively for the present, though I have great hopes for the future; but my chief object in wishing that that book should be restored to the position it before occupied is, that a guarantee would be thereby given to the public against any future encroachments.

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7536. What would be the practical effect of the restoration of the book?
I do not think it would be read extensively at present.

7537. Lord *Ardrossan.*] What alteration would you suggest in the 8th Rule?
I would have a new rule drawn up in the spirit in which the 8th Rule was interpreted by the Commissioners themselves until the recent change; for the letter of the 8th Rule is, I must admit, decidedly favourable to the view there taken of it by the majority of the Commissioners; but that view was so unreasonable in itself, that the Commissioners never once, to my knowledge, acted upon it.

7538. The chief recommendation which you would hold out would be, that the book on the Evidences of the Truth of Christianity should be restored to its position?
The whole of the combined religious instruction should, I think, be placed on the same basis as it was before. I by no means anticipate the extensive reading of those books by Roman Catholics now; but I look forward with much hope to the future.

7539. You are aware that the Evidences of the Truth of Christianity, the Scripture Extracts, and the Sacred Poetry, are in a totally different category now; would you recommend that Rule 8 should be so far altered as that the two latter books should be read during the hours of combined instruction, and not relegated to an hour previous to or after combined instruction?
Their relegation to an hour preceding the ordinary school-time is, in effect, an absolute exclusion of them, as I have shown your Lordships. By saying that those books should be restored to the position that they were in before, I mean that they should be read during the ordinary school-hours.

7540. Earl of *Carnarvon.*] Would the effect of the restoration be, that it would be open to the patron or the manager to introduce those books as part of the combined instruction, upon which he might compel the attendance of all the children frequenting the school?
Although my experience is exclusively confined to the Central Model School, I know that it would be at variance with the fundamental principles of the system, that any child should be compelled to attend any instruction of a religious character to which his parents objected.

7541. Lord Bishop of *Ossory.*] Are you aware that when the Scripture Extracts and the other two books, which are called religious books, were first introduced, they were as much obligatory, having been once chosen by the patron to be introduced into the schools as any other book?
No.

7542. The effect you contemplate from the introduction of those books would be, that it would be open to the patron to teach them during school-hours?
Yes, within school hours.

7543. Earl of *Wicklow.*] Your object is, that the 8th Rule should be in future considered in the manner in which the Board considered it till the recent changes?
Yes.

7544. And you would not recommend, as far as your experience goes, that there should be any power in the patron of a school to enforce the reading of those books by children whose parents object?
By no means.

7545. Lord Bishop of *Ossory.*] Had you a school under the National Board in your parish?
No.

7546. How was the school there conducted?
On strictly Church principles; it is in connexion with no society.

7547. Was it exclusively attended by Protestants?
I do not think that a Roman Catholic has been in the school for the last seven years.

7548. What

7548. What has been the length of your own incumbency?
About two years.

7549. What is the attendance upon your school?
The attendance is very small; I should think on an average not more than 15. The Protestant population of the class whose children would attend the school is not large.

7550. It appears by the Population Returns that there are 365 Protestants in Finglass?
Finglass parish is very extensive: there is a part of it several miles from the church, with other parishes intervening.

7551. What provision is made for the education of the Protestant population there?
There are very few Protestants of the lower class in Finglass. There are four lunatic asylums in my parish, and the Protestant inmates are all included in the Census Returns. As your Lordship's query referred to the provision made for the education of Protestants in Finglass, I may be here allowed to state that ample provision is now made for that purpose throughout the diocese of Dublin. I happened the other day to take up the census of Dublin, taken by the Rev. Mr. Whitelaw in 1805, under the auspices of the Government, and at that time there were in all the parochial schools of Dublin only 445 children, while in 1853 there were 4,543, being an increase of 4,100 in less than 50 years.

7552. Viscount *Clancarty*.] In connexion with the Established Church?
Exclusively in connexion with the Established Church. The parochial clergy of Dublin have been most untiring and successful in their exertions to promote education.

7553. Lord Bishop of *Ossory*.] I find that there are two national schools in Finglass?
There are, the male and the female national schools.

7554. There are 190 children in those schools, and I find by the Population Returns that there were in the whole parish 2,662 Roman Catholics; is there any other provision for the education of the Roman Catholics in the parish?
Four or five of the Protestants in Finglass attend the Model School in Marlborough-street, and many of the Roman Catholics, it is likely, attend it too.

7555. There appear to have been 2,662 Roman Catholics at the time that this census was taken. Of those, there appear to be but 190 under education in the national schools?

7556. Is that the only provision which the national system makes for the education of the Roman Catholics in Finglass?
The parish of Finglass extends very near Dublin; and there are national schools in Castleknock, Glasnevin, and others of the surrounding parishes.

7557. Earl of *Wicklow*.] What is the reason why you, who are friendly to the system, and attend the Model School in Dublin, do not attend the schools of the National Board in your own parish?
I have visited them, though rarely; they are non-vested schools, and, besides, I have other matters to attend to of more importance.

7558. Do you know that there are no Protestants in attendance upon those schools?
Yes.

7559. Viscount *Hutchinson*.] You stated that you were acquainted with the parochial schools in the city of Dublin?
Yes. I was a curate in Dublin for three years.

7560. Do you know anything about the parochial school in the parish of St. Ann?
I know its general character.

7561. Did you ever hear that Dr. West, who was formerly vicar of the parish of St. Ann, made an attempt to place that school under the National Board, but failed, in consequence of the determined opposition of the parishioners?
I never

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I never did; and I strongly doubt the fact, from my knowledge of Dr. West. I know that when he was appointed to the Archdeaconry of Dublin, he disconnected his schools from the Church Education Society, but he did not place them under the National Board.

7562. Did he allege any reason for that course of conduct?

He was a strenuous advocate of the national system of education; and from the decided opposition manifested by the Church Education Society to it, he thought it advisable to make them strictly Church schools.

7563. If he was a strenuous advocate of the national system of education, why did he not put the parochial schools under the National Board?

The support of the national system of education is not the primary duty of a clergyman of the Established Church. I by no means say that the system of national education in Ireland is perfect.

7564. Earl of *Wicklow.*] What should you say, as a clergyman of the Church of England, of such a modification as this, that the State should only give secular education, but that the patron of each school should have the power of insisting upon such religious education being received by all the children who attended it as he thought proper?

I would object decidedly to any such modification *in limine*, because a purely secular system of education is, in my mind, an impossibility.

7565. You are acquainted, doubtless, with the feelings of the clergy of the archdiocese of Dublin; do you believe that such an alteration as that would meet with general concurrence from them?

I should hope most sincerely not. I know it would not meet with the concurrence of very many, and those the most enlightened of them. I believe a purely secular system of education to be an impossibility, and any attempt to introduce such a system would be particularly distasteful to the Irish people, who are possessed of very strong devotional feeling. In America it has been tried, and found wanting. There were funds bequeathed by a naturalized Frenchman, in Philadelphia, for the maintenance and education of 300 orphans, and one of the special clauses in his will was that they should have no religious instruction whatever; that no clergyman, of any denomination, should be director, or even teacher, in the school; but, in despite of his will, it was found necessary to introduce the religious element, and the New Testament is now read there daily; they found it impossible to exclude religion from education.

7566. Lord Bishop of *Ossory.*] Do you understand that the result of giving permission to patrons to make such rules as they please with respect to religious education, would be to exclude religious education altogether from the schools?

I believe if a system of purely secular education were to be established upon those principles, and the patrons of the several schools had the right of insisting upon giving all the pupils whatever religious instruction they pleased, you would have established in many parishes in Ireland two schools, which would have anything but a friendly rivalry with each other; and we should then return to all the agitation and discord which we all so well remember, and have all such reason to deplore.

7567. Do you mean that in either of those schools there would be any religious education given?

I understand the proposal thus: the Government is to insist upon a certain amount of secular instruction, and the patrons may insist upon giving such religious instruction as they choose.

7568. As the result of that, you proceeded to describe that a purely secular education, to the exclusion of religion, was, in your view, an impossibility, and you gave some reasons for thinking so; do you think the result of such a system would be to establish in any schools purely secular education, to the exclusion of religion?

Not in Ireland.

7569. *Chairman.*] The practical result of such a scheme, therefore, would not be education without religion?

No; but there would rise up in many parishes in the county two sets of schools in direct hostility to each other, in one of which would be inculcated hatred

hatred to England and everything English, and in the other opposite sentiments, and perhaps as objectionable.

7570. Have you any security now for what is taught in the national schools?

There is some, but I think not a sufficient security; there is a better system of inspection wanted, an increased number of Inspectors, and great care in the selection of them.

7571. With regard to the time devoted to special religious instruction, is there any security whatever now as to the nature of the instruction supplied to the children?

In the Central Model School there is a rule, that books used for special religious instruction should receive the sanction of those Commissioners who are of the religious persuasion of the children; but this rule is not now insisted on.

7572. If there were a desire to inculcate anti-English or disloyal sentiments, would there not be ample time and opportunity during the hours of instruction for supplying it without observation?

I was not speaking of what would occur in schools already established; but if the system suggested were introduced, you would have two sets of schools, one attended by Roman Catholics, and one by Protestants, and this would inevitably engender a feeling of hostility, not only among the pupils, but the public.

7573. You said that it would lead to the inculcation of disloyal and anti-English sentiments in one class of schools; under the existing system is there any security that shall not take place now?

You have not under the existing system two schools of diametrically opposite principles in any parish.

7574. Does the existence of two schools give greater facility for the inculcation of disloyal sentiments?

If you have one school under the patronage of a man of extreme Protestant views, and another under an ultramontane patron, which you would be likely to have in many parishes in the country, then the result would follow which I have suggested.

7575. Viscount *Hutchinson.*] You have stated that you would anticipate, from the adoption of the proposed system which has been mentioned by the Right Reverend Prelate, that it would engender a feeling of rivalry and hostility in every parish; that there would be two schools in every parish, one conducted on Protestant principles, and attended by Protestants, and another conducted on Roman Catholic principles, attended by Roman Catholics?

Yes.

7576. You are aware that there are many schools scattered all over Ireland in connexion with the Church Education Society; there are other schools which are strictly Church schools which are not in connexion with any society; there are other schools carried on under the will of Erasmus Smith, and there are national schools. Is not it the fact, that all the difficulties and objections which occur to your mind as likely to arise from the proposed system, do, in fact, exist in every parish in Ireland in which any one of those schools is established with a national school?

Are all those schools supported by the Government?

7577. How does that question affect the argument the least in the world?

You would have two sets of schools conducted on opposite principles, and both supported by the Government.

7578. I suppose you will admit that if there are two schools in a parish, one of them under Protestant management, and the other under Roman Catholic management, if there is to be any difference apprehended in the tendency of the teaching of the two schools, it will be, that in the Protestant school will probably be taught adherence to the laws and to the British constitution, while it might be apprehended that the Roman Catholic school would teach doctrines very much opposed to them; do you not agree in that opinion?

My experience is confined to Dublin; in the Central Model School I have never heard anything disloyal or disaffected.

The Rev. J. O'Regan.

15th June 1854.

7579. You do not consider yourself able to give a very decided opinion as to the present effect of the system, or as to the effects which might be looked for from any modifications of it in other parts of the country?

I have been in constant intercourse for years with clergymen from all parts of Ireland, and have heard them discuss this question often; but having no grounds of experience to rely on, I do not consider myself well enough informed upon the subject to give a decided opinion.

7580. Lord Bishop of *Ossory.*] Are you aware that it is not at all an uncommon practice to plant a national school where a Church Education school is in existence?

I was not aware that the number of Church Education schools had increased of late years.

7581. Are you aware that it is not uncommon to plant a national school where a Church Education school exists?

I am not.

7582. *Chairman.*] Are there any other observations which you wish to make?

The practical result of the late change of the rule regarding the Scripture Lessons and the book of Sacred Poetry has been proved to exclude them almost wholly from the Model School; so that now the only religious element left in the united instruction consists of the Scripture Lessons scattered through the ordinary reading books. Now, in the national schools the pupils are classified according to the book they are reading If you ask a boy in what class or form he is, he will answer in the Third or Fourth Book. Now, in the Second, Third, and Fourth Books, there is a good and full abstract of Old Testament history; but in the Fifth Book, the Girls' Reading Book, and the supplemental books, there is none, and very little matter of a religious character at all. When the pupils had passed through the Fourth Reading Book (or as we should say the Fourth Class), the absence of this religious element in the succeeding books was wisely and amply supplied by the Lessons on the Truth of Christianity (the title of which was, "An Appendix to the Fourth Book"), and the Scripture Lessons. In this series of books we had one consistent and harmonious whole; but by the withdrawal of the Scripture Lessons, that which was a whole, and harmonious before, is now a mere fragment. When a child now has advanced beyond the Fourth Class, and is within a year or two of leaving the Model School, all the combined religious instruction disappears. The inference I deduce from this view of the books is, that the Commissioners, in compiling those books, must have intended that the combined religious instruction should form for ever an integral part of the system.

7583. Does the change mark more distinctly than before the difference between Protestants and Roman Catholics in the schools?

I said before that, under the former system, Protestants and Roman Catholics were reminded of their differences only upon the day of separate religious instruction; now they are reminded of them on three other days, and that which formed a common ground before, is no longer so.

7584. In fact, their having a common groundwork of religion is never brought to their observation?

It is not now.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.

Die Veneris, 16° *Junii* 1854.

LORDS PRESENT:

Earl of CARNARVON.	Lord Bishop of DOWN, &c.
Earl of DESART.	Lord Bishop of OSSORY, &c.
Earl of WICKLOW.	Lord BEAUMONT.
Earl of HARROWBY.	Lord ARDROSSAN.
Viscount HUTCHINSON.	Lord FINGALL.
Viscount CLANCARTY.	Lord MONTEAGLE of Brandon.

LORD ARDROSSAN in the Chair.

Evidence on National Education (Ireland).

The Rev. A. Rowan, D.D.

16th June 1854.

The Reverend ARTHUR ROWAN, D. D., is called in, and examined as follows:

7585. *Chairman.*] ARE you a clergyman of the Established Church in Ireland?
I am.

7586. Where is your living?
In the county of Kerry, in the diocese of Ardfert.

7587. Lord Bishop of *Ossory.*] Have you given much attention to the subject of the education of the poor in Ireland?
For the last 30 years I have been a good deal engaged in the details of it, and a good deal interested in the principle of it.

7588. Have you visited many schools?
Lately I have, about 15 or 20; on the occasion of the inquiry in 1837, I visited them more extensively; I was examined by the Committee of the House of Lords which sat on the Irish Education question in that year.

7589. You then stated that you thought that the tendency of the system was rather to disunite than to unite different denominations in education?
Yes, I thought so then; and I think so more strongly now.

7590. That is the result of your observation of the system, and of its subsequent working?
Yes.

7591. In what way do you think it so operates, or what are its results?
In our part of Ireland, anything like union of children of different denominations is merely nominal. I do not see the slightest possibility of bringing those who I think would be natural and the most efficient agents in working the system into connexion with it as it now exists—I mean the clergy of the Irish Church.

7592. My question rather referred to the union of children of different denominations in the schools?
The simple fact is, that there is no union of children in the schools belonging to the national system in our district. I apprehend I ought to speak from personal observation upon a matter of that kind, and I see that while a considerable union does exist in other schools, there is none in the schools under the national system.

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7593. Do you apply that answer to all the schools under the national system, or is there any difference, according to the religion of the patron?

I do not think the religion of the patron makes any difference.

7594. You mean that there is no union in any of the national schools in that district?

I speak of course with an exception; there are one or two schools in which there may be half a dozen Protestant children in particular circumstances; but as to the schools generally, I am quite sure that there is no union of the children in the course of education.

7595. Your observations apply to the county of Kerry?

Yes, my observations are confined to that district.

7596. Do you know, in any way, either by report or by the study of documents, whether the operation of the system has been similar in other parts of the country?

My belief is that it has; it is the general opinion; and everything I have ever seen or read upon the subject leads me very nearly to the same conclusion.

7597. Are the schools in your part of the country exclusively under Roman Catholic patronage?

Not exclusively.

7598. Are there any under Protestant clergymen?

My answer to that question must enter a little into detail. I know but of three cases in which an attempt has been made by Protestant clergymen to carry out the system. In each of those cases the failure of anything like unity of action has been remarkable.

7599. Lord *Monteagle* of Brandon.] Will you state the names of those cases?

Yes. The first I refer to is the case of a school which you will find in the reports, under the title of "School at Castle Island, No. 2. The Rev. F. Mansell, patron." The other case in which the attempt at united operation was made and has been frustrated, was that of Castlemaine schools, of which the Rev. Mr. Drew was the original patron, but is not so now.

7600. That school has failed?

It has very signally failed as an uniting school under very remarkable circumstances. The third case is that of Castle Gregory, in Killiney parish.

7601. Do you quote the case of Castle Island, No. 2, as an instance of the signal failure of national education?

Not exactly as an instance of the signal failure of national education, but as a proof how the system works in reference to united or uniting education.

7602. Are you aware how many Roman Catholic children are returned in the school?

In the report I had, which was the report of 1850, the return was imperfect.

7603. Would you say that the return of 22 members of the Established Church, and 20 members of the Roman Catholic Church, gives an instance of the failure of united education in a school having only 43 children?

I was going to speak of the failure, not so much in reference to the number of scholars, as to the mode in which the Roman Catholic priests regard the system as one to be worked in union. I have had communications from Mr. Mansell upon the subject. He published a statement of the treatment he met with from the patron of Castle Island school, No. 1. Having established a connexion with the Board, he supposed that he might have expected to be recognized and treated as a fellow labourer by the patron of existing schools; but no sooner had he availed himself of the national system, than his fellow patron of No. 1 attacked him in the most inveterate and intense manner, denounced him and his school and his schoolmaster from the altar; and I believe the result was, that the master (of whom Mr. Mansell spoke very highly) was obliged to leave.

7604. Viscount *Clancarty*.] No. 1 is a vested school, is not it?

I should take it to be a non-vested school, because it is attached to the chapel, and the religious buildings connected with it.

7605. Earl of *Wicklow.*] Is there any door opening from the school to the chapel?

Not to the buildings of the chapel; but it is within the precincts of the chapel yard. I entered it myself through the chapel yard; they all (nunnery and convent schools included) form one group of buildings.

7606. Lord *Beaumont.*] Are you aware of the proportion of the Roman Catholic children to the Protestant children in that school?

Yes; at least I am aware of the proportion in actual attendance on the day when I visited it.

7607. Will you have the goodness to state what the numbers were?

There were three Protestant children, and 17 Roman Catholics.

7608. Lord *Monteagle* of Brandon.] Can you tell the Committee the proportion between the Protestant and the Roman Catholic inhabitants of that parish?

I cannot be accurate, but the preponderance of Roman Catholics is very large.

7609. And that is the case, is not it, throughout Kerry?

Certainly.

7610. It is peculiarly a Roman Catholic county?

Very much so.

7611. Viscount *Clancarty.*] Have you seen the number returned?

I have not.

7612. The number of children is 43 in all, comprising 23 Protestants and 20 Roman Catholics; do you consider that that represents the proportions of the different communions as respects the population?

No.

7613. The number you found in attendance was three Protestants and 17 Roman Catholics?

Yes; that was the number in attendance on the day I speak of.

7614. Earl of *Wicklow.*] Does that latter number more nearly represent the proportion of the two persuasions than the other?

Yes; the other would make them half and half nearly, which of course they are not.

7615. Lord Bishop of *Down.*] Will you state the date of your visit to the school?

It was some time within the last three months; as near as I can go, about six weeks since.

7616. Lord Bishop of *Ossory.*] Did you understand that there had been a falling off in the attendance of either denomination, as compared with the former state of the school?

Yes; I gather that from Mr. Mansell's letter, and of course (the return made being a correct one) there must have been a falling off.

7617. Will you read that letter?

He says (writing to the editor of a local journal), "In laying before you the enclosed epistle, addressed to me a few days since, and in requesting the favour of your giving it a place in your next publication, I desire to accompany it with a very few remarks. Ever since my appointment to this benefice in 1836, I have been enabled, with the assistance of some of the landed proprietors of the parish, to maintain a tolerably large school, attended by children, boys and girls, both of the Church of England and the Church of Rome. The priest of the parish very frequently succeeded in withdrawing from the school the children of his own communion; this was certainly to be expected, although no attempt whatever was at any time made to influence the mind of any child to leave the Church of Rome. No explanation of any controverted text or doctrine was given by the master, the mistress, or myself. The Scriptures were simply read. Since the year 1846, several of the landed proprietors have dropped their subscriptions, owing, I conclude, to the pressure of the times. Being anxious, however, not to suffer the schools to be closed, I deeply weighed

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with myself the propriety of placing them under the National Board of Education: and about a year ago, being in Dublin, I waited on the secretaries of the Board, and being assured that I had full liberty to have the Scriptures read as usual by the children, provided their parents did not object, I saw no difficulty, nor did my conscience reprove me in coming to the conclusion of placing the schools under the National Board. I felt it to be my duty, as rector of the parish, to give the children the best education I could. To my surprise, the priest of the parish became more bitterly opposed than ever, and took still greater pains to prevent the Roman Catholic children attending the school. However, I have all along patiently endured his opposition, knowing right well that his animosity arose from the Scriptures being read in the school—*hinc illæ lachrymæ*—the light of God's word is too much for them, they can't endure it! Having very lately appointed a new master over the school, a man highly approved by the Board, intelligent, of excellent moral character, and having very good testimonials as to his qualifications as a teacher, but a Protestant, the priest again comes forth, and from his altar denounces, on Sunday last, both the schools and the teacher, denominates him by that worn-out and vulgar term 'a souper;' and under pain of excommunication, or deprivation of the rites of the Church, prohibits the parents sending their children to the school. Now it is really a matter of surprise to me, that the members of his congregation, persons who in all other matters are shrewd enough, and have their senses about them, can submit to such vulgarity and folly as they are continually doomed to listen to, from that spot which by them ought surely to be regarded as most sacred. One thing, however, I think I may safely aver, namely, that the people of the parish know by this time, that I am not by any means or in any sense their enemy, nor would suffer myself to do anything to the injury of 'one of the least of their little ones,' whether in a spiritual or temporal matter. They know that I have never been the last to come forward to aid and befriend them in every season of difficulty and distress. I may, therefore, leave the matter in their hands, and let them judge between the priest and the rector, who has the most disinterested anxiety for their welfare. I remain, dear Mr. Editor, your obedient servant, F. R. Mansell, rector of Castle Island."

7618. Lord *Monteagle* of Brandon.] Was the letter you have just read a letter addressed to you?

No; it was addressed to the editor of a public paper. I recollected the fact, and I asked Mr. Mansell if he could furnish me with a copy, and he was kind enough to send me this, from which I now read.

7619. What paper was it?

The "Kerry Post."

7620. Viscount *Clancarty*.] The Roman Catholic children who attended the school had full liberty to withdraw, under the rules of the Board, had not they?

I presume so.

7621. Notwithstanding that perfect freedom was guaranteed to them, the Roman Catholic clergyman objected to their attendance upon the school?

He did.

7622. Lord *Monteagle* of Brandon.] Are you aware whether that school had been connected with any other society antecedently to the adhesion of Mr. Mansell to the National Board?

I am not aware; I think in his letter he expresses that it was supported by the aid of the local proprietors.

7623. Had it been connected with any other society?

I do not recollect; but on its union with the Board it was proclaimed by a tablet as "Castle Island National School, No. 2."

7624. Lord Bishop of *Ossory*.] Even if it had been, I suppose that would hardly account for the increase in the virulence of the denunciations against it, which is what the letter describes?

He says it increased upon his joining the National Board; and I give it as an instance of the impossibility of framing a system in which the two Churches can be brought into united action.

7625. Have

7625. Have you known any other instances in which national schools in the same locality, and under different patrons, exhibited the same want of amicable relations to each other?

I do not know of any case of another second national school in the same locality, except at Castle Gregory. The circumstances of that are peculiar too, as indicating the state of feeling in Ireland upon this question; because there, a clergyman being favourable to the National Board *ab initio*, the people refused to follow him in his leading, and he was obliged to apply for a separate school for them; he was anxious that the people should attend the national school located in connexion with the Roman Catholic chapel, and the people resolutely refused to do so.

7626. Lord *Monteagle* of Brandon.] Who was the patron to whom you allude?

Mr. Brunskill, a clergyman of the Church of England, is now the patron of Castle Gregory School, No. 2; the priest is the patron of the other.

7627. Earl of *Harrowby*.] The clergyman wished the children of his flock to attend the original school, but the parents objected, and he was obliged to establish a second school for his own people?

Yes.

7628. Lord Bishop of *Ossory*.] How did you become acquainted with the circumstances of that case?

I asked Mr. Brunskill the question, and he answered me by letter, stating the facts.

7629. Were those schools far removed from each other?

They are in the same village.

7630. And both under the National Board?

Yes.

7631. Earl of *Harrowby*.] What number of Protestants are to be provided for by School No. 2?

Thirty, I should suppose.

7632. Thirty children?

Yes.

7633. Lord *Beaumont*.] In that case the Protestants refused to go to the school already established?

Yes; they called it the priest's school, and would not go to it.

7634. Lord *Monteagle* of Brandon.] In that case, the clergyman felt it his duty to facilitate the establishment of another school, to which they could conscientiously go?

Yes.

7635. Lord Bishop of *Ossory*.] How is that school going on now?

It is in point of fact and effect a denominational school; I think very probably it is taught by the master of the Church Education school which formerly existed there; Protestants go to it, but there is not a Roman Catholic in it that I am aware of.

7636. Lord *Beaumont*.] Does the school in other respects go on well?

I do not know.

7637. Viscount *Clancarty*.] You say that no Roman Catholics attend it; are you aware that the return made for 1852 represents 12 Roman Catholics as attending it, and 36 Protestants?

I was not aware of that.

7638. Lord Bishop of *Ossory*.] You mentioned a third case; what are the circumstances of that?

The third case I mentioned was that of Castlemaine; I should think that is a vested school, because it is built upon the Government property at Castlemaine; it was established, I believe, with a good deal of anxiety to work it efficiently on the part of Mr. Drew when he was appointed to the parish; it was not much more than finished when the circumstances took place which dissolved his connexion with it. When under his patronage, a considerable number of Pro-

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testant children did attend it, and continued to do so as long as he continued the patron; he has not been the patron for the last six or eight months; I asked him under what circumstances he had ceased to be so, and received from him, from the master of the school, and from one of the magistrates who presided at the investigation, a full account of the transaction; the accounts (agreeing in all essentials) which I received amounted to this: Mr. Drew had occasion to apply for some books for the use of the school; he drew out a return of those books, and he gave the letter with the return to the schoolmistress to put in the post-office; that return included for the use of the school a number of copies of the "Scripture Extracts," which were sanctioned and approved of by the Board; he found that the schoolmistress, instead of posting his letter, took it to her father, who was the master of a national school in an adjacent village, and between them (he could never ascertain which of them did it) they blotted out the Scripture Lessons, and sent up the return to the Board, that book being omitted, and a treatise on *zoology* substituted. Having done this, the mistress, it would appear, obtained another situation; I think she was appointed mistress of a school in the county gaol; upon her leaving the school she did not give up the school requisites, the property of the school, and these being of some value, Mr. Drew felt it necessary to summon her before the bench of magistrates to account for the property; at the examination before the bench of magistrates the master of the neighbouring school, her father, attended, and in the course of his evidence he called out loudly in court that "Mr. Drew was telling a lie, and telling it on his oath;" there being some confusion at the time, the magistrates did not hear the remark, or he would have been reprimanded; but Mr. Drew complained to the National Board of this behaviour of their servant towards him, and requested an investigation, or that he should make an apology; there was no investigation such as was promised; they did not send down an officer to investigate the matter, and the man made him no apology; Mr. Drew found the opposition of his own priest became stronger; and finding the Board would not correct their officer, he declined any further connexion with them; he withdrew from the patronage of the school, and he told me that the result of his observation and experience in attempting to work the system was, that it would be impossible to produce union between the Roman Catholic and the Protestant Church in any system of education.

7639. With respect to the mistress, what effect did her opening the letter and blotting out the Lessons produce?

The Lessons were not sent. The return went up with that book struck out, which Mr. Drew thought it necessary, as the patron of the school, to have introduced. The magistrate who investigated the case informed me that the priest had denounced those Lessons, and called them by the name of "souping books" from the altar.

7640. Do you mean that the conduct of the mistress was brought before the Board?

The mistress had previously thrown up her situation and gone away.

7641. Viscount *Clancarty.*] Was the priest who denounced those books of the National Board as "souping books" the patron of a national school?

He is now, I understand, the substituted patron of this same school.

7642. Lord Bishop of *Ossory.*] Have you found the Scripture Extracts read in any of the national schools you have visited?

The only school in which I found them read was the Castle Island School, No. 2, under Mr. Mansell; and there they are only read by the Protestants.

7643. Were the books found by you in any other schools?

Yes, almost every school had them, and many of the masters were rather forward in saying that they had no objection to the books; but, in fact, I found they were either forbidden to use them by the patron, or they had fallen into disuse, without special direction, of their own mere indisposition to have them read.

7644. Was that the only reason that was given?

There seemed to be a considerable hesitation in giving any specific reason. I made inquiry, wherever I went, whether they were read or not. There seemed to be some disinclination in telling me that they were forbidden to use them.

One

One mistress told me that she did not use them because the Inspector did not inquire into the proficiency of the children in them, and she preferred those books in which their progress was inquired about and commended. There was but one school in which the mistress told me expressly that her patron had forbidden her to read them.

7645. Lord *Fingall.*] Did the Board give any reason for refusing to grant an inquiry into the case you have mentioned?

I am speaking entirely upon the information of another. Mr. Drew said the reason given was, that they had made an inquiry which had satisfied themselves; and this inquiry he conceived to have been made of the neighbouring priest, and not through their proper officer, the District Inspector, who, he thought, ought to have been the person to investigate it.

7646. Lord *Monteagle* of Brandon.] The complaint, as I understand you, against the master was, that before the magistrates he charged the Rev. Mr. Drew with having stated what was false upon his oath?

Yes; Mr. Drew conceived it to be a grave insult, and he required an apology or reprimand; neither of which were given.

7647. Earl of *Wicklow.*] You never heard that the Board made any inquiry from this master with regard to his conduct, but simply from the patron of the school?

From the patron of the school. Your Lordships will recollect that I am giving this statement not from my own knowledge.

7648. Lord *Monteagle* of Brandon.] Are you aware whether any inquiry was made from the magistrates presiding upon that occasion, who would be naturally referred to?

I am aware that there was not; I had a conversation with the magistrates on the subject.

7649. Viscount *Clancarty.*] Where do the Protestant children now obtain education?

I am not aware; I believe nowhere at present.

7650. Earl of *Harrowby.*] When did this happen which you have been narrating?

Within the last six or eight months.

7651. Lord Bishop of *Ossory.*] What was your impression with respect to the state of secular education in those national schools which you visited?

Speaking comparatively after an interval of 12 years, I should say that of has not advanced as, under the powerful exertions of the Government, I should have expected. The *matériel* (so to speak) of education is excellent; nothing can be better than the provision for secular education in the shape of the books and other requisites which the Board provides, but I do not think the quality of the masters is at all improving; I rather think it is deteriorating. The proficiency of the children in general was poor enough, I thought.

7652. Lord *Monteagle* of Brandon.] Is not the payment of those masters very low?

I believe it is very low; I do not think there is anything like local exertion or contribution to their salaries; in fact, the local contributions are a mere name.

7653. From the events which took place in Ireland between the year 1845 and the years 1850 and 1851, are not you aware that there was a great decay of local resources for the purpose of assisting any object of that kind?

Yes, I have felt and seen it.

7654. As far as they depend upon local contributions, does not that account for a considerable diminution in the possible emoluments of the teachers?

I do not think there is any diminution; I do not think such local contributions ever existed.

7655. Are you aware that it was usual in some of those schools where the resources of the parents of the children were such as not to admit of their making a money payment to the master, that payment in kind was frequently given in the shape of turf, potatoes and labour?

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No, I have never heard that, nor do I think it exists; I am quite sure that the local contributions are a mere name.

7656. Have you never heard of contributions of that kind?
Never, to a national schoolmaster. There used to be an old custom in the hedge schools, and possibly that may continue in the national schools, of the child bringing a piece of turf to the school in the morning to contribute to the fire for the day; as to anything in the way of payment in kind to the master, I never heard of it.

7657. Have you not heard of payment in money by the children?
Very little; for example, I will take the school of Tralee, which is one of the most flourishing of the whole; I asked the master what the local contributions were. In Tralee, which is a capital town, as your Lordship knows, I could not bring the master to state as the amount of local payment more than 2*l.* or 3*l.* from 400 boys.

7658. The question being what were the local contributions, did that include not only contributions in the way of subscriptions, but local contributions in the way of payment from the children?
He spoke of the payments from the children; and my question was to that point.

7659. Viscount *Clancarty.*] Have you seen the return which the Commissioners have made of the amount of the local contributions to that school?
No.

7660. Will you read from the report what the amount of contributions is?
There is nothing set down here; and the master, after some reflection, said it did not amount to 40 *s.*

7661. Lord Bishop of *Ossory.*] Have you found that to be the general state of the case?
Yes.

7662. Lord *Fingall.*] In the vested school at Castlemaine, there must have been originally some contribution, because vested schools are built by aid from the Board, are not they?
Aid for building in aid of local funds.

7663. Of course it did exist then?
The same gentleman whom I spoke of, the magistrate, while we were in conversation on the subject, told me a curious circumstance. I think it was some bequest or a parochial collection which was applied as the local contribution for building Castlemaine schools. There was another portion of this fund, which was still lying in hand, which was applicable to the district in which this gentleman's property lay, and he could not get it so applied. He, as landlord, required to be recognized as the patron of the school, and insisting upon that point, the money remained in the hands of the Roman Catholic Bishop, or the clergy of the parish, and the Board could not get them to apply it to the use it was intended for, namely, building another vested school-house.

7664. Comparing the national schools you have recently visited with those you visited before, you found a falling off in the attainments of the masters, did you?
Yes; they appear to me to be becoming a very inferior class of men. I found but one trained master in all the schools which I visited. The masters in the county schools now appear to be *elèves* of the system itself, and I should say they are very inferior. I would almost venture to say that they are inferior in capabilities to the old hedge schoolmasters.

7665. Earl of *Wicklow.*] How many schools have you visited?
About 20.

7666. In what range of country?
In a circle of about 30 miles.

7667. Earl of *Carnarvon.*] You have referred to the low standard of education which is attained in the national schools generally; do you speak in reference

reference to any other standard which obtains in other parts of Ireland, or have you reference to an imaginary standard, which is before your own mind?

I am constantly conversant with practical education myself; I have three schools maintained by myself, and I am very much interested in the working of the Church Education system in our county, and I speak in reference to the action of that.

7668. They are inferior to those schools, you think?

I should say so, and I believe it is a general opinion of the people themselves.

7669. Earl of *Harrowby*.] Even in regard to secular education?

Yes.

7670. Lord *Monteagle* of Brandon.] Did you find that the books of the National Society, of which you have spoken in such high terms, were used in those schools?

I think they were supplied in a larger measure than they were used.

7671. Did you examine any of the children in those books, or were you present at their examination, so as to know whether they understood what they read?

It is from that I formed my judgment; from listening to them as examined by the masters, and asking questions myself.

7672. In how many of those schools have they reached the Third Book?

I do not think I saw in any of the schools anything higher than the Third Book.

7673. In how many of those schools did you find them reading the Third Book?

The best answering I found was in the Tralee male school. As might be expected, they had got there to the Third Book of Lessons.

7674. And no further?

I saw the Fourth Book of Lessons in some one school, but the Fifth nowhere. The master seemed very anxious that I should examine the school; and not wishing to get into any line of examination which might be offensive, I examined them most largely in geography. I found their answering to be tolerably fair in that. Then he begged me to examine them in what he called scientific geography. I hesitated about that, because I thought some of them might be able to subject me to an examination myself, perhaps; but I found them very defective; when I came to anything like higher questions, such as the form of the earth, or the reason of it, or any of those questions, the answering was so poor that I desisted. I asked them, for instance, as I was pressed to take that course, such a question as the meaning of centripetal and centrifugal force, and they did not appear to know even the meaning of the terms; it struck me, that the masters seemed anxious to make a show of teaching beyond what the boys were competent to. I listened to him teaching an inferior class, and his method did not appear good; though anxious to teach, he told the boys too much.

7675. You stated that you considered that those schools were even inferior to the old hedge schools?

Not the schools, but the masters.

7676. Do you consider that the masters in those schools had any education of a systematic kind at all?

No.

7677. Have you ever attended the model schools in Dublin where the masters are trained?

I have gone into them; I never attended any of the examinations there. Your Lordship will be kind enough to remember that I mentioned, that I found but one trained master on the whole circuit which I visited; and I would say a judgment extended from the model schools to those in the country would be very fallacious and erroneous.

7678. Did you find, as you have referred to the subject of geography, whether they had maps?

They had all maps.

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7679. Were there any such things ever dreamt of in the former schools?
No; I am free to admit that the *matériel* of education is far beyond what it used to be, but I do not think that the quality of the education derived from it has improved in any proportion.

7680. Are you aware what description of books were read in those old schools?
I have known them from repute, and I have seen some of them.

7681. Have not you seen the lives of Irish rogues and rapparees, the cover of which contained the notice that they were printed for the use of schools?
Yes; every one knows these, and similar facts.

7682. Taking those things into account, do you adhere to the opinion that the instruction given in the national schools, even those which may be most neglected, is practically inferior to that which was given in the schools which existed antecedently?
I beg it to be understood, that I did not speak of the instruction; I spoke merely of the abilities of the masters; and I think, if your Lordship will consider, you will see some of the reasons for the inferiority I speak of. In former days a schoolmaster in Ireland, in many cases, was an individual who was dedicated to that profession, because he laboured under some bodily infirmity, and could not work at manual labour, or perhaps he was an exceedingly clever, irregular sort of person, with a taste for and smattering of irregular learning. I do not think the masters now are of the same class; I think they are trained more systematically, but I think they are of inferior intelligence.

7683. In point of moral character, is there any comparison between the two?
I did not speak of that at all; I instituted no comparison in that respect.

7684. With respect to the moral character of the old hedge schoolmaster of Ireland, what was it, generally speaking?
Indeed he was generally considered a clever, irregular, eccentric person, not always of very correct habits, and very often the author and ringleader of mischief in the parish.

7685. Viscount *Clancarty*.] Had not they an inducement which the national schoolmasters have not, namely, that they had to earn their bread by their teaching?
Of course that made them more assiduous. I believe I could point out cases at this moment, where with free education in a national school, the peasantry will introduce and maintain the old clever but irregular teacher.

7686. That might make a material difference between the efficiency of the instruction given in the old hedge schools, and that which is given in the schools under the national system?
It might; but I have spoken only of the personal efficiency of the men.

7687. Lord Bishop of *Ossory*.] Have you found the masters often young?
Very young; when I speak of masters who have been trained under the system of the National Board, they must be in many cases young; some are mere boys.

7688. Earl of *Wicklow*.] Why should not there be as much inducement now on the part of the parents of clever or deformed children who are unable to work for themselves, to make them apply their talents to the use of schools as there was formerly?
I should say you will find, that if there are clever boys trained by the Board, they do not stay with them.

7689. You consider that the difference in the qualifications of the masters is not now so much in consequence of their being employed in the national schools, as because there is a greater inducement for them to emigrate or to apply their talents to other purposes?
I cannot pretend to account for the fact; I only state it; I have found very few trained masters in Kerry; and generally on inquiring where the master had been trained, I discovered he had not received any training except what he had obtained either in that national school he taught, or in a neighbouring one.

7690. What

7690. What training had the masters of the schools before the National Board was established?

None but what their own eccentric genius or abilities gave them ; but I believe they were a very clever class of men formerly.

7691. To what do you attribute the fact, that the masters are less competent now than they were in the old schools?

I cannot account for it, but I consider it to be the case.

7692. Lord *Beaumont.*] The demand for schoolmasters is much greater now than it was before?

It is so.

7693. The supply has not kept pace with the demand?

That may be, and very likely is, one cause among others.

7694. Viscount *Clancarty.*] Did you find the superintendence of the local gentry brought in aid of the working of the national system there?

I should say not. With the single exception of Mr. Mansell's school, which appeared by the report book to be inspected and fairly visited, I found no inspection at all, except stated visits from the District Inspectors.

7695. Would not that have a very material effect upon a teacher, seeing that his work was overlooked by the patron?

I have no doubt of it.

7696. Earl of *Wicklow.*] Did you find in that district many schools supported by the Church Education Society?

I know that there are some; I did not make them the subject of a special visit on this occasion, but I know that they exist.

7697. When you made this special visit, was it with a view of considering whether you should put your own schools under the National Board, or was it with any other view?

No; I had not the least intention of connecting my schools with the Board while its present restrictive system continues.

7698. What was the object of your inspection of those schools?

Chiefly with a view to see what their state was.

7699. It was a motive of curiosity?

I thought it probable that I would be examined here.

7700. Had you received any intimation previously that you would be examined here?

I was asked some months before whether I had not been examined in 1837, and whether I should have any objection to be examined again ; I said I should not.

7701. When you understood that there was a chance of your being examined, you made this inspection of the schools?

Yes.

7702. Did you find any opposition or disinclination on the part of the masters to receive you, and to give you any information which you required?

None at all. I thought I found a little hesitation in one or two convent schools which I visited—a natural one, perhaps. I did not go without sending word that I was going, and requesting permission; and the answer in each case was, "That it was the hour for religious instruction, or near the hour;" but I was allowed to see the schools.

7703. Lord Bishop of *Ossory.*] Did you visit any of the industrial schools?

No; except in the convents, I do not think there is such a thing existing; I think there is rather an indisposition to them.

7704. Are there any industrial schools not connected with the National Board?

Yes, several.

7705. Are they valued at all by the people, in your opinion?

I should say, very highly.

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7706. Are the children allowed to attend them?
As far as the priests can interfere they are not allowed, neither children nor adults.

7707. Lord *Monteagle* of Brandon.] What are the industrial schools to which you refer?
There was one in Tralee; there is one in my own parish of Kilgobbin, and I believe I may say that it is nearly extinguished by the priests.

7708. What is taught in those schools?
Work of different kinds. I have here a report which was printed and circulated among her friends by a lady who had obtained considerable subscriptions from her friends in England, especially for the use of an industrial school: "For many reasons I have given up employing women, because the Roman Catholic priests, ever watchful to prevent good, opposed their honest industry, till the number being reduced to five or six poor excommunicated creatures; and any return I could get by sale of goods manufactured being not equal to the expense, I thought it best to confine my exertions in future to the support and instruction of the children attending the parochial school."

7709. Are you aware whether, in that school to which this report refers, any religious instruction was given?
None; it was purely and simply industrial, and carried on in a house separated from the parish school altogether.

7710. Earl of *Wicklow*.] Are you aware whether the lady who established that school had another school for education in the neighbourhood?
I had another school for education; she had not.

7711. Was she a frequent attendant upon your school?
She took, and still takes, a great deal of interest in it.

7712. Did she examine the children?
Yes.

7713. Did she give them religious instruction?
Yes.

7714. Lord *Monteagle* of Brandon.] Have you visited any of the schools in the union workhouses in Kerry?
I have, once or twice, looked into the school in my own union. I have nothing to do with the working of the Poor Law, but I have looked into the school there.

7715. Are you aware that those schools are in connexion with the Board?
Yes, I believe they are.

7716. Can you inform the Committee whether, in any of those schools, industrial instruction is given to the young?
I think all the workhouses have now some field for out of door labour, as adjuncts to them. I know, in the case of the union in which I myself reside, they have taken a piece of ground for the purpose; but whether it is worked by the boys or by the adult paupers I do not know.

7717. Have you heard of any difficulties in working the national system of education, as connected with unions?
No; there are occasionally squabbles about the change of the register of a child; sometimes complaints are made that a child has been pressed to change its denomination, and has been persecuted. I do not know that those complaints follow the working of the system of the National Board so much as the workhouse system. Generally, they occur where there is an ill-regulated priest.

7718. Lord Bishop of *Ossory*.] In those cases in which you found an absolute want of any union of denominations in the national schools, did it arise from there being no materials for united education in the district?
I do not think there is any place where you could not have union if there were an agreement in principle.

7719. Lord *Monteagle* of Brandon.] Can you state the names of the schools which you visited previously to your present examination?

I can

I can furnish them, or most of them, from recollection.

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The following Paper was handed in:

List of some Schools visited.

Castlemaine Male School.—House good, clean, and orderly; well supplied with requisites. First class read well; and in geography answered tolerably. Master not trained, but an old, steady man, and intelligent; told me the patron was changed lately, but that "it was not the gentleman's fault;" and he was sorry for it.

Castlemaine Female School.—Forty girls present; scarcely any books; no work of any kind going on. Mistress told me she was but just appointed; a very young person. Trained in Killarney Convent School.

Clogher Male School.—Non-vested; close to chapel; 40 children. Room good, but furniture and fitting up most indifferent. Master a young lad, educated in school himself. Answering in reading and geography very indifferent. No local subscription.

Clogher Female School.—About 40 children. Mistress intelligent and respectable; but very young; some coarse work doing, not very well. Scripture Lessons not read by directions of the patron, a Roman Catholic priest. Mistress trained in the school.

Castleisland Male and Female School, No. 2.—All present; Roman Catholics, except three. Mistress came to teach work only. Master a stranger, and had been trained; some boys read well, others poorly. Scripture Lessons read only by Protestants.

Castleisland Schools, No. 1, Upper and Lower.—Lower School, many intelligent boys; but the system of teaching bad; boys snapping at questions; and master who was a paid monitor not competent, I thought, to control them. In the Upper School, lower classes of boys, I did not examine them; but listened to the master teaching; an older man, but untrained, and I thought his system of teaching bad.

Castleisland Convent School.—Three schools here, an infant school, work school and general school; one girl of a better class was learning crochet work, the rest some ornamental work. No payment here taken, or consistent with the rules of the order. I could not examine here, as they were about going into religious instruction, they told me.

Clydagh School.—Closed on the day of my visit.

Kilgobbin National School.—Master a young lad, trained only in a neighbouring national school; most incompetent. No Scripture Lessons here; heard him examine a class. One boy, in answer to the question whether a noun was male or female, said it was both. "Very well, then," said the master, "you may call it neuter."

Tralee Male School.—Fine room within chapel precincts; two masters; over 200 children present, but all very small and young. Master very civil and attentive. First class answered fairly and well; but the class below it, which I heard the master examine, but indifferently.

Tralee Female School in Nunnery.—Hour of religious instruction; the children of three schools all collected into one for some religious exercise; conducted by one single nun; the atmosphere was so oppressive that I begged them, in pity to themselves, to open the windows. Work in the school cleanly done, but not very forward; they were just commencing instruction in embroidery.

Blennerville Male School.—Room hot, ventilation bad; 40 boys. Scripture Lessons not read for 12 months. Examined a class; answering indifferent.

Blennerville Female School.—Work poor and indifferent; but three girls learning out of 40 present. Scripture Lessons not used for 12 months, as mistress said, because no inquiry is made as to proficiency in them.

Derry Quay School, Male and Female.—Poor school; teacher not apparently very competent; trained he told me in the Tralee school. On the whole, I should be disposed to say it is too much the system to have a show class which a visitor is pressed to examine, while the mass of the school below that is in a very low state of instruction indeed, much neglected until they come up to the first grade, before which time they often leave the school with the mere rudiments of education only.

7720. Lord Bishop of *Ossory*.] What is the amount of united education in the Church Education Schools?

It stands in very remarkable contrast for so very Roman Catholic a district as that in which I reside. It has been in a proportion of one-third from the best returns I can obtain; that is, every third child on our rolls is a Roman Catholic. In the extreme West of Ireland, where I live, in the year 1851 we had in connexion with our Diocesan Society 35 schools, supported by a revenue of 725 *l.* a year. The number on the roll was 1,635, of which there were 1,118 members of the Established Church, 530 Roman Catholics, and 7 Dissenters; that is, nearly the proportion of one-third Roman Catholics, the average attendance being 1,050. In 1852 there were 34 schools; the revenue was 717 *l.*; the number on roll, 1,699; of which 1,154 were members of the Established Church, 540 Roman Catholics, and 5 Dissenters; the average attendance, 1,072. In

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1853 I have not a complete return; I have only a return of 15 schools, but in those 15 schools there were 249 Roman Catholics returned as on the roll.

7721. Can you give the Committee the names of the parishes contained in that district?

I can.

7722. Viscount *Clancarty*.] You speak of the average attendance; have you a return of the numbers upon the rolls?

I have not; but I will give the parishes from a printed return, which will show it.

The following Paper was handed in:

ARDFERT.

NAME OF SCHOOL.	PARISH.	Local Contributions.	Children on Roll, 1852.	Average attendance, 1852.
		£. s. d.		
Ardfert	Ardfert	15 – –	85	63
Blennerville	St. Anna	22 – –	30	20
Ballybunnion	Killyhenny	39 12 –	42	32
Ballincuslane	Ballincuslane	10 – –	19	10
Ballylongford	Aghavallen	21 – –	33	19
Ballymacelligot	Ballymacelligott	8 – –	62	26
Brosna	Brosna	19 – –	70	16
Cahirciveen	Cahir	21 – –	36	20
Dingle - male	Dingle	40 – –	60	50
Dingle female	Dingle	30 – –	46	35
Dunurlin	Dunurlin	16 10 –	66	26
Farmersbridge	Ballyseedy	14 – –	65	51
Kenmare	Kenmare	15 – –	43	20
Kilgobbin	Kilgobbin	20 – –	92	40
Kilgarvan	Kilgarvan	19 – –	82	39
Killarney	Killarney	18 10 –	31	22
Cloghereen	Killarney	17 – –	23	19
Kilmelchedor	Kilmelchedor	21 – –	62	50
Listowel	Listowel	23 – –	30	24
Minard	Ballynacourty	– – –	20	15
Sallowglen	Kilnaughten	49 – –	85	75
Tarbert female	Kilnaughten	30 – –	42	30
Tarbert infant	Kilnaughten	14 – –	40	30
Sneem	Kilcrohane	5 – –	47	32
Templenoe	Templenoe	24 – –	56	31
Toherbane	Kilmoily	8 – –	32	20
Tralee female	Tralee	15 – –	42	20
Tralee infant	Tralee	15 – –	84	50
Valencia - male	Valencia	30 – –	43	32
Valencia female	Valencia	20 – –	60	30
Ventry - male	Kildrum	30 – –	52	39
Ventry female	Kildrum	24 – –	52	36
Dunquin	Dunquin	32 – –	43	32
Blasquets	Ballinvoher	32 – –	20	18

7723. This is the actual daily attendance?

It is as reported to me.

7724. Lord Bishop of *Ossory*.] In the schools of the National Board the Inspectors agree in stating that the average attendance is about 54 per cent. of the number upon the rolls; do you think that is the case with respect to the Church Education Schools?

I think it is more in proportion to the whole.

7725. You think that the average is higher?

It is higher in reference to the whole numbers on the roll.

7726. Earl of *Harrowby*.] Can you give those data distinctly by reference to those books?

Yes.

7727. Lord *Monteagle* of Brandon.] Did the children attending at those schools to which your evidence has lately referred contribute anything themselves in the way of pence?

I think

I think not. I think almost all those schools are supported by the contributions of the patrons, or their friends.

7728. Lord Bishop of *Down.*] Do you think there has been a growing desire on the part of Roman Catholics to attend the Church Education schools?

I would not say so. I think that there is no disinclination, but I would not say that there is any special desire.

7729. Do you think that the known wishes of the landlords would at all influence the parents of the children?

I think very naturally it would. With respect to the school at Castle Island, the only instance of united education, knowing that there were two other large Roman Catholic schools in the district, I asked the master, who seemed a very modest unpretending man, wholly a stranger to the country, how he accounted for the attendance of the Roman Catholics at that school when they had schools of their own. He said, he could only account for it by the parents thinking that they had more attention paid to them there.

7730. Lord Bishop of *Ossory.*] That is the only national school in which there was anything like local superintendence?

I think so; I would say that the Roman Catholic clergy do not seem to think systematic inspection of schools under their patronage at all essential.

7731. Lord *Beaumont.*] Do you think the schoolmasters in the Church Education schools are superior to those in the schools under the National Board?

Indeed I do; I speak of my own district.

7732. Are their salaries higher?

Yes, I should think so; they generally have advantages which the others have not.

7733. What advantages have they?

They are frequently clerks to the parish churches, and I think they are a superior class of men.

7734. Where do they chiefly receive the education which enables them to be schoolmasters?

I do not know. I think we are coming very short in our supply of masters now: it is not so easy to obtain masters as we used to find it. We have hitherto had a supply from the operation of the Kildare-place Society, but that is wearing out, and it is very hard to get trained masters now, or to know where to train them.

7735. Has the Church Education Society any training school, especially for the purpose of preparing schoolmasters?

I believe they attempted to make one of the Dublin parochial schools a training school, but I do not think they have any now,

7736. Viscount *Hutchinson.*] You would have no objection to take a master trained under the national system, would you?

Not at all; I would rather prefer him.

7737. Lord *Beaumont.*] Do you know many instances of those who have been trained under the National Board becoming afterwards masters of Church Education schools?

Yes, I can mention instances of that which struck me particularly. In our Diocesan Church Education Society we wished to stimulate and produce some emulation among the masters, and we instituted an examination among the masters to be carried by selected clergymen at a given time. I was one of those who were selected to examine, and in two cases I found very superior answering indeed from two masters of our Church Education schools, and I found upon inquiry that they had been national schoolmasters who had come over to us; they appeared to have been very well trained.

7738. From that you drew the conclusion that the training school under the National Board was efficiently conducted?

I have no doubt it has a good training school.

7739. Earl of *Carnarvon.*] In making up the returns of the children in attendance upon the Church Education schools, what is regarded as a sufficient

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reason for their being reckoned as attendants upon a school, and being placed upon the roll?

I think the general rule is, that if a child has not attended for a quarter, he is taken off the roll.

7740. If he is on the roll, must he attend something like an absolute quarter consecutively?

I do not know that; I think the rule is that if a child has not attended for a quarter, he is then removed from the roll altogether.

7741. Viscount *Clancarty.*] Does that rule obtain universally throughout the Church Education Society's schools?

Yes, I think it does. It is our Inspector who strikes off the children under those circumstances.

7742. Would a child be kept on the school roll if he had attended only one day in the preceding quarter?

I think the limit is as I have stated it; such an attendance would be an extreme case.

7743. Lord *Monteagle* of Brandon.] There have been great difficulties thrown in the way of the progress of education in Kerry by the effects of the famine and the sufferings of the poor, have not there?

Some will say that it has been rather forwarded by them; there were a great many "famine schools," as they were called, established.

7744. Is that your own opinion?

I do not think it did injure the cause of education.

7745. Do you think that when the physical condition of a population is reduced very greatly, there is the same chance of the progress of education as where they are in a more comfortable position?

No; but your Lordship is probably aware that during the course of the famine, part of the general system of relief was to feed the children attending schools, and that this was done in not merely what might be called proselyting schools, but systematically, under the regulation of Government officers.

7746. There was no part of Ireland in which there was a greater mortality and suffering than in the county of Kerry, was there?

It was fearfully great there.

7747. Applying that to the question which has been already put to you, is not it a consequence that a state of great physical suffering and depression must be injurious to the general progress of education?

I presume so; to this extent, that if the population is numerically lessened, as by death and other casualties, the number of those under education would appear less; but I should say, your Lordship might be rather puzzled by the apparent paradox of finding that there were a vast number of schools which were called "famine schools," opened for the purpose of feeding the children, and while feeding, educating them.

7748. At that period of time, did it come within your observation, that many, even young children, were withdrawn from the schools, in order to obtain labour upon the public roads?

I do not know that they went to labour on the public roads; but I believe the state of farming was so low, that in many districts, many farmers did not employ a labourer if he could get his own child, able to hold a spade to work his ground; this, of course, would interfere with education.

7749. Earl of *Harrowby.*] You say that there was not much local contribution at any time towards the maintenance of the national schools?

Never, I believe.

7750. The poverty of the people did not much affect the schools in that respect?

I think it has always thrown upon the State the exclusive support of the schools.

7751. Earl of *Wicklow.*] Have you many Roman Catholic children attending your own school?

There

There have not been so many lately, because there has been a rival national school started. I had a great many in past years.

7752. Did the rival national school take away a large proportion?
Yes.

7753. What proportion have you now left?
I cannot give the numbers at this moment.

7754. What was the number at the last time you attended?
I had 10 Roman Catholics left in one school, and only four in another; a larger number in a third.

7755. Your school being in connexion with the Church Education Society?
Yes.

7756. Earl of *Harrowby.*] Generally speaking, you say you find by the returns, that there is much more united education in the Church Education schools than in the national schools?
It is an abstraction in one, and something like a reality in the other.

7757. So that while the fundamental rule of the national system does not secure united education, its operation is to keep out of connexion with the national system the schools in which there really is united education?
I conceive it to be so.

7758. Lord *Monteagle* of Brandon.] Supposing there was an establishment for education in Ireland, of which the whole of the priests and bishops of the Roman Catholic Church formed a part, in which the teachers were all of the Roman Catholic persuasion, and in which the managers administered such religious instruction as they in their conscience thought fit, would you be disposed to send Protestant children to schools so governed?
Certainly not.

7759. Earl of *Wicklow.*] Supposing such a change were effected as this, that the State should take cognizance of nothing but secular education, leaving the religious portion of the education entirely to the patrons to insist upon what they pleased, those schools being some of them under Protestant patrons, and some of them under Roman Catholic patrons; should you approve of such a change?
In the present state of the case in Ireland, I do not think the question for me to consider is, what I should absolutely approve of, or what I should disapprove of; but the question would be rather what I could, as one individual of a large body of the clergy, accept, with a view to get out of the very painful collision with the State in which we are placed. I conceive we are now at direct issue with the State on an important question. I conceive that the education of the country is passing out of our hands, without our fault; and the terms I would accept to put an end to such a state of things would be, perhaps, something short of what I could exactly say I would approve of.

7760. Would you yourself put your schools into connexion with the Board, such a change being effected in it?
Yes; that is, if I am to understand it as allowing me, as the patron of a school, to conduct the religious education of the school according to my own judgment and pleasure.

7761. Allowing you to insist upon such religious instruction being given to the children of all persuasions as you thought proper to give them?
I think it is the only feasible solution of the difficulty existing at this moment.

7762. You would approve of such a change, bearing in mind that it would be reciprocal on the part of the Roman Catholic patrons, who would have precisely the same privileges with regard to the children under their care?
While it would put us in a more tolerable position, I do not think it would put them in a worse position; because I must be free to say that I think every action of the National Board, every shift and change, if I may use the expression, that it has made from its original basis, has been in the direction of putting the education of the country, and especially of putting the Roman Catholic

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children of the country, tied and bound into the hands of the priests of that Church.

7763. Are there in your parish any Protestant children attending the schools under the patronage of the priests?

No; I take care of that, at my own expense.

7764. Will you explain what you mean by that answer?

I support a school for them at my own expense.

7765. Viscount *Hutchinson.*] Do you mean, that if the people in your parish wished their children to go to the schools under the priests, you could prevent it?

No; in such a case, I neither would nor could prevent it; I do not pretend to interfere between parent and child; I provide another school, and to preclude the probability or necessity for their doing so.

7766. You are, in fact, giving them a choice of schools?

Yes.

7767. Earl of *Wicklow.*] You conceive that in your parish there are schools enough to furnish education conveniently to all the children of your own persuasion within the parish?

Yes, provided at my own expense.

7768. You are probably aware that there are parishes of such extent that the Protestant rector, however well disposed, could not possibly provide education for all his flock in the remote districts of that parish?

That is exactly a case which any modification of the rules of the National Board, which would admit us, with a due regard to principle, to avail ourselves of its aid, would enable us to deal with. Of the amount of funds now at the disposal of the Church Education Society, there is a great deal which is necessarily applied to the support of schools where we think (having due regard to our principle) we ought to obtain the aid of the State. If we did obtain that aid, we should have a certain proportion of funds set free for such cases as your Lordship speaks of.

7769. Lord *Monteagle* of Brandon.] How would you apportion those funds; in your own district, for example, supposing a certain amount of the public money was to be appropriated to the two classes of schools which exist there, how would you determine the proportion which each should receive?

I am free to say that what are commonly understood by the name of denominational grants, I think objectionable and impracticable. What I would say is that the State should take any school which held out a prospect of sound education as regards general instruction, without putting a pressure, which the patron will not admit, upon the religious instruction, and such a school would be entitled to the advantages of the national system.

7770. How would you fix the proportion?

I cannot say; that is a matter of detail; I do not know how I should fix it, for this reason: if I take the two schools, about which I have been asked, as I have them before my eye at this moment, I think the attendance is about equal; but if you take it denominationally, I think the disproportion between Protestants and Roman Catholics is very large. Therefore it is that I should object to making denominational grants at all.

7771. Would you make any distinction at all in reference to the religion of the parties attending a school, or simply apportion the grant according to the number of scholars, without reference to their religion?

I should say the number of scholars would be the better rule. If the State is going to disembarrass itself of the religious part of the education, I do not see why they should make the grant dependent upon the numbers of any particular religion.

7772. Would you make any distinction in respect to the proportions of the different religious denominations in the district, without reference to the denomination of the scholars attending the schools?

No; I do not think that would be at all a fair way of doing it; it would not test

test at all the amount of interest of the parties establishing the school on the subject of education.

7773. Lord Bishop of *Ossory.*] Would it give the State any security that they were receiving a return in the shape of secular education for the money which was expended?

No; I believe it would not.

7774. Lord *Monteagle* of Brandon.] Taking a national school, for example, and a school under the Church Education Society, would you give to those schools indiscriminately a share in the grant, in proportion to the number of scholars in each?

I think that would be the best principle on which to act.

7775. Practically, then, would not the result be that there would be a much larger proportion of the public funds expended for supporting the Church Education schools than the national schools, having reference to the denominational population in the same district?

If the education was given, I do not see any objection to that. If the State is to disembarrass itself of the religious question, and leave it to the unrestricted exertions of each denomination to deal with that question with perfect liberty, surely the best basis by which to determine the amount would be the attendance, or the prospective attendance.

7776. Earl of *Harrowby.*] Should you be confident that under that system the Church Education schools could secure sufficient assistance from the State to enable them to live?

I do not know; I cannot pretend to say that; it would be tested by experience. Any person who held out the prospect of an efficient school, as to secular education, ought to be left free as regards the question of the religious education.

7777. Do you think that the small groups of Protestants which are scattered here and there would be sufficiently provided for under such a system?

I consider we should be perhaps able to provide for those peculiar cases with the aid of the unoccupied funds of the Church Education Society.

7778. Can you keep up an efficient school with half-a-dozen children?

I do not contemplate such a case.

7779. Are there not many cases in Ireland where the number of Protestant children would be no larger than that?

I do not know such a case where you could not procure some children of the other persuasion.

7780. You think that a good school, opened anywhere, and upon any principles, would secure a sufficient attendance to maintain it with the aid of the State?

I conceive it likely to be so.

7781. *Chairman.*] Is that the scheme which, under all the circumstances of Ireland, you would recommend for the adoption of the State?

Looking at the mode in which education is dealt with in England, where within a given period a million and a quarter of money has been dealt out for educational purposes to all denominations, and looking to the insuperable difficulties which appear for 20 years to have beset the question and militated against its utility, I can see no other solution for them, and no fairness in refusing this.

7782. Lord *Monteagle* of Brandon.] Are not you aware that in England the system is one of a denominational kind which you have condemned?

Yes, to a certain extent; I do not approve of it, but I cannot help it.

7783. Lord Bishop of *Ossory.*] You are aware that assistance is given in England to the schools?

Yes; though it is denominational, it is not given to each religious body as a body, but it is given to each school *per se*, and as a school.

7784. Lord *Monteagle* of Brandon.] Supposing there were restored in Ireland the Protestant charter schools, which were abandoned after full examination and inquiry

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inquiry by Parliament, and supposing that in those schools a good secular education were given, is it your opinion that it would be expedient that schools of that exclusive character should be brought within the principle which you have lately described, and made participators of the public money?

I do not contemplate anything like the restoration of the charter schools; nor do I consider that our schools of the Church Education Society are at all of that exclusive character.

7785. The object of the question is, not to suggest any analogy between the two descriptions of schools; but in your former answer you seemed to imply that any school in which secular education was given might claim a participation in the grant; I ask you whether exclusive schools of the character of the old Protestant charter schools, provided good secular education were given in them, would or not, in your judgment, be fit participators in the public grant?

I should say that even support to them would be involved in the principle; but I do not know that any one looks to such an extreme case as that.

7786. And exclusively Roman Catholic schools of the same character would also be involved?

I must be permitted to say, that at present, under the system as it stands, I conceive you have as exclusive schools as any which it is possible to conceive of receiving aid from the National Board. In the case of convent schools this is the case, in which, though they have the theory of mixed education, it is impossible to suppose that they can be the means of it; no Protestant could be expected to allow attendance of Protestant children at these schools.

7787. In the former part of your evidence upon this subject, you stated that in all the shiftings and changes of the National Board, you thought there had been a tendency, more or less, to throw additional power into the hands of the Roman Catholic clergy?

Clearly so.

7788. Will you have the goodness to state to the Committee distinctly what those shiftings and changes of the National Board are upon which you have now twice relied?

I would say, independent of the way in which I know it works practically to this end, having reference to the different inquiries which have been made into the subject of Irish education, that if your Lordship will bear in mind what the subject of inquiry on each of these occasions has been, I think it will show you the tendency which I affirm. In the first inquiry, in I believe the year 1834, I recollect the chief object aimed at in the evidence produced in favour of the Board was, to justify and to defend the character of the books adopted and prepared for education. Great stress, for example, was laid upon the character and composition of the books, and particularly of those "Scripture Extracts," as not being liable to the exceptions which we, as opponents, took to them as substitutes for the Scriptures; the fairness of translation, and amount of scriptural knowledge given in them, was much insisted upon. In 1837, I find another inquiry instituted; and in that inquiry I find a chief object of the Board to be, to assert that those books were *bonâ fide* in use and operation in Irish education, against our charges that they were nullities, and that the use of them was evaded; that though we did not accept them as substitutes for the Scriptures, even such as they were, they were *not* really applied to the purposes of Irish education. We are now in progress of another inquiry into the working of the Irish educational system, and I find that those which were far before the staple arguments in favour of the national system are now become obsolete, the Scripture Extracts thrown out of the system, in submission to the dictum of the Roman Catholic Church. They are now practically thrown out of the system of education, under the influence and by the direction of the head of the Roman Catholic Church in Ireland.

7789. On what authority do you rely, and to what facts do you refer, when you state that those are thrown aside on the present occasion?

I refer to the well-known contest between the Archbishop of Dublin on the one side, and the Roman Catholic members of the Board, acting under the direction of Archbishop Cullen, on the other.

7790. Is there anything else upon which you rely?
That and the universal disuse of the books, the proscription of them in Ireland—a well-known fact.

7791. You think that such a universal disuse has taken place, and such a universal proscription?
It may not have taken place in the North of Ireland; it certainly has in the South.

7792. Viscount *Clancarty.*] You mentioned that in the Church Education schools there was a considerable mixture of Roman Catholics and Protestants; are not those schools under the exclusive direction of a society composed of Churchmen, the schools being conducted under Protestant teachers?
I should think so; there may be an exception; one of my teachers happens to be a Presbyterian.

7793. You have been asked whether, in a system conducted exclusively under the Roman Catholic hierarchy and by Roman Catholic teachers, the schools would be places to which Protestants could resort?
I said I thought not.

7794. Will you state why it is that Roman Catholics do resort to the schools of the Church Education Society, being such as you have stated them to be, and why you think Protestants should object to resort to schools under exclusively Roman Catholic auspices?
My opinion is, that the people of Ireland, though I would not venture to say that they have that thirst for Scriptural education which is sometimes attributed to them, decidedly have not that objection to it which the authorities of their Church have, it being the fundamental principle on which we insist, that you ought not to displace the Scriptures from their authority as the basis of the education of the country; and one of the main points at issue between our Church and that of Rome being the supreme authority of Scripture as the sole ground of religious faith, the opposition of the priests is natural, while the greater readiness of the people to receive or to read the Scriptures is certain. Perhaps, also, a certain confidence which they have in us, and which is not reciprocated, may be the cause of it. I know the fact to be so, be the cause what it may.

7795. Would not it make a considerable difference, that under the Roman Catholic system the children would be trained up in religious notions entirely founded upon human authority; whereas in the Church Education school the rule is that all shall be trained up in a knowledge of the Word of God?
That would lead me into the large question of the different basis of religious faith in the two Churches; I should say that those people do not enter into that consideration.

7796. There is this difference, is there not, that the Protestant superintendent of a Church Education school does not require that the Roman Catholics shall be instructed in the Catechisms, and the peculiar forms and doctrines of the Protestant Established Church; whereas if Protestants resort to Roman Catholic schools, they will be instructed in Roman Catholic doctrines?
I conceive so. We wish to base whatever religious and moral instruction we give upon the general dictates of the Scriptures; Roman Catholics have no such common ground for instruction. I believe there is rather a remarkable fact upon record, in the evidence taken on a former inquiry in 1837, respecting a schoolmaster who, having gone with the best recommendations and testimonials as to his literary and scientific attainments to a Roman Catholic clergyman, the patron of a national school, the answer made to him by the patron priest was, that he did not care who he was, or what he was, "provided he could teach the Catechism."

7797. Lord *Monteagle* of Brandon.] Are you aware that, in a controversy which attracted great attention in our own Church, very high theological authorities were urged against the circulation of the Scriptures through the Bible Society, on the ground that such a course was inexpedient and improper, unless it was accompanied also with the Liturgies of the Church of England, for the purpose of teaching the doctrines of our own Reformed Church?
I am aware that such a controversy did exist.

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7798. Therefore, would not it follow, that both Churches, if they were enabled to realize the utmost extent of good which each could do, would seek not only to impart scriptural instruction, but the doctrinal instruction which they believe to be the best, namely, that which belongs to their own faith?

I do not conceive we can or ought to take an exclusive line of action in education, as indicated in the question. I conceive we can take a common basis with all who will stand with us upon the authority of the Scriptures in education, but there is no such common ground between us and the Church of Rome.

7799. If you could accomplish that which you regard in theory as being the best, would not you seek to superadd to the scriptural authority, which you respect as of the highest importance, the peculiar doctrines of your own Church, which you reckon as being the purest of Churches?

Taking the circumstances of Ireland into consideration, I would not.

7800. Earl of *Wicklow.*] Having stated, in answer to a former question, that though you would not approve of the change which was suggested, you would still feel disposed to co-operate with the system if it were introduced; do you believe that the clergy of Ireland, generally, would have acquiesced in such an arrangement if it had been originally proposed upon the first institution of the national system?

That is a very hard question for me to answer upon the part of a very large and mixed body, such as the clergy of the Church of Ireland. I should say that those who would refuse it now would be very insensible to the position of the question, and the tendency of public policy.

7801. Do not you think that the introduction of such a system would have been met by opposition, on the ground that it was introducing a godless system of education into the country?

I must only repeat, that I am answering now as to what I think possible, and not what I would in the fullest degree approve of. I am answering now with respect to the evident progress of public policy, of which, of course, I am not here to judge. It is evident that the policy of the State is such as to render it impossible to expect compliance with any such high demands as have been referred to; and I should say, under the circumstances of the country, the clergy ought to be satisfied with such a change.

7802. Though now, after the experience they have had, you think they would acquiesce in it; do you believe they would have acquiesced in it if it had been originally introduced?

I suppose not; I suppose they thought they should bring the State to a better sense of what they think to be its duty, by resistance.

7803. Do not you think they would have applied to it the same objection which they have recently applied to the introduction of colleges into Ireland on a similar system?

I cannot answer for what would be the general opinion.

7804. Do you believe that the clergy of Ireland approve of the new colleges which have been established in that country?

I do not think they do.

7805. Those colleges you are aware have been introduced upon the principle of providing secular education, quite apart from any religious education?

I am aware of that.

7806. And that, according to your opinion, has met with general disapprobation on the part of the clergy?

It appears to me that the clergy do not greatly interest themselves in the question. They have a university which answers their wants, and deals with them and for them as the established clergy of the land; they have a full provision for their own higher educational wants. The clergy, except so far as they are interested in the welfare of the country generally, do not take a great interest in this question.

7807. So far as you are able to judge, do you think they approve or disapprove of the introduction of those colleges?

Speaking of things as they ought to be, and not of things as they are, I dare say

say they would rather make religion, according to their sense of right and truth, an essential element in all the education of the country.

7808. Supposing them to have disapproved of the introduction of the system on which those colleges are founded, upon what ground do you think they would approve of a similar system being introduced into the national schools?

Upon the ground that they look upon the new college system as an abstract question which does not touch them; but the school question touches them vitally, and the present school system hinders their utility, restricts their liberty.

7809. You think, then, that whatever opposition they now feel towards the colleges would be removed if the question touched them more nearly?

I cannot answer for the clergy at large; I must beg not to be supposed to presume to speak their sentiments unauthorized.

7810. You are well acquainted, are you not, with the clergy who support the Church Education Society?

They are a large body, but I think I know their views pretty well.

7811. And you are aware that they are opposed to the system of national education?

Certainly; inasmuch as it involves a principle of restriction upon the teaching of that which they consider they ought to be, as public teachers of the National Church, free to teach.

7812. *Chairman.*] Under such a system, do you contemplate that the reading of the Scriptures, as well as the reading of the Roman Catholic Catechism and other Roman Catholic doctrinal books, would be compulsory upon all the children?

It appears to me, as far as I understand the working of the system at this moment, that the restrictions act injuriously towards our Church, as they do not do towards any other variety of opinion. The priest does not want the Scriptures; restriction does not hurt him, supposing the patron to be an indifferent or irreligious man; he is free to have no instruction in religion if he chooses. I conceive that under the change which we are considering as possible, there would be freedom to give religious instruction of any kind which the patron approved.

7813. Under that system do you contemplate that in any school under a Roman Catholic patron, Protestant children might be compelled to read the Roman Catholic catechism, as well as other Roman Catholic doctrinal books?

If the priest made it a condition of an attendance upon his school, I could not help it; and if the child chose to go there, I could not help it.

7814. Should not you fear the position of a child placed under those circumstances more than you now fear the position of a child who is attending a national school under a Roman Catholic patron?

Not at all more; I do not contemplate that the priest would be so unwise as to take that extreme course. I think the danger is more from the indirect and general influence of such a school under Roman Catholic guidance and management than perhaps from the special teaching in it.

7815. You form your opinion, therefore, rather upon your sense of the wisdom of the priests than of the wisdom of the system?

I think it would be involved in the principle. I can only speak of another as I would of myself. I should conceive that I was acting both cruelly and foolishly to a Roman Catholic child if I were to force him to learn my Church Catechism because he attended my school.

7816. There would be nothing in the system to prevent it?

No; but such are the difficulties of the case that I see no other solution for them.

7817. Lord Bishop of *Ossory.*] Is there anything to prevent the Church Education Society generally, or those patrons who have schools under it, if they please to separate from it, from establishing such a rule?

I believe they might do it if they thought it advisable.

7818. Earl of *Wicklow.*] Are not you a member of the Church Education Society yourself?

 Yes;

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Yes; but I never contemplated such a case, because I never contemplated the possibility of a patron going to that extent.

7819. Are not you aware that the rules of that society prohibit the patron from teaching his own form of religion to any children who are not of his own persuasion?

No, that has never occurred to me. I conceive that the Church Education Society takes the broad ground of basing itself upon the Scriptures as the common ground of education.

7820. Lord Bishop of *Ossory.*] Whatever the rules of the Church Education Society are, they were framed voluntarily by those who confederated together to establish it?

Yes.

7821. Earl of *Wicklow.*] You believe that in the society of which you are a member, the patron of each school has the power, if he thinks proper to use it, of giving such religious instruction as he pleases to all the children attending the school, both Roman Catholic and Protestant?

I should think so; if I chose to make such a rule, I think I might do so.

7822. Earl of *Harrowby.*] With your experience of national schools, do you know any to which Protestant children have been admitted?

Yes.

7823. What has been the effect upon their minds?

I do not know; I presume Mr. Mansell, in the case of his school, sufficiently guards the minds of his children.

7824. With the care of the clergyman, and the security that for a number of days there can be no interference with religious teaching, do you conceive that there is a risk to Protestant children in going to a national school under a patron who is a Roman Catholic priest?

That is putting altogether aside the objection in point of principle. If a clergyman chose to attend to his school, of course he might fortify the child doubly, because he thought he was sending him into circumstances more dangerous.

7825. Have you heard of any result, as regards the faith of Protestant children, from their attending the national schools?

I do not know of Protestant children attending; therefore, I cannot have heard of any result.

7826. Have not you heard the matter often discussed?

I do not think I have.

7827. The admixture is scarcely ever considered practically, because it does not exist.

7828. Lord *Monteagle* of Brandon.] The question of the change of faith from one religion to another has of late awakened a great deal of attention in Ireland, has not it?

Yes, and in England too.

7829. It has been made a matter of much observation, much publication, and a great deal of controversy?

Yes.

7830. In any of those works, or any of those controversies which have been raised upon the subject, have you ever heard of a suggestion that the national schools were made use of for the purpose, or effected the purpose without being intentionally made use of with that object, of a change of faith?

I know of a case in which a national school was made use of to oppose a change of faith, that is, to hinder the free action of an individual in respect to his change of faith.

7831. Have you ever known one made use of for the purpose of producing a change of faith?

No, I do not recollect such a case.

7832. Lord *Fingall.*] You have never lost any of your own flock?
No.

7833. Lord Bishop of *Ossory.*] Are you sufficiently acquainted with the sentiments of the clergy and laity connected with the Church Education Society to form any opinion as to whether such a system as has been suggested would be favourably received by them?
It is very hard to speak on the part of a large body of men of that kind; but I am inclined to think that it would. I think it would be very foolish if it were otherwise, and would indicate very great insensibility to the course which things are taking.

7834. What advantage to the cause of education generally would you expect from such a change?
I believe it is an admitted fact, that it would secure a larger amount of inspection of those parties most competent and most interested in education for the schools. It would put an end to the very unseemly position in which the clergy are placed with respect to the State, and I conceive that it would have a very important result in giving effect to a principle which the present system makes much of in name, but not in reality, that is, of really giving the parents of the children a free choice as to the religious instruction that their children shall receive. At present, I conceive that the national system as it works, comes in and stereotypes the Roman Catholic system. It gives no option whatever to the parent, if he chooses not to give his child the peculiar education of the Church of Rome, to give it any other education. In name it says to him, you may forbid your child having education in any religion you dislike, but any one who knows Ireland is aware that that is but in name; whereas, if there were other schools with freedom attached to them, I conceive that it would give the parent a real option. Speaking of clergymen of the Established Church, I confess and feel, that while in one respect our Church is spoken of as useless, the system is perpetuating the reproach, because it is preventing our free action, and the free expansion of our principles in Ireland. In that way, I conceive that the proposed change would have a very material effect in furthering education.

7835. Lord *Beaumont.*] Do you think that if the Church Education schools were admitted to the same privilege as the schools now under the National Board, and protected by the State, the consequence would be, the general spread of Protestant doctrines?
I do not expect that; but at all events, it would give to us fair play. I do not mean to say that that result would follow, but we should have free action; it would not send us into the work of education with our hands tied up in reference to one of the most vital questions at issue between us and the Church of Rome.

7836. You think that it would give an opportunity to those who are interested in the promulgation of those doctrines which you hold of carrying out their wishes?
I do not speak of doctrines at all; but I have my own opinion; and so I believe have the authorities of the Church of Rome, as to what the effect of reading the Scriptures would be; and I certainly would wish to see them read, and leave them to produce their own effect.

7837. Lord Bishop of *Ossory.*] Have not the Established Church, to the extent to which they have schools, now the power of procuring the reading of the Scriptures by all the children who attend those schools?
They have.

7838. What more would they have by the contemplated change?
They would have their measure of State assistance; it would alter their position very largely in that respect. They make the struggles to provide education, which they have hitherto made under circumstances of difficulty of which, perhaps, some of your Lordships may not be aware. They are maintaining their principles with great sacrifice. I recollect reading a pamphlet by Mr. Buxton, who went to Ireland with opinions on this subject, rather in opposition to ours; but he returned with very different opinions, and he speaks very strongly of the sacrifices with which the clergy of the Church

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of Ireland are maintaining the principle of education to which they have attached themselves; he uses the strong expression of "Clergymen continuing to maintain their schools, when perhaps they could not replace a blanket parted with in the season of famine."

7839. You do not, I presume, derive your acquaintance with the state of the case entirely from Mr. Buxton's pamphlet?

No, certainly not.

7840. Earl of *Wicklow.*] Do you believe that if such an alteration were made as is now under discussion, the Church Education schools would continue to be maintained?

I take it, that a great many would be able to avail themselves of the State's assistance.

7841. They would become then, State schools instead of Church Education schools, would not they?

I do not see that that would follow.

7842. Do you believe that they would retain their separate denominational character?

I do not know how that would be. I should hope that a considerable portion of the funds of the society would still be directed to the purposes of education in those places which were more destitute, where the State would not come in.

7843. Do you believe those schools would have the same support under those circumstances that they have now?

I am afraid that State support is very apt to lessen private exertion, but I hope it would not put an end to it.

7844. Do you believe that the subscriptions would be maintained so as to give to the schools of the society a larger amount of support, when assisted by the State, than they have now?

No; for example, when the salary of the master was adequate, I do not conceive that you would at once go and double his salary, by means of the State support and private subscription also.

7845. How would the general education of the country be promoted or increased or improved, by bringing those schools into connexion with the State?

I conceive that the Church Education Society might keep itself as a centre, giving its assistance to peculiarly destitute districts.

7846. How would they obtain the funds to enable them to give that assistance?

In the same way that they do now.

7847. Do you believe that they would have anything like the same amount of subscriptions that they have now?

I suppose not.

7848. Supposing the State grant not to be increased, would not the result be to diminish the general funds now spent for the purpose of education?

That is, assuming that it is fair towards the body of the Church Education Society to throw upon them individually what the State ought to do.

7849. Suppose the case to be as previously put to you. You have stated, that in your opinion there would not be the same local support to the schools in future, because State support generally lessens the amount of voluntary support; would not the result of that be, to lessen the funds available for general education in Ireland?

I do not know how that would act; I am speaking upon the abstract principle, that where persons have the State to look to, they are not inclined usually to make the same exertions as they are when they have not.

7850. Supposing a diminution of subscriptions to take place to anything like the amount of the funds given by the State, would not the general funds of the country available for education be lessened to that extent, and would not that rather be an evil than a good?

I cannot

I cannot possibly call it evil to take off a pressure, I may say a penal exclusion, from those who are now subjected to it.

7851. Would not it be an evil if the general funds now appropriated to education, come from what quarter they may, were lessened?

I certainly think it would.

7852. Earl of *Harrowby.*] Are not you aware that the effect of State assistance being given to any object depends upon the mode in which it is administered, and that if it is administered in proportion to the amount of private contribution, it rather stimulates than represses such private contribution?

I would say that it would be a very fair principle to introduce, or rather to restore, because it would be only a restoration of a part of Lord Stanley's original plan, which has been thrown aside to make the local contributions and the State support have a reference to each other.

7853. Are you aware of the effect which State assistance to education in England has had in stimulating private contributions?

I do not know how it works proportionably.

7854. Earl of *Wicklow.*] Practically, from your knowledge, do you believe that the rule was at all followed by the Board of National Education, of giving grants to schools in proportion to the local funds subscribed?

I believe it has been rendered, by the course of action pursued by the Board, completely a dead letter.

7855. Do you believe there is anything which would prevent its being equally so, if the change suggested were to take place?

That must depend upon the administrative authority; I should say that it ought not to be a dead letter, and could easily be brought into effective operation.

7856. Supposing the system continues as it is in its working, but with the change which has been suggested to you, which you seem, though, not to approve, yet to be ready to acquiesce in; do you think there is anything in that change which would lead to a different working of the system, with regard to local subscriptions?

I should say that the question, with respect to local subscriptions, and the principle upon which I would be willing to see the clergy availing themselves of the aid of the State, are totally different. It would be very competent to the State, in administering this assistance, to make it a condition that a certain amount of local contribution shall be the condition of obtaining its aid.

7857. You would wish, in carrying out the proposed change, to see that change accompanied with the provision that no grant should be made, unless in proportion to the amount of local subscriptions?

I would in some shape restore Lord Stanley's rule decidedly, as a test for the reality of interest of school patrons in educating the people.

7858. Earl of *Harrowby.*] Under the head of local contribution would you also include contributions from societies interested in the same object?

I would prefer to deal with the schools themselves and with the neighbourhood.

7859. You are aware that in England there are several large societies which come forward to assist local schools, and that the contributions which they make are accepted by the Government as local contributions?

That might very well come into operation also.

7860. Do you believe that in that way the poorer districts might be aided by the wealthier?

Yes.

7861. Earl of *Wicklow.*] Do not you believe, from your knowledge, that a portion of the Church Education Society's friends is in a great measure due to the circumstance that the nation affords no aid to them whatever?

Of course it is.

7862. Lord Bishop of *Ossory.*] Do not you think there would be the same reason

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reason for making those contributions, if the State made such contributions a condition on which its assistance should be given?

Of course it would be rather an additional stimulus.

7863. Earl of *Wicklow.*] Would not the effect of requiring local aid be to diminish the number of schools of that lower class to which you have in the earlier part of your evidence referred?

I am leaving the State to deal with other schools as it may think well; I am not intending to prescribe a rule for the State in that matter; I am only speaking with respect to schools established and conducted upon the principles which I approve of.

7864. Having stated that you would require as an accompaniment to this alteration local subscriptions to be made in proportion to the amount of State assistance, would not the effect be to decrease very considerably the number of schools of the smaller or lower class which are now entirely supported in that way?

I suppose so. I am not competent to say on what ground the Board abandoned Lord Stanley's original condition; I presume that they did not find it possible to obtain those subscriptions in certain localities.

7865. Then the rigid observance of that rule must have the effect of destroying a number of those schools?

I cannot help that; it is hard to punish the willing for the deficiencies of the unwilling.

7866. Lord Bishop of *Down.*] As far as your experience goes, has there been a greater or a less difficulty in collecting funds for the Church Education Society of late years in the county of Kerry?

I cannot say; they seem to be holding their ground.

7867. Lord *Fingall.*] Do you think that if the system of making voluntary contributions a necessary condition of receiving aid from the State were introduced, two sorts of schools, the poorer sort and those supported by the richer class, would stand upon equal terms?

I cannot say how that would be; I cannot provide for those extreme cases. In my judgment, there are very few localities in which, if there were an anxiety to promote education, there would not be some local contributions.

7868. Viscount *Clancarty.*] Would not it be legitimate to expect that the proprietors of those districts should come forward and assist in founding those schools?

I think there are very few cases in which such aid would not be obtained.

7869. Lord Bishop of *Ossory.*] With respect to the questions which you have been lately asked, do not you think that if the principle were once settled, these matters of detail would be easily arranged?

I think that they are matters of detail, and do not touch upon the principle which I wish to have let in.

7870. Lord *Beaumont.*] Though the national schools have not produced all the good that you expected, are you prepared to say that they have produced no good at all?

I should be sorry to pronounce an absolute opinion that they have effected no good, but I know that they have produced in my mind a preponderance of evil. The good is in one direction, and the evil is in another. In the first place, I think that the idol which the State has been trying to set up, namely, the uniting and bringing up together of different religious systems in the work of education, has been proved a folly. When I speak of united education, I would make a distinction between actual education and the possibility of bringing antagonistic systems into co-operation; this has been proved a failure from the National Board down to the poorest school under its control, and I hope it will be a failure to the end. With respect to spreading secular education, there is no doubt that there has been some advance. The national system is spreading education, such as it is, over the country; whether that secular education is a benefit to the country, whether it is not injuriously connected with restraints and restrictions upon the moral and religious element being infused into it, is a very grave question indeed; but with respect to the way in which it has operated

upon

upon our Church and our clergy, I look upon it as the most heavy infliction of all that has yet fallen upon us.

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7871. Earl of *Wicklow.*] Have not many members of your Church and many of your clergy put themselves under the National Board?

Yes; but with what effect, and whether their doing so has been a benefit to the Church, is another question.

7872. I will take the case of Mr. Mansell's school; that school you say was opposed by the priest, and the children withdrawn, and it met with greater opposition than it had been subjected to previous to its being put under the National Board?

Yes.

7873. The result of that was, that the manager had none but the children of his own flock left in the school, was not it?

No; he has still some Roman Catholics.

7874. What is there to prevent his giving such an education as he thinks proper to his own flock in that school?

I do not see anything to prevent it. The complaint which I make is, that he cannot give such education to those who are "without," as, in my mind, as a clergyman of our Church, he ought at least not to put himself systematically out of a position to give.

7875. Your objection is, not that he has not full power to give such religious instruction as he pleases to his own flock, but that he has not the power of giving it to those of another religious persuasion?

Of trying to do it. I conceive that it is part of his duty, if he can, to extend his flock and bring others within it, and you tie him up from the power of doing so by the rules of the system he is administering.

7876. He is not prevented from doing so, is he, if the parents of those children do not object to it?

I conceive that he is.

7877. Earl of *Harrowby.*] Do you conceive you are bound to turn a Roman Catholic child out of the school at the time of the separate religious instruction?

I do; I conceive the moment you put up the announcement that the time is come for religious instruction, the children of different denominations may leave the school.

7878. Must they leave?

They are to leave.

7879. Earl of *Wicklow.*] Are you aware that it has been ruled by the Board, that it is not expected of the master of a school, that he shall take any part in the turning out of any child, but that it is to be left to the discretion of the parents of the children themselves?

I know that that rule exists upon the letter of the Board's regulations, but I conceive, practically, it is not obeyed; the parent is but nominally brought into it; the priest is the person who regulates the matter.

7880. Do you conceive that you would be obliged to turn the child out?

I still hold to the principle, that the Scriptures ought to be the basis of all instruction in the schools, as separate from the district religious instruction I might choose to give my children as a member of the Church of England.

7881. Lord Bishop of *Down.*] Do you understand that you are obliged to be the instrument by which the child shall be prevented, when in the school, from remaining to receive the religious instruction?

I should say so. I thought the principle was, that what is called the general instruction of the school is to be peculiarly secular; but the moment the notice is put up for religious instruction, all who are of an opposite religious denomination are to leave the school.

7882. Are you aware that the putting up of the board is to make it known to the children in the school, that that is the time when, if they wish to be absent from the religious instruction, they must retire?

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That is the way in which it stands according to your Lordships' impression. I know how it works practically in Ireland.

7883. Earl of *Wicklow.*] You do not believe that the strict rules of the Board are adhered to?

Indeed I do not.

7884. Neither by the clergy of the Established Church in connexion with the Board, nor by the priests in connexion with it?

I do not say that.

7885. Earl of *Harrowby.*] Are you aware that in the North of Ireland, in the Presbyterian schools, the practice is for a number of Roman Catholic children to remain behind and receive the religious instruction which is given; the Presbyterian body having ascertained that it was not their duty to take any part in enforcing the retirement of the children?

I have no knowledge of the North of Ireland except from report; but I believe there, as everywhere else, the schools fall into the distinction of Roman Catholic and Presbyterian schools.

7886. You are aware that in a good many schools in the North of Ireland there is a considerable admixture of children of different persuasions?

From the way the question is put, I must presume it is so.

7887. Are you aware that application was distinctly made to the Board upon the point, and that it was decided by the Board that the manager of a school was not bound to take any part in enforcing the retirement of any child from the religious instruction; and that, consequently, a considerable number of Roman Catholic children do stay in the Presbyterian schools, and receive the religious instruction which is there given?

Yes; it may be so.

7888. Is there anything which prevents the same system being applied in the South?

There is the difference of the comparative numbers. Putting the question of principle aside, the circumstances of the North may enable the Protestants to work the system in a way in which we could not work it in the South, under the conditions of the Board.

7889. If there is a difficulty, it is one which does not arise from the rules of the Board, but from the circumstances of the population?

I can easily conceive that a person, if he could get over the principle of the discredit which is put upon the Scriptures, may work the system practically to his satisfaction. But it appears to me to be exceedingly unfair to argue from any particular case in which a man has been able by local influences or local circumstances to overcome the objections, to the case of others in his position who may be in different circumstances; every case must be judged by its own circumstances.

7890. At any rate, as far as the rule of the Board goes, there is not that burden upon the conscience of the manager that he is to turn a child out, and prevent his receiving the religious instruction which is offered?

No; but if I were not required to turn him out; if I had a school and saw that the moment the Scripture class was called up the great body of children departed from my school, I should feel a difficulty in continuing to manage the school.

7891. Viscount *Clancarty.*] Would not the putting up of the tablet convey to the minds of the Protestant children that instruction in the Scriptures was not an essential part of education?

I should be afraid so.

7892. Earl of *Wicklow.*] If you believe that Roman Catholics generally have no objection to the reading of the Scriptures, and if you find that in the Church Education Society's schools the children do read the Scriptures, what reason have you to suppose that in a school under the national system, during the hour at which the Scriptures were to be read, those children would withdraw, if the rule did not require the patron to order them to withdraw?

I presume

I presume that the priest would exercise his influence on them, and compel them to withdraw. *The Rev. A. Rowan, D. D.*

7893. Have not you ascertained that in the Church Education schools the priest does not exercise that power? 16th June 1854.

He tries to exercise it, but he does not do so successfully; we do not allow them to interfere with us.

7894. Upon what ground is it that his interference would be so much stronger in the one case than in the other, the children themselves being equally disposed to read the Scriptures?

I do not think there is that ardent desire for the Scriptures which some people attribute to the people of Ireland; but at the same time I think there is no objection to reading them; therefore, I think if people understood that the rule of the school was that they might not read them, they would be very apt to avail themselves of it; whereas, if they know that the rule of the school is, that in order to avail themselves of the benefits of the general education they must read the Scriptures, they will be willing to do it.

7895. Earl of *Harrowby.*] In fact, they would yield to an influence of that kind so far as to retire from the school when they had an opportunity of doing so at a given time, but they would not yield to it so far as to abstain from the school altogether in consequence of it?

Certainly; that is my opinion.

The Witness is directed to withdraw.

MAURICE CROSS, Esquire, is called in, and further examined as follows: *M. Cross, Esq.*

7896. *Chairman.*] YOU wish to lay some papers before the Committee, do not you?

I do. In the course of Mr. Macdonnell's examination, the Committee requested that a return might be made of the sale of the "Scripture Lessons," and the "Lessons on the Truth of Christianity," also of the number given away as "free stock," from the year 1850 to the year 1853. I now hand in those returns—[*producing the same.*]—In reference to them, I must explain that the Commissioners made a new rule in 1850 with regard to the supply of those books in "free stock." It was originally the practice for the Commissioners to send down a certain number of the "Scripture Lessons," the "Book of Sacred Poetry," and the "Lessons on the Truth of Christianity," as specimens whenever they supplied a school with free stock, whether as a first or a triennial grant. Those specimens being sent down, the managers had the privilege of applying for any additional number they might require. The object of this regulation seems to have been misunderstood, and several clergymen of the Roman Catholic Church, who were managers of national schools, complained of our sending down books of a religious character, even as specimens, under the erroneous impression, that the Commissioners wished to force them upon the schools. In consequence of this misconception, I suggested to the Commissioners in 1850, that it would be advisable to allow the patrons of schools to select from the whole list of books, whether published or only sanctioned by the Board, such as they might think most useful, and desirable to be used, taking care that a certain value should be annexed to each free stock, according to the number of pupils in daily attendance, and that it should not be exceeded. When I brought before the Commissioners this suggestion, the Archbishop of Dublin was present, with several other members of the Board, and they adopted it as a regulation, which has ever since remained in force. It will appear from these returns, that the number purchased and given away of the "Scripture Lessons" and the "Lessons on the Truth of Christianity" is very small from 1850 to 1853. It is just possible, from the practice we adopted previous to that date, that a great number of those books might have remained on hand, not having been used, which would account, in some measure, for the limited sale and gratuitous supply for the three subsequent years.

7897. Lord Bishop of *Ossory.*] With respect to the different course pursued in

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in regard to those books and the general reading books, was that the case from the first introduction of those books?

It was the practice from the introduction of those books to send them down as part of the free stock, leaving it to the managers to order a further supply if they chose.

7898. Earl of *Harrowby.*] Did you send single copies?

No, we sent several copies, the number being regulated by the average daily attendance of pupils.

7899. Originally those copies so offered were left with the several schools, whether desired or not?

Before they were even requested.

7900. So that their presence in the school was no evidence of their having been adopted?

Certainly not; and there was frequently a stock in hand, not in use, or only partially.

7901. Lord Bishop of *Ossory.*] How was the supply of the other books regulated?

We gave a free stock of a certain value to each school, and also a triennial stock of a certain value in proportion to the attendance of children. The practice we now adopt is, to send down a list of all the books published, or sanctioned by the Commissioners, leaving the particular books, and the number of them to be selected by the managers.

7902. There never was a proportionate supply of those books given at the outset?

Not in any definite proportion fixed by the patrons, unless where the books were asked for, not as free stock, but to be purchased at reduced prices.

7903. Earl of *Carnarvon.*] Does not the proportion of stock given vary with the size of the school?

Yes; it varies according to the number of children in attendance.

7904. Earl of *Harrowby.*] Do you wait for the school to be formed, and the number ascertained, before the stock is supplied?

Yes; when an application is made for to put a school under the Board, the number of pupils is specified. In the Inspector's report on the school, before it is taken into connexion, he states the number of children he found in attendance at the time of his visit, the number on the rolls, and the average daily attendance for a certain period.

7905. The school has to be formed in the first instance without the aid of this supply?

It must be so.

7906. Earl of *Wicklow.*] Supposing you receive from the patron a statement that there are a certain number of children, and you send the books accordingly, and you find from the first report of the Inspector that half the number only was in attendance, what should you do with those books?

Cases of that kind have not occurred. The District Inspector is obliged to state in his report the number of pupils he found on the rolls, as certified to him by the manager of the school, the number he found in actual attendance, and the daily average for six weeks or a month previous to his visit; and the Board grant stock in proportion to that attendance, which of course may fluctuate from time to time.

7907. Earl of *Harrowby.*] The school to be constituted without the assistance of that free stock?

Yes; in many instances, the stock of books is very inconsiderable and imperfect; but the Commissioners have been in the habit of supplying their books at a very low price to schools previously to their being received into connexion, and the managers, in the meantime, purchase a small stock at those reduced prices, in order to commence the school, and to prepare for the Inspector's visit.

7908. Do you think that that is the best course; would not it be better to make

make the supply in some degree in proportion to the expected wants of the school, in the first instance?

I am afraid that such a regulation would lead to an improvident appropriation of the funds. The Commissioners might find, on the report of their Inspector being laid before them, that there were defects in the school which would not justify them in taking it into connexion. Then they must incur the risk and trouble of getting back those books, which would in many cases lead to expense and inconvenience.

7909. You cannot expect, can you, that the first report of the Inspector shall prove the school to be a very good one, if it has been very deficient in the implements of teaching?

We generally find that the schools are in an imperfect state when first received into connexion; and many of the grants, therefore, are made only conditionally, and liable to be withdrawn, unless the schools become more efficient.

7910. Lord Bishop of *Ossory.*] What was the date when the present form of Inspector's report on applications was adopted?

I think it was in 1839. It was a short time before the Presbyterians joined the Board, and since that date it has not been materially altered; but previous to 1839, it was always the practice of the Inspectors to report. The original practice was for certain queries to be answered by the patron of the school on applying for aid; then a report was received from the Inspector, with answers to a series of questions being put to him. Not long before the Presbyterians put their schools under the Board, the Commissioners dispensed with the query sheets sent to applicants for grants, and gave them permission to state the rules on which their schools were conducted; the Commissioners deciding whether those rules were in accordance with their own, after receiving the Inspector's report on each application.

7911. Though the change took place before the actual connexion of the Presbyterians with the Board, it was not before they had stated their objection to that particular mode?

They had stated their objections many years before, to answer some of the questions contained in the printed form of application.

7912. I presume the change took place by a minute of the Board?

There is a minute of the Board authorizing the change.

7913. *Chairman.*] Will you be good enough to produce the original memorial from the city of Waterford respecting the establishment of the model school, and the second memorial objecting to it?

I will—[*producing the same*].

7914. Lord *Beaumont.*] Do those memorials contradict what was stated on a former day?

I have not examined them with that view. I have prepared an analysis of the signatures to the memorials, which may assist your Lordships in coming to a conclusion on the matter to which you refer.

7915. *Chairman.*] Are you able to inform the Committee whether any of the Roman Catholic clergymen who signed the first memorial signed the second?

I will ascertain whether they did or not, and give you the information on a future day.

7916. Have you any other statement to make to the Committee?

I have brought with me some information relative to the observance of a rule of the Board, introduced in 1851, which I think is of importance. It will be for your Lordships to consider whether it is desirable that I should lay it before you. I wish to call the attention of the Committee to two circulars issued to the Inspectors by the Commissioner, in reference to the use of the tablet inscribed "Religious Instruction." Your Lordships are aware, that this tablet is now required to be put up in the national schools whenever religious instruction commences. The object and necessity for this regulation are explained in the report of the Commissioners for the year 1850. I thought it desirable, a few months after this regulation was notified to the managers of our schools, to ascertain through the Inspectors to what extent it had been observed.

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observed. We had received no communications that I recollect, either from clergymen of the Established Church, or from the Presbyterian Church, or from the Roman Catholic clergy, against the propriety and expediency of putting up this tablet; but with a view of finding out if it were brought into use at the proper time, I wrote to the Inspectors for specific information on the points, and stated the result of my inquiry to the Commissioners. The following is an extract from the minutes of the Board, dated 6th February 1851: "The Secretary calls the attention of the Commissioners to the following query, which has been introduced into the form of Inspector's report on national schools, in accordance with the Board's instructions: 'Is there in the school a copy of the tablet, with the words 'Religious Instruction,' and is it used in accordance with the regulations of the Commissioners?' He also states, that he addressed a circular to the District Inspectors on the 24th of January 1851, to ascertain whether or not the rule as to the use of this tablet was observed in the national schools in their respective districts, and if each national school was supplied with a copy of it; and that replies have been received from 27 Inspectors, 24 of whom have answered in the affirmative, and three have stated that all the schools have not as yet been supplied with copies of the tablet, but that in those which have been supplied with them, the rule as to their use has been strictly observed:—Ordered, That the replies of the Inspectors are deemed satisfactory, and that tablets be supplied to those schools which have not as yet received them." Subsequent to this minute, replies to the circular came from six more of the Inspectors, and all in the affirmative; one only did not answer. I have a copy of two circulars here, which I wish to put in as part of my evidence, one dated the 22d May 1850, the other the 24th January 1851; and I produce them to show the anxiety I felt myself to ascertain whether the rule in question had been observed, and the desire of the Commissioners to enforce it, if it had not. The circulars are as follow: "22 May 1850. Sir,—We are to inform you that directions have been given to supply you with a sufficient number of the 'Religious Instruction Tablets' for the schools in your district, and to which special reference is made in an extract from the minutes of the Commissioners, of which we lately sent you a copy. You are directed to take the earliest opportunity of placing these tablets in the hands of the teachers, together with a copy of the new impression of the time-table also lately sent you. Instructions have been transmitted to the managers of the national schools, explaining in what way those tablets are to be used; and upon your periodical visits to the schools in your district, you will see that the regulations of the Board on this important subject are carried strictly into effect, and report on every case in which they are infringed. The approaching public examinations of the teachers may afford you a convenient opportunity of supplying them with the tablets." The second circular is dated, as I have said, 24th January 1851: "Sir,—With reference to the circular of the 10th of June last, relative to the tablets for 'Religious Instruction,' the Commissioners of National Education desire to know if these tablets have been issued, and if they are used in the schools (so far as you have been enabled to observe) in accordance with the rule.—We are, Sir, your obedient servants, MAURICE CROSS, JAMES KELLY, Secretaries." The first circular was sent only to three of the Inspectors; but on the 10th of June a similar one was transmitted to the remaining Inspectors, making 34 in all.

7917. Earl of *Desart.*] Have you ever had any application from individuals to allow them to discontinue the use of the tablet?

None.

7918. *Chairman.*] Do you happen to remember the date on which the Archbishop of Dublin addressed a letter to Mr. Frew, respecting a dispute between Mr. Frew and the Right Rev. Dr. Haly, as to the management of his school?

I have read that letter since the Rev. Mr. Frew was examined, and I have now before me a copy of it.

7919. Can you tell the Committee what members of the Board were present at the meeting to which the Archbishop in that letter refers?

I can give the names of the Commissioners present on the 7th of May 1852, when the letter referred to was written. They were the Archbishop of Dublin, Rev. Dr. Henry, the Right honourable Lord Bellew, James Gibson, Esq., Robert Andrews, Esq., James O'Ferrall, Esq., Jeremiah J. Murphy, Esq., and the Right honourable Alexander Macdonnell.

7920. Do you remember the discussion which then took place?

I have endeavoured, since I read the Archbishop's letter, to tax my memory upon the subject, and I have referred to the Board's minutes of that day; there is no reference in the proceedings of the 7th of May to any disunion in reference to the use of the Scripture Lessons; but frequent conversations took place at different meetings of the Commissioners with respect to Rule 8, and its interpretation. I have a vague recollection of the construction of the 8th Rule being the subject of discussion at the Board on one occasion (though I cannot say on what day), and that something was said at the meeting in explanation of this much disputed rule (whether by Mr. Macdonnell or any other Commissioner, I cannot state), which made an impression upon the mind of the Archbishop of Dublin, and seemed to coincide with his opinion regarding its meaning. I am not quite sure, but I am under the impression that I heard his Grace say, that he had written a letter to the Rev. Mr. Frew on the subject. That letter I never saw until yesterday. Whether the conversation to which I have adverted implied that the rule ought to be modified, so as to convey the meaning given to it in that letter, or that it really bore that interpretation in the opinion of any of the Commissioners present on that day, I cannot positively state.

7921. Earl of *Harrowby.*] Was there any distinct discussion upon the subject of the application of Mr. Frew?

None whatever. In the minutes there is no reference to any communication from that gentleman, or to the school of which he was then the manager.

7922. Apparently there were different communications from Mr. Frew to the Board on more than one occasion?

There were. I stated in my former evidence that the Archbishop had been uniform with regard to his view of the interpretation of the 8th Rule, which was totally contrary to the literal construction put upon it by the majority of his colleagues at the Board. I think it incumbent upon me now to state, in justice to Mr. Macdonnell, that he invariably understood the rule in its strictly literal and obvious sense; and that he never wavered in this opinion, but he always felt, as I did, that the rule was wrong in principle, and that it was unfortunate it had been embodied in the rules in its original form; and that if construed merely according to its words, it was at variance with the spirit of the rules of the Board upon a fundamental point. Mr. Macdonnell, therefore, never, to my knowledge, altered his opinion. He always agreed with me, that it would be more in accordance with the principles of the system if it were modified in the sense in which it stands now, and which, in principle, at least corresponds with the construction put upon it in the Archbishop's letter. Whether Mr. Macdonnell could, in opposition to his frequently declared opinion, have put upon the rule a construction so entirely opposite, I cannot state. It appears to me incredible that he should have done so.

7923. The Board remained cognizant of this diametrically opposite interpretation of their own rules for a great number of years, without coming to a conclusion which was the interpretation which was to be authorized?

It was some time after the paragraph in reference to the Scripture Lessons had been introduced in their Sixth Report, that their attention was called to its interpretation. With respect to Mr. Tottenham's case, which produced so strong an impression upon the minds of the Committee, I have already informed them it was purely by accident it was discovered. It had escaped my recollection till the misunderstanding between the Archbishop and the other Commissioners took place.

7924. How many years did this divergent and contradictory interpretation of the rule between Mr. Macdonnell and the Archbishop exist?

I forget when the matter was first brought under the notice of the Archbishop. It was I who first called his Grace's attention to the literal meaning of the rule. He was surprised that I should have put such a construction upon it. I said there was no doubt about it whatever, and that none of the Commissioners whom I had heard speak of it ever expressed a different opinion. Then I found, in the case of Mr. Tottenham, that two other Commissioners, Mr. Blake and Mr. Corballis, had, in 1840, given a contrary interpretation to the rule, and certainly more in unison with what it ought to have been. In reference

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to the views of the other Commissioners regarding the rule, at a much later period than 1840, I consider it my duty to produce two documents bearing upon it, and which will show the Committee that a majority of the Commissioners really did construe it in its mere literal sense in their official communications. I must at the same time admit, however contradictory it may appear, that three other Commissioners, and one of them the framer of the rule, put a construction upon it the very reverse of the others. I was not able to complete the perusal of the Board's minutes before I left Dublin; I think I had read them only up to 1848, and I gave instructions to my clerk, on my arrival in London, to go on reading them to the present time, and to call my attention to any decision of the Commissioners bearing upon the unhappy difference of opinion respecting the meaning of the 8th Rule. It is only four days ago that he found the following minute of the Board, passed on the 20th of March 1851. This is a copy of the minute to which I now refer: "Read letter from Mr. J. C. Law, Sub-inspector, communicating an observation made by the Reverend Peter Duffy, Roman Catholic clergyman, in the report book of the Kilbride national school, county Wicklow, respecting the use of the Scripture Lessons; also a remark made thereon by the Reverend O. W. Moore, manager of the school. Ordered, that the Reverend Mr. Duffy be informed, that the attention of the Commissioners has been called to his observation in the daily report book of Kilbride national school, and to the remarks of the Reverend Mr. Moore thereon, copies of which have been furnished by the Sub-inspector in charge of the district; that a copy of the Board's rules be sent to the Reverend Mr. Duffy, and that his attention be particularly directed to the 8th paragraph of the 2d section, respecting the use of the Scripture Lessons in national schools, from which he will perceive that if the parent or guardian (by which is meant the legal or natural guardian) of any pupil object to the reading of those books during the time for secular instruction, the use of them must be confined to the time set apart for religious instruction; also, that the Reverend Mr. Moore be furnished with a copy of the rule, and informed that the Commissioners trust it will be strictly observed." I will now read the letter from the Reverend Ogle Moore, dated the 6th of February 1851: "Gentlemen,—On visiting the Kilbride national school this day, I found the following observations in the report book of the school: 'Visited this school, and have found present 19 males and 24 females, all of the Roman Catholic religion, with the exception of four females. The patron and teacher insist on the Scripture Lessons, notwithstanding my repeated remonstrations on the part of their guardian, the Rev. J. F. Archer, parish priest, and their parents also. They are read daily. I am told by the master, that the children will not be allowed to continue in the school unless they comply with the above. I expect the Inspector will have the matter before the Commissioners of the Board of Education the first opportunity; if there is no redress, I consider the parents will withdraw their children.—Peter Duffy, C.C., Kilbride, Blessington, 4 October 1850.' I must remark upon the foregoing statement of the Rev. Mr. Duffy, that no parent or guardian of any child attending Kilbride national school has ever made to me, the patron, any objection against the reading of the Scripture Extracts of the National Board, though I continually invite them to remark upon anything with which they may not be satisfied in the education of their children. It is possible that hereafter there may be made, at the command of Mr. D., some such objections, but I should probably, in that case, disregard any that I could trace to such a source.—Ogle Moore, Vicar." This was brought specially before the Board, and then that minute was made which I have read; and the following is a copy of the letter sent to Mr. Moore: "Sir,—The attention of the Commissioners of National Education has been called to the observation, dated the 4th of October last, made in the report book of the Kilbride national school by the Rev. Peter Duffy, and to your remarks thereon, copies of which were forwarded to the Board by the Inspector of the district. The Commissioners direct us to transmit to you the enclosed copy of their rules, and to remind you, that according to Regulation 8, Section 2, if the parent or guardian of any child object to the reading of the Scripture Lessons during the time of secular or literary instruction, the use of the book must be limited to the period allotted for religious instruction. The Commissioners trust that this rule will be strictly observed in the Kilbride national school. We are to observe, that by the word 'guardians' the Commissioners mean to imply the natural or legal

legal guardians of the children. We enclose a note from the Archbishop of Dublin, at his Grace's request." There was a private note addressed to the Rev. Mr. Moore; whether it was on the subject of this discussion, I am not able to say. The letter to the Rev. Mr. Duffy is to the same effect as that which I have read.

7925. Earl of *Wicklow.*] Does not that show that the Archbishop must have been present at the Board when that letter was directed to be written?

The members present were the Archbishop of Dublin, James O'Ferrall, Esq., the Right honourable the Lord Chancellor, Sir T. N. Redington, and the Right honourable A. Macdonnell; and it is remarkable that all the members of the Board whose names I have read, excepting that of his Grace, had uniformly agreed in their understanding of the rule in its plain and obvious sense. I felt it would be improper on my part, after having had my attention called to the important correspondence I have read, to withhold it from the Committee; because, having produced the answer of the Commissioners to Mr. Tottenham's letter, a minute was passed actually the reverse of that in 1841. Whether the Archbishop of Dublin was actually present at the time this took place, with regard to the correspondence with the Rev. O. Moore and the Rev. Mr. Duffy, it is impossible for me to say. His Grace was frequently in the habit of leaving the Board before the proceedings terminated; his name, however, appears among the Commissioners present on the day in question.

7926. Did you write these letters?

Yes, I always draw up the letters founded on the minutes.

7927. *Chairman.*] Can you produce the letter which was enclosed from the Archbishop of Dublin to Mr. Moore on that occasion?

I will communicate with the Rev. Mr. Moore, to see if he can produce it, and whether he has any objection to do so.

7928. Can you produce the correspondence relating to the difference between Mr. Frew and Dr. Haly, with regard to the use of the Lessons on the Truth of Christianity in the Ballysax school, and the minute of the Board regarding it?

I can; it shall be laid before the Committee when I am next before them.

7929. Have you any recollection of a change which took place in the preface to Book III., between the years 1845 and 1847, respecting the reading of the Scripture Extracts?

I have.

7930. Will you explain to the Committee what that difference was, and from what minute of the Board it arose?

About the period to which your Lordship alludes, that is, in the years 1844 and 1845, the Literary Class-books of the Board underwent a revision. The Archbishop took a vast deal of trouble in revising those books, omitting Lessons which he did not think so suitable as others, introducing new ones, and altering several of the old ones. The proof sheets containing those alterations and additions were laid regularly before the Board and approved of. Hence the edition of the Reading Books printed in 1844 and 1845 is different in several material points from the old editions previous to those dates. I find, on referring to the minutes, there is a reference to one alteration in the preface to No. III. Book. In the edition for 1844 it stands thus: "Lest it should be thought that the Lessons in the Third Book increase in difficulty too rapidly, it may be necessary to explain that it is expected that the pupils, while they are learning this book, will also be *made to read* the Scripture Lessons recommended by the Commissioners." In 1845 it was altered to the following: "Lest it should be thought that the Lessons in the Third Book increase in difficulty too rapidly, it may be necessary to explain, that *it is hoped* that the pupils, while they are learning this book, will also be reading the Scripture Lessons recommended by the Commissioners." In the edition of 1846 I find that the preface, as it now stands, does not contain any reference whatsoever to the reading of the Scripture Lessons.

7931. Earl of *Harrowby.*] Do you remember that alteration being the subject of any discussion?

The only minute upon the subject is that which I have in my hand. I do not

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recollect that any discussion took place upon it; but the subjoined minute was passed: "Ordered, that in the preface to No. III. Reading Book, the word '*hoped*' be substituted for '*expected*' in the last paragraph; and that the words '*made to read*' be omitted, and that 'reading, &c.' be introduced; also, that reference be made in a new paragraph to the publication of the 'Sequel to No. II. Reading Book,' as being an introduction to No. III. Book."

7932. You do not recollect any discussion which arose upon that occasion?
To the best of my recollection there was none. The Commissioners present were, the Archbishop of Dublin, the Most Rev. Dr. Murray, the Provost, Rev. Dr. Henry, R. W. Greene, Esq., Sir Patrick Bellew, and the Right Hon. Alexander Macdonnell. If I were asked my own opinion as to the reason for the substitution of the words I have read, I should say they were introduced to remove any misconstruction with regard to the use of the Scripture Lessons being compulsory or not. As to the omission of any reference to those Lessons in the preface of No. III. Reading Book, published in 1846, there is no minute on the subject, and I cannot give the Committee any accurate information respecting it.

7933. Do you know at whose suggestion it was?
I do not.

7934. Lord Bishop of *Ossory.*] Who would be the ministerial person employed in carrying out an alteration of that kind?
Any order to the effect by the Commissioners would be conveyed to the printer by the secretary; I am sorry, however, to say, that the Board have not kept copies of the various impressions of their books which were printed at various times. Two of our clerks have been employed for a number of years to correct our books whenever a new impression was called for; that duty is no longer performed by them. In December 1852, a new arrangement for the printing and sale of the national school books to the public was adopted by the Treasury. The Commissioners feeling strongly the importance of having their books corrected by a responsible person, to be appointed by their Lordships, as the publication of them was no longer to remain in their hands, their opinion on the point was communicated to the Treasury, and at the suggestion of George Alexander Hamilton, Esq., late Secretary to their Lordships, I was appointed to take charge of that department, and to keep every impression of the books printed from that date, with my signature attached to the various corrections. No alteration in the text is allowed to be made without specific directions from the Board.

7935. Do you suppose that the department was ever in such a state, that any subordinate officer charged with the duty of revising the books would have made such a change as is involved in that omission without some authority for it?
I should not suppose it possible that the gentlemen entrusted with the duty previous to my appointment would have been capable of acting so improperly.

7936. Earl of *Wicklow.*] The duty was not at that time entrusted to you?
It was not; the duty devolved at that time, as I have stated, on two clerks in the office.

7937. Earl of *Harrowby.*] Would those clerks not be cognizant of the instructions under which they acted in making the change?
The only instructions they received were to the effect, that the proofs sent to them were to be read by them, and compared with the standard editions; and they were required to certify, by their signature, any corrections made by them. It is unfortunate that those proof sheets were not kept by me, nor by any higher class officer in the establishment; therefore, we had not any effectual means of check.

7938. Earl of *Wicklow.*] Who is your printer in Dublin?
Mr. Alexander Thom.

7939. Viscount *Clancarty.*] Do you know the names of the clerks who were employed upon the matter?

Yes;

Yes; they are in the service of the Commissioners at present, and have been for many years.

7940. Who were they?

Mr. John Swain and Mr. Michael Flynn were the two clerks entrusted with that duty. I may say, with confidence, that as to the omission or alteration of any preface to a book by those gentlemen, if they did it, they must have received some instructions of which I am not aware.

7941. Earl of *Wicklow.*] Was it in consequence of the discovery of this alteration in the preface that the superintendence of the printing was given to you?

No; but it arose from a very strong conviction upon the part of the Commissioners that the books should be most carefully examined, and the proof sheets preserved, especially as a very important change had been made in the place of their sale and publication.

7942. Was this alteration observed upon by the Commissioners?

No, the matter was never formally discussed by them, although I made them acquainted with it; Mr. Frew was the person who discovered it, and on his communicating to me, I felt it my duty to refer to the minutes to see if there was any authority for it.

7943. *Chairman.*] Do you conceive it possible that Mr. Macdonnell may have thought it within his power as the paid Commissioner to make an alteration to that effect?

I immediately communicated with Mr. Macdonnell when Mr. Frew called upon me; he was equally surprised with myself, and had no recollection of any instructions with regard to the alterations and omissions pointed out by Mr. Frew.

7944. Lord Bishop of *Ossory.*] If directions were given to those two clerks of whom you speak from the authority of the Board, whether oral or written, would not you be the channel through which they would receive them?

I ought to be the channel of every communication of that kind.

7945. Earl of *Harrowby.*] Might not your colleague have been the channel?

He might, if any directions were given to him by the Commissioners in my absence.

7946. Earl of *Wicklow.*] Have you consulted with Mr. Kelly as to whether he has any recollection about it?

I think I have had some communication with him, and my impression is, he was equally astonished at what had taken place. My recollection is, that at the time Mr. Frew pointed out the alterations in the preface, it was the subject of conversation between Mr. Macdonnell, Mr. Kelly and myself.

7947. Earl of *Harrowby.*] How long ago is it that Mr. Frew first communicated with the Board?

A year or two ago; it was at the time the discussion was going on in the Board respecting the Archbishop's books.

7948. *Chairman.*] You have distinctly asked the question of your co-secretary, and he has distinctly denied any knowledge of it?

It is my strong impression that I communicated with him when Mr. Frew first called my attention to the fact.

7949. Earl of *Desart.*] Did the Board make no inquiry on the subject?

No; there was no inquiry on the part of the Board: I apprized the Commissioners what Mr. Frew had communicated to me, and that I had referred to the minutes with respect to it.

7950. Lord Bishop of *Ossory.*] For some years previous to the charter being granted to the Board, one of the requirements from every schoolmaster was that he should take the oath of allegiance?

It was.

7951. In the year in which the Board obtained its charter, that requirement is for the first time dropped, and has never re-appeared; do you know whether that change was made by the authority of the Board?

It was.

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7952. Was it a matter of discussion?
It was.

7953. On what ground was it dropped?
My recollection is, that two or three of the teachers, who belonged to the small but respectable body called Covenanters, objected to take the oath. It then became a matter of serious consideration at the Board whether it was really necessary to continue that regulation, having been objected to on conscientious grounds; and after full discussion they drew up a minute on the subject, which I have not with me, desiring that the taking of the oath should be discontinued; but they did not do so without first communicating with the Lord Lieutenant and the law authorities at the Castle. I will produce the minute on a future day.

7954. Was there any difference of opinion at the Board upon the point?
I do not remember that there was; I am almost sure the Commissioners were unanimous in their decision.

7955. Viscount *Clancarty*.] Was it the rule of the Board from the commencement of their operations, that the oath of allegiance should be taken?
I cannot recollect the precise time at which that regulation was introduced; I believe it was in 1839; it was in force till 1843.

7956. Have there been any changes made in the rule respecting the General Lesson which is to be hung up in the school?
Yes; the General Lesson was introduced in the year 1831, at the commencement of the operations of the National Board. The patrons of all schools were required to have it hung up in the school and read. On the 8th of October 1840, the Commissioners received an application from the Rev. A. Henderson for a grant of salary and books to the plantation school, county of Down; he wished to know whether he might substitute another Lesson for the General Lesson, and he gave a copy of it, which I have not with me. The Board passed a minute that they had no objection to the "Lesson" proposed as a substitute for the "General Lesson." The Reverend Mr. Henderson is a Presbyterian clergyman. In 1842 a report was brought before the Board, of the superintendent, on the Knocknagowney national school, county Down (the Reverend H. Henderson, manager, a Presbyterian also); that was with respect to the 13th chapter of Romans having been substituted by the manager for the General Lesson recommended by the Commissioners. "Ordered, that the Commissioners see no objection to the above arrangement, and that the superintendent be so informed." On the 25th September 1851, a letter was received from the Reverend Mr. Dillon, a Roman Catholic clergyman, objecting to the passage in the General Lesson, which says, that "We ought to seek for the truth," on the ground of its being at variance with a fundamental tenet of the Roman Catholic Church. "Ordered, that the Reverend Mr. Dillon be informed that the Commissioners do not concur with him in opinion respecting the necessity of altering the General Lesson, but that if he be unwilling to use it in a national school, he has the power of proposing one in its place, which must, however, be submitted for the approval of the Commissioners." On the 12th of March 1852, a report was received from Mr. John Malloy, the District Inspector, on the French Park national school, county Roscommon (the Reverend M. M'Donagh, manager, a Roman Catholic), dated 19th January 1852, stating that in the copy of the General Lesson suspended in the schoolroom, the following passage has been cut out: "We should seek for the truth, and hold fast what we are convinced is the truth." "Ordered, that the manager's attention be called to the statement now read, and that he be requested (if he object to any portion of the General Lesson) to furnish the Commissioners with a copy of any Lesson of a similar import which he may wish to substitute for it." On the 4th of November 1853, a report was received from the Inspector on the Fena national school, county Waterford, from which it appears that the manager, the Reverend John Joy, a Roman Catholic, has added to the first paragraph of the General Lesson, after the words "Christians should endeavour," &c., the following: "as far as in them lies." "Ordered, that there is no objection to the introduction of the words referred to." It is necessary to state that when the Board first gave their sanction to have a Lesson of a similar import, in place of the one objected to, they desired that the queries should

should be altered in the Inspector's report. The query is, "Is the General Lesson hung up within the school-house? If not, is there any other or not?" So that the Inspector would report if there was any other than a General Lesson of this nature, and if there was anything objectionable, the Board would interfere. This is important, as showing—and I say it with the greatest respect—how very difficult it is to please the clergy of various denominations, and how extremely desirous the Commissioners have been to yield to any scruple, from whatever religious denomination it emanated, if it did not encroach upon the fundamental principle of the system.

7957. Viscount *Hutchinson.*] Can you give the Committee any information as to the number of General Lessons which have been proposed by patrons, and whether any number of them have been sanctioned by the Commissioners?

I do not know of any other instances than those I have mentioned.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Tuesday next, One o'clock.

Die Martis, 20° Junii 1854.

LORDS PRESENT:

Earl of DERBY.	Lord Bishop of DOWN, &c.
Earl of CARNARVON.	Lord Bishop of OSSORY, &c.
Earl of DESART.	Lord BEAUMONT.
Earl of WICKLOW.	Lord ARDROSSAN.
Earl GRANVILLE.	Lord FINGALL.
Viscount HUTCHINSON.	Lord MONTEAGLE of Brandon.
Viscount CLANCARTY.	

THE EARL GRANVILLE in the Chair.

The Very Reverend R. M. KENNEDY, M. A., Dean of Clonfert, is called in, and examined as follows:

7958. *Chairman.*] WILL you be so good as to state what position you hold in the Established Church in Ireland?

I am Dean of Clonfert and Rector of Clonenagh.

7959. Lord *Ardrossan.*] Did you sign and assist in circulating the petition lately presented to Parliament, on the subject of the resolutions passed by the Board of National Education in July last?

I not only signed and assisted to circulate it, but the petition originated with me, and I drew it up; I state this because it has been said by some that the petition was drawn up by the Archbishop of Dublin, and by some that it was revised by him, or suggested by him. I wish to state expressly that the petition was neither drawn up, nor suggested, nor revised by the Archbishop of Dublin, nor by any one connected with him; and further, I wish to state that it was not suggested, nor drawn up, nor revised, nor even seen by any individual whatever, except by members of my own family, till it was in print, and was in process of signature.

7960. Before you drew up the petition, did you remonstrate with the Commissioners because you considered that they had interfered with your rights as the patron of a school?

I did; I remonstrated not only because I conceived they had interfered with my rights as the patron of a school, but because I thought the act of the Board had shaken the ground upon which I had for many years been an advocate of the national system. I was one of the earliest advocates of the Board in Ireland; and there are few, if any, who have been more successful in gaining adherents to the Board from among all ranks and classes. I advocated the national system, upon the ground that it was a system based upon the principle of combined as well as separate religious instruction. The Board, by their recent acts, shook that basis, and I therefore regarded myself as bound in duty to myself, as well as to others, to protest against those acts. Such was the origin of the petition. I remonstrated with the Board, and had a correspondence with them upon the subject; and I should be glad if your Lordships would permit me to read that correspondence.

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7961. Will you produce and read the correspondence to which you allude? The circular which I shall read was addressed to me by the secretaries of the Board. It is not dated, but I received it about the end of October. It is as follows:—"First. We have withdrawn from the list of books published by us a work, entitled, 'Lessons on the Truth of Christianity;' and from the list of books sanctioned but not published by us, another work, namely, 'Introductory Lessons on Christian Evidences.' The first was introduced in 1838; the second in 1842. Secondly. That we have amended our 8th Rule, section 2. Hitherto it has been thus expressed: '8. The Commissioners do not insist on the Scripture Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any of the national schools; nor do they allow them to be read during the time of secular or literary instruction, in any school attended by children whose parents or guardians object to their being so read. In such cases, the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books or not as they think proper.' As altered, it is as follows: 'The Commissioners do not insist on the Scripture Lessons, or Book of Sacred Poetry, being read in any of the national schools; nor do they allow them to be read, as part of the ordinary school business, (during which all children, of whatever denomination they may be, are required to attend,) in any school attended by children whose parents or guardians object to their being read by their children. In such cases, the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after the ordinary school business, and under the following conditions: 1st. That no child whose parent or guardian objects shall be required, directly or indirectly, to be present at such reading. 2d. That in order that no child whose parent or guardian objects may be present at the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the time-table of the school; that there shall be a sufficient interval between the conclusion of the ordinary school business and the commencement of such reading; and that the teacher shall, immediately before its commencement, announce distinctly to the pupils that any child whose parent or guardian so desires may then retire. 3d. That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary school business, in order that those children who do not join in the reading of the books may enjoy ample means of literary instruction in the school-room.' With reference to the withdrawal of the Lessons on the Truth of Christianity and the Introductory Lessons on Christian Evidences, we deem it necessary to state that these books may still be used (though no longer supplied by us) during the time set apart for separate religious instruction. With reference to Rule 8, as now amended, we are to observe, that the Scripture Lessons and Book of Sacred Poetry may in like manner be used during the time set apart for separate religious instruction, and also during the hours of combined instruction, (when children of all religious denominations are required to attend,) unless the use of them be objected to by the parents or guardians of any of the children. In such case the use of these books is prohibited, except under the conditions and at the time specified in the amended rule; namely, before or after the ordinary school business. Under the rule as it was previously expressed, the Scripture Lessons and Book of Sacred Poetry, when objected to by any of the parents or guardians of the children in attendance, could only be read during the time set apart for separate religious instruction." My reply to that letter is dated the 5th of November 1853, and is as follows: "To the Commissioners of National Education. My Lords and Gentlemen,—I have the honour to acknowledge the receipt of your circular letter, announcing to me, as manager of the Upper Ballyfin national school, two resolutions passed by the Board on the 8th of last July. By the first of these, you, in your collective capacity, forbid the pupils in national schools to read together the books prepared and sanctioned by yourselves for combined instruction, on the Truth of Christianity and on Christian Evidences, even though all the children be desirous, with their parents' approbation, to join in that course of study; while yet each and all of you sanction those books as fit to be read by all when they are separated, according to the religious denominations which you respectively represent. Now, I deem it my duty, both on my own behalf as manager, and on behalf of the pupils and parents, to protest against this resolution, as being opposed

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opposed to the rights granted to me for the benefit of the pupils when I placed my school under the Board; namely, that any of the books then on your list might be used in the combined instruction of all children whose parents should so desire. By your second resolution, you profess to amend Rule 8, sec. 2, and to give increased facilities, on certain conditions, for the combined study of the Scripture Lessons, containing the statement of the facts and doctrines of Christianity, although you think it 'important' (as you declare by your first resolution) to prohibit at that time the use of the other books which supply the proof of those facts and doctrines. These two resolutions being contradictory determinations as to books regarded by yourselves as equally good, cannot be both right. As you thought it safe for one class of pupils, and useful for another, to amend Rule 8, as it regards the Scripture Lessons, it surely would have been just as safe and useful to have included those other books referred to in the rule, instead of excluding and forbidding their use at the time of combined instruction; if your amendment was, as you think, quite sufficient to protect the rights of conscience as to the Scripture Lessons, it would have been equally so as to the book on Evidences; therefore, the interdict in your first resolution was unnecessary, and (in the language of a former report) an ill use of your discretionary power. In reference to the paraphrase of Rule 8, which you forward for my 'information and guidance,' I have only to add, that having compared with it the rule itself, I am at a loss to perceive why you have interpolated the word 'separate,' which is not to be found in the rule. You say, that 'under the rule as it was previously expressed, the Scripture Lessons, when objected to by any of the parents of the children, could only be read during the time set apart for separate religious instruction.' But the wording of the rule itself is general, 'the times of religious instruction,' not special, as you render it, 'the time set apart for separate religious instruction.' The letter of the rule relegates the book, when an objection is made, from the combined literary to the combined religious instruction, whereas your paraphrase relegates it in that case from the combined instruction generally to the separate religious instruction, over which as a Board I never understood that you were competent to exercise any control, and to which instruction the rule as 'expressed' could have no reference. But, moreover, the spirit of the rule, as indicated by the known intention of the framers and the practical reading which the Board gave it from its earliest appearance in the report for 1839 up to the month of February last, is quite opposed to your present view. To bear me out in this, I beg leave to refer to the note on the rule in Appendix No. 3 to that Report; viz., 'The Commissioners leave the use or non-use of the Scripture Extracts wholly for the discretion of those locally interested in the management of the schools.' And again, to your letter of the 7th September 1840, addressed to Mr. Tottenham, 'the patrons of any school who think proper, may have the Scripture Extracts read on the opening, or immediately before the closing of the school, provided no children shall be required then to attend against the will of the parents.' And again, to your similar order of the 15th September 1842, in the case of Mr. Blackett's school. And finally, to your letter of the 8th of February last, addressed to Mr. Gallaher, stating to him (in reference to the 'Scripture Lessons' and the 'Evidences of Christianity'), 'as manager of the school, you may, if you think proper, require the teacher to instruct the children in the books specified, but no child is to be compelled to read them whose parents or guardians object.' I have now only to apologise for having trespassed upon you at such length, and to assure you that I would not presume to do so, were it not that I consider it due to you to reply to your letter, and to myself to state honestly the views I entertain with regard to the communication which you have addressed to me." The reply to that communication, which I received from the Secretaries of the Board, is as follows: "We had the honour, on the 8th instant, to acknowledge the receipt of your letter of the 5th, in reply to a circular, announcing to you, as the manager of the Upper Ballyfin national school, Queen's County, two resolutions passed by the Board of the National Education on the 8th of last July; we are now directed to acquaint you, that your communication was laid before the Commissioners at their meeting yesterday." As I did not consider this a satisfactory reply to my remonstrance, I addressed to the Board a second letter, dated the 14th of November 1853: "My Lords and Gentlemen,—When lately you thought fit to apprize me, as manager of the Upper Ballyfin national school, that you had resolved to forbid

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for the future, in the combined instruction, the Lessons on the Truth of Christianity, prepared and sanctioned by yourselves for that purpose, I deemed it my duty, for myself as well as for the pupils and their parents, to protest against such a resolution (for which no reason was assigned) as an interference with the rights duly granted to me for their benefit; your secretaries' letters inform me that my protest was received and laid before you on the 11th instant; but nothing is added to show whether you were pleased to allow or disallow my right to use that work as heretofore permitted; however, I venture to hope that your silence signifies consent, and while such silence is continued, I beg to say most respectfully that I mean to act on my protest. That you may not hold mine to be a hypothetical case, I have to inform the Board that there is a class in my school now ready and willing, with their parents' approbation, to read, as part of their ordinary school business, the Lessons on the Truth of Christianity, and that I shall permit them to do so, provided no objection be made on behalf of any of the other children in attendance; but if any such objection be made, which I have no reason to apprehend, in that case I shall confine the reading of that book to the time when, and subject to the conditions which you have thought it sufficient to prescribe, as to the Scripture Lessons, in case any objection were made to the reading of them during the ordinary school business."

7962. You allude in that last letter to a class who were willing to read the book in question; did that class consist of Roman Catholics as well as Protestants?

Some were Roman Catholics, and some were Protestants. The reply to that letter was dated the 13th of December 1853: "Sir,—The Commissioners of National Education have fully considered your letter of the 14th ultimo, in which you make the following observations on their reply to your previous communication: 'Your secretaries' letters inform me that my protest was received, and laid before you on the 11th instant; but nothing is added to show whether you were pleased to allow or disallow my right to use that work as heretofore permitted; however, I venture to hope that your silence signifies consent, and I beg to say most respectfully, that while such silence is continued, I mean to act upon my protest. That you may not hold mine to be an hypothetical case, I have to inform the Board that there is a class in my school now ready and willing, with their parents' approbation, to read as part of their ordinary school business the Lessons on the Truth of Christianity, and that I shall permit them to do so, provided no objection be made on behalf of any of the other children in attendance. But if any such objection be made, which I have no reason to apprehend, in that case I shall confine the reading of that book to the time when, and subject to the conditions which you have thought it sufficient to prescribe as to the Scripture Lessons, in case any objection were made to the reading of them during the ordinary school business.' The Commissioners direct us to acquaint you that, by their recent order, withdrawing from the list of books published by them the 'Lessons on the Truth of Christianity,' the patrons or managers of national schools have no longer the right of using that work during the hours of combined instruction; but as you have been already informed, through the medium of an extract from the 19th Report, the 'Lessons on the Truth of Christianity,' though no longer supplied by the Board, may be read in the national schools during the hours set apart for separate religious instruction." I thought it right to address this further letter to the Board, dated the 28th December: "My Lords and Gentlemen,—I have the honour to acknowledge the receipt of your secretaries' letter of the 13th instant, in reply to mine of 14th ultimo. When you informed me of your resolution of the 8th of July last, by which you were pleased to withdraw from the list of books published by the Board, the 'Lessons on the Truth of Christianity,' I deemed it my duty, as manager of the Upper Ballyfin national school, to protest, as I did by my letter of the 5th of November, against the effect of that resolution. I complained of it, because it arbitrarily deprived me of the right guaranteed to me for the benefit of the pupils, to use that book in the combined instruction of those children whose parents might be desirous that they should be so instructed. When you were silent for some time as to the merits of my protest, I ventured on the 14th ultimo to address you again, and to repeat, that it was my intention to use the book for the ordinary school business,

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business, but subject to all the terms and restrictions which you yourselves prescribed, as fully sufficient in the parallel case of the Scripture Lessons. But now, at length, after a month's consideration of my appeal from your decision, without giving any opinion upon the merits of my case, you simply refer me to your resolution, and remind me of its fatal effect, that under it I have no longer the right of using that work during the hours of combined instruction, I beg to submit, with great respect, that this has the appearance of evading instead of answering my application. I was quite aware that, by withdrawing the book from your list, you, in effect, revoked the general sanction for its use implied by its appearance on the list. But I was also aware, that I might obtain liberty to use that book, as well as any other not on your list, by proceeding under your unrepealed rule, section 2, No. 11, which declares, 'that the titles of all books which the conductors of schools intend for ordinary school business are to be reported to the Commissioners; they prohibit such only as may appear to them to contain matter objectionable in itself, or objectionable for common instruction.' I accordingly made the report required by that rule; it still remains for the Board to state that they consider the book objectionable on either of those grounds, otherwise they are to be regarded as not prohibiting the book in ordinary school business. As to your allusion, again, to the liberty of using that work during the hours of separate religious instruction, I have only to repeat that, as such a liberty does not emanate from you as a Board, being a power which you can neither give nor take away, it is no compensation for infringing my rights in other respects." To that letter I received this answer, dated the 11th February 1854: "Sir,—Having laid before the Commissioners of National Education your letter of the 28th December, we are directed to state in reply, that the work entitled 'Lessons on the Truth of Christianity,' which the Commissioners have removed from the list of books published by them, does contain matter which renders it objectionable for use in a national school during the hours of combined instruction." I then addressed my last letter to the Board, which is as follows: "My Lords and Gentlemen,—In order to obtain relief against the operation of your order of the 8th of July last, I thought fit by my letter of the 28th December to avail myself of your unrepealed rule, Section 2, No. 11, which it now seems necessary to repeat at length; it is as follows: 'The use of the books published by the Commissioners is not compulsory, but the titles of all other books which the conductors of schools intend for ordinary school business are to be reported to the Commissioners, and none are to be used to which they object; but they prohibit such only as may appear to them to contain matter objectionable in itself, or objectionable for common instruction, as peculiarly belonging to some particular religious denomination.' In reply to that letter, your secretaries were directed to state, on the 11th instant, that the work entitled 'Lessons on the Truth of Christianity' does contain matter which renders it objectionable for use in a national school during the hours of combined instruction. Taking this to be a decision in effect, though not in terms, under the Rule, Section 2, No. 11, and that you now declare that the Lessons on the Truth of Christianity do contain matter objectionable for common instruction, as peculiarly belonging to some particular religious denomination, I have only to contrast your present view with the very opposite one set forth in your order dated 15th September 1842, arising out of the case of Mr. Blackett's national school at Ballyglass (*see* Minute-book C, pages 326 and 327); you then stated, 'The Lessons on the Truth of Christianity were intended to be used during the hours of combined instruction, and were compiled with the express view of avoiding everything that could be justly considered offensive to Christians of any denomination.' As my rights are now before a higher tribunal than you, I will not anticipate the demand that may yet be made upon you to put your finger on the matter you refer to in the book in question, which seems to you 'objectionable for common instruction, as peculiarly belonging to some particular religious denomination.'"

7963. When you found you could get no redress, by correspondence, from the Board, you drew up and circulated that petition to which you have referred?

The petition I had drawn up before, but I did not determine upon presenting it till I had remonstrated with the Commissioners, and ascertained the steps they were likely to take.

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7964. What have you done since that correspondence took place with regard to reading that book in your school?
I did not feel at liberty to introduce the book pending the proceedings of this Committee; it stands in abeyance. The class is still ready and willing to read the book, but I did not feel I was at liberty to introduce it, upon its being thus forbidden by the Board.

7965. *Chairman.*] What is the number of the class to which you refer?
I cannot exactly state; I should suppose about seven or eight.

7966. Of what ages are those children?
The ages vary from 12 to 16, I should say.

7967. Lord Bishop of *Ossory.*] To what particular school are you referring?
The Upper Ballyfin school.

7968. Lord *Ardrossan.*] Can you state the relative proportions of Roman Catholics and Protestants in that class?
I do not exactly know the relative numbers.

7969. Should you think there were as many Roman Catholics as Protestants?
I suppose there may be three Roman Catholics.

7970. It appears from that correspondence you have read, that you have not only disapproved of the resolution of the Board, but that you put a different construction upon Rule 8, from that which the Board considered had previously existed?
I never understood the rule in the sense which the Commissioners say it bore up to July last. According to that sense, the objection of a single child could exclude the book from the school during the hours of combined instruction, though all the others were willing to read it. A rule of that kind seemed to me so absurd in itself, so opposed to the principles of the system, and so subversive of everything like school law and school order, that I would say beforehand that that could not have been the meaning of the rule.

7971. Have you any further reasons to give for the views which you state in that correspondence beyond those which are there expressed?
Yes, I have. It may be established by different proofs that the construction which the Board assert the rule had previous to July last was not the meaning of the rule. It can be proved by documentary evidence cotemporary with the passing of the rule, that that was not the sense in which it was originally understood. It can be shown, moreover, by the direct and cotemporary testimony of the leading Commissioners, that that was not its meaning; and it appears from the decisions of the Board, from the time of its introduction to the present, that that was not its meaning. In order to throw some light upon these proofs, I will premise that the national system of education includes two branches—combined and separate instruction. The combined instruction is under the control of the Board; the separate instruction is not under the control of the Board. Then again, the combined instruction includes two subdivisions, a combined secular instruction which is compulsory, and a combined religious instruction which is voluntary. For both those the Board has published books. They have published for combined secular instruction five Lesson Books; and for the combined religious instruction four volumes of Scripture Lessons, the volume of Lessons on the Truth of Christianity, and the volume of Sacred Poetry. All those books both for combined literary and combined religious instruction the Board "earnestly and unanimously recommend." But the managers of the schools are not compelled to adopt those books; if they do adopt them, then they can require every child to read the books for combined secular instruction, but they cannot require any child to read the books for combined religious instruction. In the first instance, the Board assumes that a book recommended by them, and adopted by the manager, will be received without objection by the child, and in this case it allows the manager a discretionary power to use those books in such a time and manner as he may think proper, without any distinction; but if an objection be made, then a line of distinction must be clearly marked. The child who objects cannot be compelled to read them; and the manager must not only specify the time for the reading of those books, but notify such reading as religious instruction, that no other child may be compelled

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pelled to be present during that instruction. Thus the book is kept in its proper place; it is still retained under the combined branch. But according to the meaning which the Board would now force upon the rule, it would be relegated from that combined branch to the separate branch; taken out from its proper place and transferred to a quite distinct branch lying higher up in the tree of division. I think this view may throw some light upon the rule of the Board, as well as on the evidence I shall bring forward. The substance of the rule is first found in the report for the year 1839, which was published in the year 1840. It appears in the 25th paragraph of that report, and it is thus worded: "We should also state that we by no means insist on having the Scripture Extracts published by our authority read in any of the national schools, nor would we allow them to be read during the time of secular or literary instruction in any school attended by any children whose parents or guardians object to them. In such a case we should prohibit the use of them, except at the times of religious instruction, when the persons giving it might use them or not, as they should think proper." I think it is clear that the understanding of that paragraph depends upon the sense which we give to two expressions in it, "religious instruction" and the "persons" upon whose discretion the use or non-use of the book depends. There seems an ambiguity in the wording of the paragraph, but if we can fix the meaning of either of those expressions, the ambiguity of the other is removed, and the meaning of the rule is at once determined. Now, I think we have documentary evidence supplied by the Board itself, which fixes the meaning of one of those expressions, and of course determines the meaning of the other, and consequently the meaning of the rule. If I can show that by the persons upon whose discretion the use or non-use of the book depends we are to understand the manager of the school, and not the parent, or the person to whom the parent may submit his judgment or delegate his authority, then it is at once determined that the book referred to cannot be a book used in the separate religious instruction of the children, because over the books used in the separate religious instruction the managers have no kind of control, as even the Board itself has no right to interfere in that case. If your Lordships will now look at the Appendix No. 3 of this Report, in which the paragraph occurs, you will find a document contemporary with it. Here, then, we have documentary and contemporary evidence, which I believe is the strongest kind of evidence. The last paragraph in that document is this: "By a perusal of the Commissioners' regulations, you will perceive that they are totally silent with regard to this book; leaving its use or non-use, as they do of all the other books, wholly for the discretion of those locally interested in the management of schools." Nothing can be clearer or more conclusive than this. The persons upon whose discretion the use or non-use of that book depends are the managers of the schools, and therefore it cannot be a book for separate religious instruction, for over the books for separate religious instruction neither the Board nor the manager has any kind of control. Here there is documentary evidence supplied by the Board which fixes the meaning of one of those expressions; and, therefore, removes the ambiguity of the other; and, consequently, determines the meaning of the rule. But I would now refer to evidence of another kind, the direct and contemporary testimony of the Commissioners themselves. For 13 or 14 years before 1841, I was rector of a parish in which there was but one school to which the children of the poor had access; that school was built by the principal proprietor in the parish; it was attended by Roman Catholic and Protestant children: he required every child in attendance not only to read the authorized version of the Scriptures, but to receive such instruction as the master or mistress of the school might think proper to give at the time of reading. During those 14 years I saw so much of the degrading effects of this compulsory reading of the Scriptures, that I determined—and this was before the National Board was in existence—that if ever I were in an independent position, if ever I were myself manager of a school, that school should never be conducted on this compulsory principle. It so happened about that time, that one of my earliest friends became a Bishop; he appointed me his chaplain, and gave me preferment in his diocese. In the parish there was a national school, and I was then brought practically in contact with the system. I had approved of it from the first hour of its introduction into the country; but I was so circumstanced, as I have already stated, that I could not have a school in connexion

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with it. As I was then about to become the patron of a national school, I determined to make myself acquainted with the rules and regulations of the Board. This Report for 1839, published in the year 1840, was the last report published by the Commissioners. I read it with the greatest care; I saw the ambiguity of this paragraph in the report which I have just read. I found a difficulty in understanding it till I saw it in the light thrown upon it by the Appendix, to which also I have referred; I then clearly understood that the book in question could not be a book intended by the Board for separate religious instruction, inasmuch as the use or non-use of it depended on the manager; and, therefore, that the paragraph must refer to the hours of combined and not of separate religious instruction. A short time after, I met the Bishop of Meath, and directed his attention to this paragraph. It had escaped his notice. He suggested to me, that we should have some conversation with the Archbishop of Dublin on the subject. I went with the Bishop of Meath to the Archbishop of Dublin's palace, and directed his attention to that paragraph in order to ascertain its meaning; and the Archbishop of Dublin then, in the year 1841, put the construction upon that paragraph which I now put upon it. The Archbishop then suggested that I should accompany him to the office of the Board, that he might introduce me to the resident Commissioner, when I could converse with him on the subject. It was the first time that I ever saw Mr. Macdonnell. I told him the difficulty that I had found in regard to that paragraph, and Mr. Macdonnell then put the same construction upon it which the Archbishop of Dublin does now, and understood it then in the sense which I now give to it. In addition to these testimonies, your Lordships will also find that there is, among the records of the Board, a document drawn up in the handwriting of Mr. Blake, explanatory of this 8th Rule. This paragraph which I have quoted as containing the substance of the rule, was introduced into the report by Mr. Blake, and the letter in his handwriting to which I allude expresses the sense in which he understood it; from which it appears that the sense in which he, the framer of the rule, understood this paragraph was precisely that in which the Archbishop of Dublin understood it; that which Mr. Macdonnell gave to it, and that in which I myself invariably received it. Here then you have the direct testimony of the representatives of the three great sections of the Board, the Archbishop of Dublin representing the Established Church, Mr. Blake representing the Roman Catholic Church, and Mr. Macdonnell representing all the Churches: he as the resident Commissioner is supposed to be the representative of the entire Board. You have all those three at that early period, contemporary with the report containing the paragraph in question, agreeing in the interpretation of it; and further, in addition to the proofs supplied by cotemporary documents, and the direct testimony of the Commissioners themselves, you have various decisions of the Board from the earliest period to the present time on the rule itself; and I will venture to say, that in those decisions the Board have always referred the book to the times of religious instruction, and that in no one of those decisions will you find the reading of the Scripture Lessons referred to the hour of "separate" religious instruction.

7972. Are you quite sure that upon that occasion Mr. Macdonnell clearly expressed his opinion that that was the construction of the Board?

I am quite sure.

7973. Earl of *Wicklow.*] Was the Archbishop of Dublin present on the occasion?

I am not quite sure whether he was present or not; it was the first time that I had been introduced to Mr. Macdonnell, and after the Archbishop had introduced me, if my recollection serves me, I think he left us in conversation and went to the Board-room.

7974. *Chairman.*] Do you remember whether Mr. Macdonnell assented to your statement as to the construction of the rule, or gave that himself as the construction of the rule?

I explained to him the construction which I gave the paragraph; he quite agreed with it, and said the meaning of it was, that no child could be compelled to read the book, and if there was an objection, there must be a fixed time for the reading of it, and it must be notified as religious instruction.

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7975. Lord *Ardrossan.*] What in your own experience has been the effect upon the national system of the resolutions passed by the Board in July last?

I have heard of the effect produced in the model schools; I have visited the model schools, and have myself seen 1,000 Catholics and Protestants reading those books together. I have heard that since the passing of the rule, not more than 20 or 24 children are reading them.

7976. Earl of *Wicklow.*] To which model schools do you now refer?

To the Dublin model schools; in my own parish there is a school under the patronage of a Roman Catholic priest, at which both Protestant and Roman Catholic children attend.

7977. Earl of *Derby.*] Is that a vested school or a non-vested school?

A non-vested school; there are two schools in Ballyfin, Upper and Lower Ballyfin: this is the Lower Ballyfin school. A Roman Catholic priest is the patron, and it is attended both by Protestants and Roman Catholics. When I first went to that parish, the Scripture Lessons were not read in that school; the priest afterwards consented to the introduction of the book; from that period till very lately, the book was read both by the Protestants and the Roman Catholics; but since the passing of this rule the Roman Catholic children have ceased to read it: there is not now a single Roman Catholic child in this school reading those books, though they are still read by the few Protestants who are in attendance.

7978. Viscount *Hutchinson.*] At the hour of separate religious instruction?

No; not at the hour of separate religious instruction; I never put that construction on the rule, nor did I ever act upon it in that sense. The priest agrees with me in my interpretation of the rule, for though he is the patron of the school, the book is still read, notwithstanding the objections made by Roman Catholics at the hour at which it was always read, from 10 to three-quarters past 10.

7979. Earl of *Carnarvon.*] The Roman Catholic children, therefore, must lose some part of the time of combined instruction?

The reading of these books constitutes a portion of the combined instruction. In proof of this I would refer your Lordship to a passage of the Report for 1834: "The ordinary school business, during which all children, of whatever denomination they be, are required to attend, and which is expected to embrace a competent number of hours in each day, is to consist exclusively of instruction in those branches of knowledge which belong to literary and moral education. Such extracts from the Scriptures as are prepared under the sanction of the Board may be used, and are earnestly recommended by the Board to be used during those hours allotted to the ordinary school business." The reading of that book is a part of the "ordinary business of the school," and the book is, according to that and other regulations of the Board, to be read during the hours of combined instruction.

7980. Earl of *Wicklow.*] To whom do the few Protestant children who continue in the school to read those extracts read them?

They read them to the master of the school, who is a Roman Catholic.

7981. What do the other children do in the meantime?

They are engaged under the monitors; those national schools are conducted on the monitorial system, so that the supervision of the master is not always necessary to keep the classes at business. The reading of those books being at the time of combined instruction, such of the children as objected to read them went on with their classes in the ordinary business; so that the secular business of the school was not interrupted.

7982. Lord *Ardrossan.*] How many of the national schools in your parish are under Protestant patronage?

There are five national schools in the parish of Clonenagh under Protestant patrons.

7983. Were any of those schools in connexion with the Board when you became the incumbent?

Not one.

7984. Earl of *Derby.*] Are they vested or non-vested schools?

They are all non-vested schools.

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7985. Lord *Ardrossan.*] What was the feeling respecting the Board which at the time when you became incumbent prevailed among the Protestant parishioners?

I should say, that the feeling at that time among the Protestant parishioners was decidedly hostile to the Board.

7986. On what ground did they object to it?

I found the people were in great ignorance as to the system, and greatly prejudiced against it; their minds had been abused by misrepresentations upon the subject. I shall mention one or two facts which will throw some light upon that state of feeling. When the parish of Clonenagh was offered to me, I went to see it before I decided. I arrived at Montrath on a Friday, and called upon one of the curates to say, that I intended to remain till after Sunday, and would be at the church, as I wished to see the congregation. He preached, and gave a very spirit-stirring description of the calamities which had befallen Ireland for the few previous years, this being in the year 1848; after he had done this, he said that a sense of duty compelled him to be faithful, and to assign the cause; he stated distinctly before the congregation, and in my presence, as I sat in the front of the gallery, that the calamities which had befallen Ireland, plague, pestilence and famine, had been brought down upon the land as a curse for the encouragement given to Popery by the supporters of the National Board and of the Maynooth Grant. This one fact will account, in some measure, for the hostility of the people to the national system.

7987. Lord Bishop of *Ossory.*] Do you mean to state, that he referred to no other support given to Popery in the empire than the maintenance of the national system?

I have already stated, that he referred to the Maynooth Grant also.

7988. Was it a written or an extempore sermon?

An extempore sermon.

7989. Lord *Ardrossan.*] Have you any other instance to give of the hostility to the system on the part of the Protestant clergy?

I cannot say from whom the instance of hostility proceeded which I am now about to mention. Not long after I went to the parish, printed papers were circulated through the people, headed "National Board Morality," branding the supporters of the National Board with perjury, charging them with the violation of their ordination vows, and likening them to the *traditores*, or traitors of old, those wretched outcasts of the primitive Church, who, to save their lives, surrendered the Book of God; the obvious inference from which is, that the supporters of the National Board are willing to surrender even the Book of God itself in order to promote their own interests. I was visiting one of my parishioners, and while I was in the room a letter was handed to him; he opened the envelope; these papers fell out in my presence, and he handed one of them to me, saying, as he did so, "Sir, that concerns you." I saw several of the documents afterwards, and received some of them myself through the medium of the post-office.

7990. Earl of *Desart.*] You stated that you considered the reading of the Scripture Extracts to come under the denomination of ordinary school business in the hours of combined education; do you disapprove of Baron Greene's resolution, which says, that "the Commissioners do not insist upon the Scripture Extracts, the Lessons on the Truth of Christianity, or the Book of Sacred Poetry being read in any national schools, nor do they allow them to be read as a part of the ordinary school business, during which all the children, of whatever denomination they may be, are required to attend"?

I think Baron Greene's resolution agrees in principle with the construction which I have always given to the rule; but I think, practically, it interferes with the reading of the Scripture Lessons. As I have already stated, the Board, at first not anticipating any objection on the part of a child to a book which they "earnestly and unanimously recommended," and of which the patron approved, in the absence of an objection, permitted the patron to use the books for literary and religious instruction without distinction; but afterwards, when it appeared likely that objections would be made, the 8th Rule was passed, which deprived the patron of that discretionary power, and required that the book should no longer be dealt with as a merely literary book; that the

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the line of distinction should henceforward be clearly drawn between literary and religious, and that the reading of the religious books should be referred to fixed times, called "the times of religious instruction," not separate religious, but the times of combined religious instruction. The objection to Baron Greene's resolution is, that it puts those times of combined religious instruction out of the ordinary school hours; and it has had already an evil effect in the working of national schools. The ordinary school hours of the Dublin model schools, for instance, have been for many years from ten to three; but under the operation of Mr. Baron Greene's resolution, the Board fixed the time for the reading of the Scripture Lessons from half-past nine to ten, out of the ordinary school hours; the consequence is, that the children either cannot or will not attend; and therefore that the book which heretofore was read by 1,000 children is now only read by 24: thus Mr. Baron Greene's resolution practically defeats the rule. The resolution admits that it is a book for combined instruction, and to be read during the time of combined instruction; that is the construction of Rule 8 for which I contend, and which the Archbishop puts upon it. Mr. Baron Greene's resolution admits the principle of the rule, but then the practice it introduces interferes with the reading of the book.

7991. You object in fact to Mr. Baron Greene's explanatory definition of the 8th Rule?

I approve of the principle, but I object to the practice it has introduced; the principle is that which I am advocating, it is a book for combined and religious instruction, and to be read during the ordinary school business; but he fixes an hour for reading it before or after the ordinary school business.

7992. Lord *Ardrossan.*] Can you state how many Roman Catholics and how many Protestants now attend the schools in your parish?

I do not think that I can state the precise number in attendance at present. I have a return which I obtained from the master last year. I do not call for such returns frequently. If I institute frequent inquiries relative to the religious denomination of those who are attending the school, injurious inferences may be drawn; but this is a return obtained for a special purpose last year. In the schools under Protestant patrons, there were 160 children of the Established Church, and 204 Roman Catholics, including those in attendance at Kilbricken female school.

7993. Earl of *Derby.*] Of what denomination are the masters of those schools?

The masters and mistresses of all, except two, are members of the Church of England. The master and mistress of the Mountrath school are Protestants. The mistress of the Upper Ballyfin school is a Protestant. Kilbricken male and female schools are also under my management, and the master and mistress are Roman Catholics. Under Roman Catholic patrons there are three schools; in those schools there are 54 children of the Established Church, and 264 Roman Catholics; the masters and mistresses of those schools are Roman Catholics.

7994. Earl of *Wicklow.*] Are there any schools under the Church Education Society in your parish?

One.

7995. Is that a large school, and well attended?

It is not.

7996. Are there any Roman Catholics attending that school?

A few.

7997. In fact, you have altogether nine schools in that parish?

Yes; in addition to those schools returned to me by the masters last year, Kilbricken female school has been since established, with a Roman Catholic mistress, which adds 40 to the number of Roman Catholics in the schools under my patronage; this makes the number, as I stated, 204. The return which I have before me, showing first the number in attendance for six months, viz. at the Mountrath male school, the number in attendance for six months was 72; 52 children of the Established Church, and 20 Roman Catholics. In the female school, there were 82 in attendance for six months, 67 members of the

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Established Church, and 15 Roman Catholics. In the Upper Ballyfin schools, 52 boys and 68 girls in attendance for six months; of the Established Church, 22 boys and 19 girls; of Roman Catholics, 30 boys and 49 girls. In the Kilbricken male school 54 in attendance; four Protestants, and 50 Roman Catholics. As I have already stated, Kilbricken female school has been established since this return was made out; 40 in attendance, and they are all Roman Catholics. This district is Roman Catholic; there is not a Protestant family in the neighbourhood. The Kilbricken schools have been recently founded by the Old Board of Education, of which the Primate is the head, and several Bishops are members. This Board has an estate in the parish, and since I became the rector, they have expended 500*l.* in the erection of school buildings; they pay the master and mistress very liberally, and have placed the school in connexion with the National Board.

7998. Lord Bishop of *Ossory.*] Is it the fact, that since the 31st of March 1852, there has been a large increase in the number in attendance upon the national schools in that parish?

Your Lordship assumes that I know what the number was in 1852, whereas I have no recollection of it at this moment.

7999. Lord Bishop of *Down.*] Are not you aware that in 1852, four of those schools had no attendance, because they were not in full connexion with the Board?

The Mountrath schools, which are in general very numerously attended, were closed during part of 1852, as we had no master, so that probably the numbers generally in attendance at the Mountrath schools were not included in the returns for 1852, and may have been since. Kilbricken female school also, which is now very numerously attended, was not in connexion with the Board in 1852. The Oak school too was closed at that time; it has been since re-opened in connexion with the Board; it had been for a long time unconnected with the National Board, and has been placed in connexion with it only within the last few months. The numbers in attendance at this school also are not included in the returns.

8000. Lord Bishop of *Ossory.*] You say the two Montrath schools were then closed from not having masters?

Yes.

8001. Had they been previously in connexion with the Board?

They had.

8002. About what time?

I cannot exactly recollect the time; but I remember the consequence of placing that school in connexion with the Board. The Queen's County Protestant Orphan Society withdrew the orphans under their care from that school, because it was placed in connexion with the Board, though the Scripture Lessons were not read in that school, the authorized version alone being read, and the catechism taught daily after school hours, yet the committee of the Queen's County Orphan Society determined upon withdrawing the orphans from that school, solely because it was placed in connexion with the National Board.

8003. For what time was it under the National Board?

I think from the end of 1851.

8004. Having been connected with the Board for some time, the schools were then closed for want of a master?

Yes, the master resigned his situation, and it was a considerable time before we could get a proper person to supply his place.

8005. The statement of the Inspector is, that the Athy male and female model schools were not in operation, "and that the two Mountrath schools have been too short a time in operation to be placed upon the list." He says, "All or nearly all on the rolls of the Mountrath national schools have already been given on the rolls of the Coote-street and Trummery schools; in fact, should the Mountrath school succeed, all the Protestants will probably be withdrawn from the Coote-street and Trummery schools, as the teachers in the Mountrath schools are Protestants. Already the Protestant female children have been withdrawn from the Coote-street female national school, and many of the boys of the Established Church from the Coote-street male national school"?

The

The schools were in connexion with the Board before 1852. There must be some mistake as to that statement.

8006. If the Inspector be right, the Mountrath school would not make a clear addition to the numbers in attendance at the national schools, because he says, when he writes, the numbers on the rolls of the Mountrath national schools were already on the roll of the Coote-street and Trummery schools?

I cannot explain the Inspector's statement; I merely state facts of which I am myself aware; and the facts, as stated by me, account fully for the increase of numbers.

8007. Earl of *Wicklow.*] How long have you been the rector of that parish?

Since November 1848.

8008. Was Sir Charles Coote's school in connexion with the national system previously to your going to the parish?

That school was not in connexion with the National Board; it was put in connexion with the National Board soon after I placed all the other schools, of which I was patron, in connexion with the Board. I did not for a long time connect my schools with the National Board. I defrayed the expense of the schools out of my own private funds. I knew the feeling of my Bishop, for whom I had the profoundest respect; I knew also the feeling of the clergy, and the prejudices of my parishioners; I thought it right, therefore, to make an effort to conciliate all, though at a sacrifice of 100 *l.* a year. I supported my schools, therefore, for a considerable time at my own cost. I introduced the books of the Board, as being the best that I could find; amongst them I introduced the Scripture Lessons. When the committee of the Queen's County Protestant Orphan Society, to which I have already alluded, found that I had introduced the Scripture Lessons into my school, they proposed a resolution that no child under the care of the society should attend any school in which they were required to read any but the authorized version of the Scriptures. I then consented to look upon the committee as the parents and guardians of the orphans, and not to require those children under their care to read the Scripture Lessons. The committee then changed the form of the resolution to the effect, that no child shall attend any school in which any version of Scripture, except the authorized version, is read by any child in the school. I then called the attention of the committee to Sir Charles Coote's school, a school where, in conformity with their resolution, the authorized version was read, and no other, and asked that the orphans might be allowed to attend them. Finding, however, that the schools had recently been placed in connexion with the National Board, a member of the committee—a clergyman, holding a high position in the diocese—as he himself graphically described the transaction, "took up his pen and wrote a resolution that no child should be permitted to attend any school that was in connexion with the National Board."

8009. Lord *Ardrossan.*] To what do you attribute the alteration of feeling among your parishioners, which induces so many of them now to send their children to the national schools?

To the removal of their ignorance and prejudice. This I was enabled to accomplish by an appeal to the books of the Board, a power of which I am now in some degree deprived. To that I alluded when I said that the Commissioners themselves had assailed and shaken the ground upon which I had often advocated the system. I proved to my parishioners that these books were based upon revealed truth. I showed them that they contained the facts of Christianity, and the facts of Christianity are its doctrines. I did not excite the prejudices of the people by placing my schools at once in connexion with the Board, and by posting the title "national schools" over the doors. I supported them myself, and carried out the principle of the system. In this way I was enabled to appeal to the parents, and say here are schools conducted on the principles of the Board; you see that your child can learn everything you wish him; he can have the authorized version; he can have the Church Catechism. What more can you desire? They were satisfied. I then said, "Do you now wish me to compel Roman Catholics to receive instruction against their own convictions?" When I took them thus in detail, the invariable answer was, "I would

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would be sorry to compel them;" but had I asked them, in the first instance, whether they approved of the national system, they would in all probability have spurned it with a holy abhorrence.

8010. Viscount *Clancarty.*] Do you give religious instruction to the Roman Catholics who attend at your school?

They receive combined religious instruction. The Scripture Lessons are read; those contain St. Luke's Gospel, the Acts of the Apostles, the Book of Genesis, and various extracts from the Epistles. They receive religious instruction in those; and I may mention that an opponent of the Board, and a friend of the Church Education Society, at the half-yearly examination of the children of my schools, examined the classes, and himself awarded prizes for the best Scripture answering to Roman Catholic children.

8011. Those Roman Catholic children would probably be examined in the Scripture Extracts?

They would. The Protestant children read the authorized version and the Scripture Lessons; the Roman Catholic children read the Scripture Lessons only. The course we adopt is this: the Roman Catholics are reading the lessons from the Book of Genesis, while the Protestant children read the same portion of the Scriptures from the authorized version, so that they are both examined together.

8012. Do the Roman Catholics object to reading the authorized version?

I do not require them to read it.

8013. Do you propose it to them?

I would conceive it to be a breach of faith to propose it to a Roman Catholic child in the school; but I would do everything I could with the parents of the children, at other times, to prevail upon them to read the Scriptures themselves, and to allow their children to read them also.

8014. Do the parents prescribe any course of religious instruction for you to give to their children?

No; they are aware that the Scripture Lessons are read in the school, and that their children are reading them; in this they acquiesced; but there is no compact between me and the parents further than as the principles of the Board form a compact between us.

8015. Did not you say that the authorized version is also read in your school?

Yes; by the Protestant children.

8016. Do you send away the Roman Catholics when the Protestants read the authorized version?

They are engaged in other business. The schools are conducted on the monitorial system; and while the authorized version is being read, the Roman Catholics and those Protestants who are not reading at the time are engaged in other business.

8017. Why do you put the Roman Catholics to other business while the authorized version is being read?

Not the Roman Catholics exclusively; the authorized version is not read by every child at the same time. A portion of the Protestants also are engaged in secular business.

8018. I understood you to make a distinction between the Roman Catholics and the Protestants, and to say that it would be a breach of faith on your part if you taught the Roman Catholics the authorized version?

Not if I taught it; but if I endeavoured, during school hours, to influence a child to read it against the parents' wish, that I would consider to be a breach of faith.

8019. Have you a distinct understanding with the parents with respect to the particular religious instruction you are to give?

The

The principles of the National Board form that understanding. It is not necessary that I should go to every individual Roman Catholic parent in the parish and say, I will not teach your child the authorized version. The fact of its being a national school is a security to Roman Catholic parents that the authorized version shall not be forced upon their children.

8020. You state that it would be a breach of faith with the parents. If there were any understanding with the parent as to the particular portions of God's word you were to teach, there would of course be a breach of faith if you deviated from it. But was there any such distinct understanding that you were to restrict the instruction out of the Bible to that which was contained in the Scripture Extracts, or not?

That is understood by every Roman Catholic parent.

8021. Have you had any communication directly with the parents of those children to determine what religious instruction you shall give them?

No, I have not.

8022. Viscount *Hutchinson.*] Are you aware that, in the national schools in the North of Ireland, under the management of Presbyterian ministers, the Scriptures in the authorized version are very extensively read by Roman Catholic children?

I am.

8023. It has been stated to the Committee, that in numbers of those schools, all the children who attend, whether Presbyterians, members of the Church of England, or Roman Catholics, do read the authorized version?

I am aware of the fact; I have seen it myself.

8024. Do you think the Presbyterian ministers are guilty of any breach of faith or any dishonourable conduct, in thus offering the Scriptures in the authorized version to the Roman Catholics?

It does not appear that they offer it to them.

8025. The offering must precede their acceptance of it, must not it?

If a Roman Catholic child were to take his place in a Scripture class, I would not feel myself at liberty to direct the master to send that child away. I would receive his appearance in the class as an evidence that the parent wished it; and if the child continued to come, I should infer from the fact of his attendance, that he came in accordance with the wish of the parents, and I would not direct the master to send him away.

8026. Viscount *Clancarty.*] In your own school, how can a child present himself in the Scripture class if you employ him about other business?

I only employ him when he absents himself from the class; if he chooses to come and present himself, I should be sorry to direct my master to send the child away; the fact of his coming and taking his place in the class, I would receive as evidence that he came there in accordance with the wish of his parents; and I would instruct my master and mistress to allow the child to attend the Scripture class.

8027. Viscount *Hutchinson.*] Have not you stated, that the very regulation of your school prevents his attendance in the class?

I said, that the regulation of the school prevented my influencing the child, directly or indirectly, in making any attempt during school hours to obtain his attendance at the class.

8028. Lord Bishop of *Ossory.*] Is this the order of your school, that the Scripture class is called and formed, and that then those who do not present themselves on that particular day in the Scripture class are otherwise employed?

Yes.

8029. Earl of *Wicklow.*] Do you find any opposition on the part of the Roman Catholic priests in your parish to any of the schools which are under your superintendence?

No, I do not think there is any opposition on principle, but there may be an interested opposition; there are schools in Mountrath, for instance, connected

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with a religious body, and taught by the monks and nuns; in such cases the Board pay in proportion to the number in attendance; in consequence of that, considerable exertion is made to keep all the Roman Catholic children over whom they have influence in attendance at their own school; this renders the attendance of Roman Catholics at the Mountrath school less than I find it is in the other schools which are under my patronage.

8030. That is an additional school to the nine, of which you have already informed the Committee, in your parish?

It is. I only spoke of those schools in which there are Protestants and Roman Catholics. There are other schools in which there are Roman Catholics only in attendance, and which are exclusively under the management of priests, where no Protestants attend, or ever attended; with those I do not feel myself at liberty to interfere, except in the way of an occasional visit, that it may be seen that I am not hostile to them.

8031. Is there any opposition on the part of any curate of the Established Church in your parish to any of your schools?

There is no opposition on their part, I am happy to say; my curates and I are agreed upon the point.

8032. Lord *Ardrossan.*] In the absence of opposition on the part of the clergy of the Established Church, do you think the system is acceptable generally to the people of Ireland?

That is a question which I can scarcely answer. So far as my own experience has gone, when I have had an opportunity of speaking to people in the way I have described, I have found the system acceptable to them. Were I to ask, "Do you approve of the National Board?" they would perhaps say at once, "I do not approve of it;" but if I put the principles of the Board in detail before their minds, they invariably approve of those principles. In some instances they look upon the National Board as the symbol of a party, and as such they object to it; but even then, if I put the simple question, "Would you, as a parent, have me compel the children of other parents to receive religious instruction to which they object?" I have rarely met with a Protestant in the middle or lower classes of life who would take that extreme view.

8033. Viscount *Clancarty.*] Do you consider the opinions entertained by the opponents of the National Board as partaking entirely of party spirit?

I do not; I should be sorry to think so; I only say there are some who do consider them in that light.

8034. Of what political party do you consider the opponents of the National Board to be?

I am happy to say that men of all parties support the National Board. I never looked at it as a party question, nor am I connected with it as a party man. I favour the National Board because it is based upon the principles of right and justice. I think the principles of the National Board are the principles of Christianity. I think they are the principles of the Reformation. The great principle of the national system I believe to be in accordance with the spirit and practice of the great Head of the Christian Church. Upon these principles I support the national system, not because it is taken up by one party or another.

8035. Lord *Ardrossan.*] Is there any other system or modification of the existing system which you would recommend as likely to be more acceptable to the people of Ireland?

I know of no system likely to be more acceptable to the people of Ireland than the national system as it was, not as it is, because I think the feeling of security we had is destroyed. I think the act of the Board of the 8th of last July took the first stone out of the building of combined instruction; it introduced the fine point of the wedge. We have now no security that any kind of combined religious instruction will continue to be given to the children in attendance at those schools.

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8036. In what way would you have the Board retrace its steps, in order to bring back the security which you imagine has been lost?

I would rescind that act of the Board; I would then ascertain the meaning of the rule in question; the sense in which it was understood by the framers of it; the sense in which it was received by the Commissioners who adopted it, and the sense in which it has ever since been decided upon; having ascertained that, I would declare the meaning of the rule, and then restore the system to its integrity, taking care to maintain inviolable the securities with which it has hitherto been surrounded, as a protection against the slightest approach to positive or negative interference with the rights of conscience, so that no child could be compelled directly or indirectly to read any one of those books against the wishes of its parents.

8037. Would you recommend that the Archbishop's book on the Evidences of the Truth of Christianity should be restored to the list of books published and sanctioned by the Board?

The Lessons on the Truth of Christianity which was published by the Board, and which I have reason to believe had the sanction of the highest authorities of the Church of Rome, I would restore as containing one of the courses of instruction which the Board is bound to maintain, and which I consider is a breach of contract to have withdrawn.

8038. Earl of *Wicklow.*] Do you think it would furnish any security in future if a rule of this nature were established, that when the use of a book has been authorized by the Board, it should not be withdrawn unless in consequence of a special meeting of the Board, convened purposely for the consideration of it, and requiring unanimity in their vote?

I think that would increase the security, but it would not give the security that we felt we had under the old rule.

8039. Do not you think if such a rule had been in existence previously to the late disruption of the Board, it would have been a protection against the consequences of it?

I think it would; but I think also, that the supporters of the system conceived that they had a stronger security than any such rule could give; they conceived that they had, on the ground of a contract, deliberately entered into a legal or an equitable right to use all the books which the Board had sanctioned permanently in their schools. Indeed, I cannot conceive of circumstances under which the withdrawal of a book which had received the unanimous sanction of the Board, and had passed through the ordeal through which they required a book to pass, should be rendered necessary, especially as no child could be compelled to read it.

8040. Viscount *Clancarty.*] Would not that attribute a sort of infallibility to the Board, inasmuch as they could never acknowledge that they had erred in some degree in the adoption of a particular book?

No, I think not; I think it would be only the fulfilling of a contract; I conceive that there is a contract deliberately entered into between the Board and the managers of schools; I feel, for example, that in my case the Board have violated their contract; I put my schools in connexion with the Board on the express understanding that I should have liberty to use the books upon their list; they require from every manager of a school a distinct undertaking that they will use no book without their sanction; I stated to the Board the books which I intended to use, and obtained their sanction for their use; I feel, therefore, that I should hold my school discharged from a condition already fulfilled, and that I should be ever afterwards free to use those books: this is a leading principle of justice and common sense.

8041. Lord *Ardrossan.*] Do you think you would obtain any additional security, or that it would be an improvement in the system, if the Board were made more responsible to the Lord Lieutenant than they are at present, so that no book should be published without the sanction of the Lord Lieutenant, and no book once sanctioned should be withdrawn without the sanction of the Lord Lieutenant?

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I do not know whether there was any distinct rule to that effect, but that was the practice of the Board during the early years of its existence. Every book the Board published was reported to the Lord Lieutenant and to Parliament, and received their sanction. In the early volumes of their reports, you will find questions put by the Lord Lieutenant as to the books they had published; it is only during the late period of the history of the Board that they departed from that course. I have no hesitation in saying, that it would have given a greater amount of security if that had been acted on. If first principles had been observed, I believe the resolution of the 8th of July would never have passed.

8042. Lord *Monteagle* of Brandon.] Do not you think the same principles ought to apply also to all regulations which are of a fundamental nature, and that it would be a check against any possible departure from the original standard of the National Board if no regulation which had been once adopted and approved of could be varied or abrogated without the consent of the Government?

I do.

8043. Earl of *Desart.*] Do you see your way clearly to any course which could gain the confidence of one party, without exciting the hostility of the other?

I do not; it is rendered even more difficult now than ever; the Act of the Board in July last has increased the difficulty; that was the severest blow which was ever given to combined education in Ireland. I think the national system was gradually gaining upon the country, and we have the best evidence of this in the case of the Poor Law Unions. There you have the whole country represented. I have a return of schools under the Poor Law Unions from 1845 to 1851. In the year 1845, out of 123 unions, there were 90 placed in connexion with the Board. In the year 1846, out of 130 there were 99. In the year 1847, out of 131 there were 104, and so on progressively. In 1848, we had 109. In 1849, 111. In 1851, 128; and afterwards in proportion, about five out of six.

8044. Lord *Monteagle* of Brandon.] Have you ever attended any of those schools yourself, which are connected with the workhouses?

I have.

8045. What was the result of your observation of the management of those schools?

Some of them, I conceive, to be very well managed; in some I have known very valuable instruction given on the part of the chaplains.

8046. Viscount *Clancarty.*] With respect to the chaplains who attend to the religious instruction in the schools in the workhouses, you are aware that those chaplains are paid specially for that part of their duty?

I am aware that they are.

8047. Viscount *Hutchinson.*] From your knowledge of the circumstances and feelings of the guardians of the Poor Law Unions, do not you think that there would be a great inducement to the guardians of the Poor Law Unions to place their schools in connexion with the Board for the sake of the aid to the school which they would then receive from the National Board?

The aid which consists merely of books is so very trifling that I do not think it would.

8048. The Board furnish inspection and books, and premiums to the masters for good conduct?

Even so; if the guardians disapproved of the system, the aid afforded would not, I think, be any inducement.

8049. Lord Bishop of *Ossory.*] Do you mean to allege the number of workhouse schools which are placed under the National Board as an evidence of the agreement of a large body of guardians of different denominations in different parts of the country with the principle of the Board?

I do mean to make that allegation. I cannot imagine a set of men, such as comprise

comprise the Boards of Guardians, identifying themselves with a system the principle of which they do not approve.

8050. Are you aware that the principle is forced upon them, whether they approve of it or not?

No, I am not.

8051. Viscount *Clancarty*.] Are not you aware that the system of instruction of children in the workhouses is perfectly analogous to the rules of the National Board, whether the schools are under the Board or not?

I am aware that it is the rule of the Poor Law Commissioners, that the religious opinions of the children cannot be interfered with.

8052. It is stated by the Poor Law Commissioners in their Second Report, that their rule in that respect is precisely the same as that of the National Board of Education?

I do not remember to have read that Report; but I would refer your Lordships to a paragraph in one of the Reports of the National Board, which states "that the Boards of Guardians of the different unions comprise Protestants and Roman Catholics, and have amongst them men of the highest rank and station. That the schools are attended by Protestants and Roman Catholics indiscriminately, and that the duty of giving religious instruction to those of each creed belongs to a chaplain of their own communion. That here, therefore, we see the national system carried into complete effect; that here we see how peculiarly adapted it is to the circumstances of Ireland; and that here too we see how decidedly it carries the opinion of the country with it."

8053. Will you tell the Committee what the guardians who so put those schools under the National Board have to do with the carrying on of the system; can they modify the principles of the workhouse schools themselves?

I do not say that they can; they need not, however, put the schools in connexion with the National Board. That is their own act, and their doing it implies approbation of the system.

8054. Lord Bishop of *Ossory*.] If the fact be that the principle of the Board is obligatory on the workhouse schools, do not you think that the fact of a number of them being connected with the Board is rather a proof of the opinion which is entertained of the goodness of the books and the advantage of inspection; and on the whole an approval of the details of management of the system rather than of the principle?

I can only say that if I were a guardian, such considerations would not influence me. If I opposed the Board upon principle, I would, upon principle, oppose the connexion of the schools with the Board.

8055. Viscount *Hutchinson*.] Supposing that the Poor Law authorities obliged you, whether you wished it or not, to carry on the workhouse schools according to the principle of the Board, would you consider it your duty, for the mere purpose of making a protest in favour of your opinion, to refrain from placing the school under the Board?

Most decidedly I would. If I were opposed to the national system on principle, I would say, This at all events they cannot force me to do; they may compel me to conduct these schools on certain principles, but they cannot compel me to identify myself with a religious system of which I disapprove.

8056. Viscount *Clancarty*.] That religious system being already instituted by the Poor Law Act itself, would the decision of the guardians make any difference?

They have the power of not connecting the school with the Board, and so of not identifying themselves with the system of which they disapprove.

8057. Viscount *Hutchinson*.] Is it your opinion that the guardians of all those unions who have put their schools in connexion with the Board are from that fact to be held to be supporters of the national system?

Supposing them to be men who act upon principle, I would draw that inference.

8058. Then they are either supporters of the national system, or they are unprincipled men?

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That is a point which I shall not attempt to decide. I should be sorry to question the principle, or to impeach the integrity of any body of men.

8059. Viscount *Clancarty.*] As you have drawn the inference that the aristocracy and the gentry are favourable to the system, from the fact of their having placed the workhouse schools under the National Board, will you state to what amount they have shown their adhesion to the Board in the way of personal sacrifice; are they personally contributors to the funds by which this system is carried on?

I have merely stated the fact, and drawn my own inferences from that fact; I must leave your Lordships to reason about the inference; I shall not do it.

8060. Lord *Monteagle* of Brandon.] Supposing that of the workhouse schools there are the number which you have stated, which are by their own act in connexion with the National Board, and that the remaining schools which are not so placed are carried on by the directions of the Commissioners on the same principles as those of the National Board, does not that, in addition to the assent of the Board of Guardians, prove that the system has the full assent likewise of the Commissioners of the Poor Law?

Decidedly; I would draw that inference.

8061. Earl of *Derby.*] You stated that there were five schools in your parish which were under Protestant patronage, four of which are under Roman Catholic masters?

I state that there were five schools under Protestant patronage, two of which are under Roman Catholic masters.

8062. You stated, with regard to the schools under your patronage, that you had experienced no difficulty on the part of the Roman Catholic priests?

I did.

8063. Does your experience show you that that is a usual occurrence in Ireland, or that it is rather an exception to the general rule?

As far as my experience goes, I have no reason to say that the priests generally are opposed to the schools managed by Protestant patrons; I know many instances in which they co-operate with Protestant clergymen; if there be such a rule, there are very many exceptions to it.

8064. Do you think that those are the majority of cases, or that in the majority of cases the priests object to the management of a Protestant patron?

When the system is fairly and honestly carried out, and each party feels that he can place confidence in the other, and there is no undue advantage taken of the children when in the power of the manager in the school-room, the system can be cordially worked, and both parties can, and do in many instances, co-operate in carrying it out.

8065. All those schools of which you have spoken are non-vested schools?

They are.

8066. In the non-vested schools under Protestant superintendence, where the Roman Catholic priest does not interfere, you have a full opportunity of working out the principles of the system?

Yes.

8067. What is the case in the non-vested schools under Roman Catholic patronage: you have the full power where the school is under Protestant patronage of reading the Scriptures. When such non-vested schools are under Roman Catholic patronage, have not the patrons a corresponding power of excluding the reading of the Scriptures?

They have.

8068. Consequently, what is the condition of a small minority of Protestant children in a parish where there is no school established except a non-vested school, under the management of a Roman Catholic patron?

The amount of religious instruction which they receive in those schools is just what they can derive from the Reading Books and the Scripture Lessons, if the Scripture Lessons be used.

8069. Does not that state of things in the non-vested schools contrast disadvantageously

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vantageously with the state of things in the vested schools, in which the full system of the Board is carried out, or ought to be carried out?

The system can, in principle, be carried out in a non-vested school. A priest may, it is true, refuse to admit me into the school-room to give instruction, but he cannot refuse to allow me to assemble the children out of the school for the purpose of doing so, so that the principle is precisely the same, the right of property is respected in each case. The vested school is the property of the country, and the Legislature can give me the right of entry; but the non-vested school is private property, into which I cannot intrude; but this I can require, that if I fix a time and place for giving religious instruction to Protestant children, the patron must afford me facility to do so.

8070. As regards the vested schools there are certain hours set apart in which religious instruction may be given; that is not the case in the non-vested schools. The whole of the hours of instruction may therefore be taken up, if it be the will of the Protestant patron or the manager, by secular education merely?

I can hardly conceive of a merely secular education in connexion with the National Board. The view that I take of the national system is very different. I think that the Reading Books are based upon religion, and that you have revealed truth through them from beginning to end.

8071. When I speak of secular education, I mean, exclusive of all books of an exclusively religious character, such as the Scripture Extracts or the Book of Sacred Poetry. It is in the power of the Roman Catholic patron, in a non-vested school, absolutely to exclude those books; and with the exception of the ordinary Reading Books, in that case no provision whatever is made for the religious instruction of the Protestant children?

But the system enables the Protestant clergyman to make that provision himself. It is in the power of every Protestant clergyman or Protestant parent to make what arrangement he pleases for the religious instruction of the children attending the school, of which a priest is patron, and the patron is bound by the system to facilitate that arrangement.

8072. Not at the school?

Not at the school, that is private property, and the rights of property must be respected; but the patron of the school is bound to make such arrangements as will afford every facility for giving to the children whatever religious instruction the parents may please to appoint; upon that principle I act myself. I have, when I am resident, a day in the week in which I visit the schools which are under the patronage of the priest, and at some place in the neighbourhood of the school I collect the Protestant children for the purpose of giving to them religious instruction. I do not think it would be desirable to give it to them in the school-room, even if the patron approved of it. So far as the school itself is concerned, there is, from the school and from the management of the school in those cases, a compulsory exclusion of religious instruction, except such as is contained in the ordinary school books. No child is permitted to receive any religious instruction in the school, except such as he derives from the ordinary school books. It altogether depends upon the patron whether there shall be any further religious instruction in the school or not.

8073. The Protestant children who are in a minority are in that case deprived of any religious instruction given in the school?

They are in the school, but not during school hours; and we have this advantage in the national system, that even in schools so circumstanced a wholesome influence is felt. I would prefer the schools as they are, to schools where the Roman Catholic priest or Protestant clergyman had uncontrolled power to give what religious instruction he pleased. If I cannot oblige the patron to give such religious instruction as I would wish the children to receive, I have the power to prevent his giving that religious instruction which he might wish to impart. I conceive there is that restraining and wholesome influence felt in every national school in Ireland.

8074. Practically, in the non-vested schools under Roman Catholic patronage, do you conceive that the clergyman can exercise that control over a school?

I conceive he can. If the priest gives religious instruction against the rules

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of the Board, it is not the fault of the system; there is ample security provided against it, and, if done, it is owing to a want of vigilance on the part of the clergyman. A school has been recently established in my parish under the patronage of the Roman Catholic priest, with a Roman Catholic master; one or two Protestant children remained after school-hours, during the time of separate religious instruction, in order to have the company of other children home. On inquiry, I found that on two occasions the master taught those children the Roman Catholic Catechism; that was a violation of the system against which I protested, and for which I shall report the master to the Inspector, and have him removed.

8075. *Chairman.*] What power has a clergyman of the Established Church of ascertaining, in a school conducted by a Roman Catholic patron, whether the rules of the Board are observed?

The same power which he has of ascertaining in a school conducted by himself whether the rules which he lays down for its management are observed: he has the power of visiting the school himself, or appointing a committee to visit it at all hours, for the purpose of seeing that the rules are carried out; and he has the power, if he detects the slightest deviation from those rules, of reporting the master to the Commissioners, and the Commissioners are bound to censure or dismiss him.

8076. Lord Bishop of *Down.*] Cannot he go further, and call for the Report Book; and, if he pleases, enter the circumstance in it?

He can. He can stay in the school-room himself as long as he pleases, or appoint a committee to see that the whole system is carried out in exact accordance with the rules of the Board.

8077. Viscount *Clancarty.*] There would, of course, be full security while he was in the room that the rules would not be deviated from; but what security would there be that the rules would not be deviated from when he was not there?

As much security as there can be for the fulfilment of any contract of the kind; society cannot go on unless we place some confidence in each other. We cannot suppose a master appointed to a school on certain conditions who would take advantage of every opportunity to violate his contract.

8078. *Chairman.*] From your experience, practically, are such unfair advantages taken?

I never knew an instance of it, except the one to which I have alluded. In all my experience, and I have had a good deal, I never knew an instance of it before.

8079. Lord *Monteagle* of Brandon.] You never heard of any case of proselytism arising out of the mixed system of education in the national schools?

Never.

8080. Lord Bishop of *Down.*] If you had your option, would you prefer that every national school in your parish should be a vested or a non-vested school?

It would be to me quite immaterial. The rules of a vested school would deprive me of no power of which I would not willingly divest myself. The only restraint the system in either case puts me under is that I have not the power of compelling any child to receive religious instruction against his conscientious convictions; and that holds in the one case as well as in the other.

8081. Lord *Ardrossan.*] If a rule were introduced to the effect, that no aid should be given by the National Board, except to vested schools, do you believe that that would tend to lessen very much the amount of education given by the National Board throughout the kingdom?

I think it would, as there would be great difficulty in establishing such schools throughout the country; and the difficulty is increased by the late act of the Board, inasmuch as there is less security. Before that act, the proprietors, in many instances, were determined by the list of books to give their money or convey their land for the erection of school-houses. The national system might not be exactly that which the proprietor would wish to introduce; but certain courses of religious instruction seemed secure; certain books had been

been unanimously adopted by every section of the Board; an undertaking to use them was required, and consequently a power given to fulfil the obligation thus imposed. The proprietor, therefore, conceived that he had a legal and equitable right to use those books; and on this supposition he conveyed his property. But now the proprietor would find that that security no longer exists; that it now depends upon the act of each succeeding Board of Commissioners whether they shall have any portion of the combined religious instruction or not.

8082. Do not you believe that the recent events in the Board have had a tendency to lessen very much the disposition of the proprietors of schools in Ireland to vest them in the Board?

I have no doubt of it, for the reasons I have already given.

8083. Earl of *Desart.*] You were asked just now, whether the system is acceptable to the Irish people generally. Your answer referred to the Protestant part of the community. Can you see any possible means by which one party, say the Protestant party, could be conciliated and made to respect the system, without rendering hostile to it the Roman Catholics?

I cannot. It is a perplexing and difficult subject. I do not know any possible means of removing that difficulty. I think the system as it existed originally was the wisest and the best which could have been devised; and I think it is the only practicable system which has ever been introduced into Ireland. I approved of the principles of it before the Board was in existence, and I hailed it as a boon and a blessing when it was introduced.

8084. As the system has now been changed, what would be the best means by which you could return to a system, such as you describe the system to have been which was formerly in operation?

I have already stated my views on this subject.

8085. Earl of *Wicklow.*] Do you think it would be an improvement to reduce the number of the Board to the original number?

I think it would be a decided improvement. I think the difficulty of management is increased in proportion to the number of the Board; but the great difficulty in my mind is the office of a single resident Commissioner. I think there should be either no resident Commissioners, or three assistant Commissioners, with a seat, but without a vote at the Board. The position of the sole resident Commissioner is anomalous; he is in the intervals of the meeting of the Board the representative of a mixed body; all extremes supposed to centre in him. A Roman Catholic priest at one time brings all his influence to bear upon the mind of the resident Commissioner in order to gain his ends. A Protestant clergyman, too, does the same to accomplish his purposes; so with the Presbyterian and other denominations, all expect some concession; but the Church to which the Commissioner himself belongs is sure to obtain the least. Before the facts come under the consideration of the Board, the mind of the resident Commissioner is, perhaps, made up; and the Board, feeling that there is a person in that position, attend less to the various questions which arise than they would otherwise do. I have no doubt, therefore, that the existence of such an office has caused much of the confusion which we now find to exist. It is difficult to find a person so firm as to yield to no influence, and so impartial as to conciliate all, without losing the confidence of any.

8086. In the original formation of the Board there was no such office as that of resident Commissioner, was there?

No; and since there has been, I do not think it has worked well.

8087. Lord Bishop of *Ossory.*] Have you found in the course of your observation, that the willingness of Protestant children to attend the national schools is much affected by the religion of the patron and of the master?

In my own parish I have Roman Catholic children attending my schools, and there are Protestant children attending the schools under the patronage of the priest; they attend in both cases.

8088. Cannot you give a more definite answer to the question, whether you have found any difference in the willingness of Protestant children to attend the national schools arising from the difference of the religion of the patron?

I have not found it.

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8089. It is stated by the Inspector of the district in which your schools are, that the result of your having joined the Board, or placed the schools under the Board, has been to take away Protestants from the national schools which they before attended under Roman Catholic patrons. Will you read the following statement, and say whether it is a correct statement or not?

"The first five schools, having on their rolls 124 Protestants, are in the parish of Clonenagh, of which Dean Kennedy is the rector. Two national schools, with Protestant teachers, were opened in Mountrath in October last year, under the Dean's management; they were closed however in November, and re-opened only last April. Since the re-opening, nearly all the Protestant children have ceased to attend the Coote-street national schools, which are also in the town of Mountrath, but which are under Roman Catholic teachers; there are thus Roman Catholic national schools and Protestant national schools in the same town. Trummery also will lose a considerable number of the Protestants on its rolls, as those who attend it are from the immediate neighbourhood of Mountrath." That is very easy of explanation; in fact, it explains itself. The Mountrath schools were closed from November to April. During that interval the Protestant children, rather than be idle, attended the Roman Catholic school, having previously been in attendance at the Protestant schools. Nothing could be more natural than that when the Protestant school was re-opened, those children should come back from the school which they were only attending as a matter of convenience, and resume their attendance at their own school, which they had always been in the habit of attending.

8090. What was it made it their own school, and determined their preference for it previously?

It was a good school, built and endowed by Sir Charles Coote, and everything nicely appointed. The parents of the children are Sir Charles Coote's tenantry; it was natural, therefore, that they should wish to attend at that school.

8091. What are the Coote-street and Trummery schools?

Those are under the patronage of the priest; the Trummery school was originally built by the Kildare-place Society, and when the Parliamentary grant was withdrawn from that society, there was no longer any fund to keep it in existence. The Protestant clergymen of the parish at that time allowed that and several other schools to pass out of their hands into the hands of the priest, because they would not avail themselves of the funds which the nation afforded; I am therefore placed under a disadvantage. The schools built on the property of a Protestant patron have been allowed to pass into the hands of the Roman Catholic priests on account of the prejudices of the clergy against the national system.

8092. Earl of *Wicklow*.] Were not the schools which were built at that time, if grants were made by the Government for building them, vested in the churchwardens and clergyman of the parish?

The grants were not made directly by the Government, but out of the funds of the Kildare-place Society, which was a voluntary society, merely assisted by a Parliamentary grant.

8093. Were not they in the habit, before they granted aid for building a school, of requiring that a certain portion of ground should be made over to the parish for the purpose?

I cannot say; I do not know what the practice was.

8094. Viscount *Hutchinson*.] You are aware that the principles of the Kildare-place Society and those of the National Board are in direct antagonism?

I am.

8095. You cannot wonder, therefore, at the clergy who had been willing to support the Kildare-place schools refusing to support the schools of the National Board?

I did not wonder at it; I was merely stating a fact.

8096. Lord *Monteagle* of Brandon.] Was not the distinction between the two classes of schools, that in the Kildare-place schools the reading of the Scriptures was made obligatory on all, whereas in the national schools the reading

reading of the Scriptures is not compulsory where there is a conscientious objection?

That was the great point of difference between them.

8097. Lord Bishop of *Ossory.*] Will you read to the Committee the List of Post-towns in District 29, which is where your school is?

A List of the Post-towns in District 29, with the number of Roman Catholics and Protestants on the Rolls of the 34 National Schools which are in those towns. In this district there are 18 towns. In Mountmellick there are 144 Roman Catholics, and no Protestants. In Athy, 257 Roman Catholics, and no Protestants. In Kildare, 491 Roman Catholics, and no Protestants. In Portarlington, 328 Roman Catholics, and no Protestants. In Maryborough, 490 Roman Catholics, and no Protestants. In Abbeyleix, 332 Roman Catholics, and no Protestants. In Rathangan, 203 Roman Catholics, and no Protestants. In Stradbally, 155 Roman Catholics, and no Protestants. In Clonaslee, 151 Roman Catholics, and no Protestants. In Ballyroan, 182 Roman Catholics, and no Protestants. In Monasterevan, 305 Roman Catholics, and 3 Protestants. In Newbridge, 282 Roman Catholics, and 9 Protestants. In Castledermot, 217 Roman Catholics, and 1 Protestant. In Robertstown, 149 Roman Catholics, and 2 Protestants. In Ballitore, 145 Roman Catholics, and 10 Protestants. In Ballyninan, 185 Roman Catholics, and 3 Protestants. In Ballynakill, 213 Roman Catholics, and 5 Protestants. In Mountrath, or Coote-street, 421 Roman Catholics, and 34 Protestants. The gross numbers are 4,650 Roman Catholics, and 67 Protestants.

8098. Are you well acquainted with that district?

I am not.

8099. You know, however, that in several of the towns at least, the total absence of Protestants from the national schools does not arise from the want of a Protestant population?

I believe there are Protestants in those towns.

8100. For example, in Maryborough and Abbeyleix you know, probably, that there is a considerable number of Protestants?

I do.

8101. Do you suppose that there are as many as 1,000 Protestants in Abbeyleix?

I have no idea as to the number.

8102. Is there about the same number in Maryborough?

I do not know.

8103. How do you account for the fact, if the national system is gaining ground among the laity, that there is in all those towns a total absence of Protestants from the national schools?

Just in the way that I account for the fact that there was a total absence of all Protestants from the national schools in the parish of Clonenagh before I became the rector of it, and for that fact I think I have sufficiently accounted.

8104. By the prejudices of the people?

Yes.

8105. How many Protestants are there in Mountrath?

I think, according to the last census, there were somewhat less than 1,300.

8106. From this list there appears to be in the national schools, how many Protestants?

Thirty-four. That is in one school only. There are several others in the parish.

8107. Do you think that that is about the proper proportion of Protestants; does it represent a fair attendance of Protestant children, of an age and from a class to attend a national school?

I think it does. I think in some of those schools under my patronage there is not a Protestant child in the locality who does not attend; nor is there a single objection raised. The Rural Dean lately visited the schools in my parish, and seemed anxious to collect information respecting them. He questioned the

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masters and mistresses, and one of the questions he put was, "Are there any Protestant children in this locality who do not attend this school; do any of the people object to it?" The answer he received was, "That every Protestant child in the neighbourhood attended the school, and that there was no objection."

8108. How many Roman Catholics are there in attendance upon the national schools?

I can only speak of those at which Protestants attend. I do not think it wise to inquire into such details. The effect, I believe, to be injurious.

8109. It appears by the returns in 1824, that there were then 324 Protestants in that parish under education?

When I came to that parish, the Protestant parishioners were returned to me, by the clergyman who was there before me, as nearly 2,000. I know every person in the parish, and there are not now 1,300.

8110. The question refers to the number of children?

The answer which I have given will account for the difference. If there were 1,800 Protestant parishioners in 1848, and there are not 1,300 now, the number of children in one year given, your Lordship can calculate the proportion.

8111. Viscount *Clancarty*.] Protestantism, then, has declined in that parish?

I am sorry to say it has.

8112. Lord *Monteagle* of Brandon.] Has there been a considerable emigration of the Protestants?

There has been a very considerable emigration of the population generally.

8113. Taking the number of Protestant inhabitants of a town in Ireland, and the number of Roman Catholic inhabitants, are not the pecuniary circumstances of the Protestants such as to make the number of inhabitants an unfair test of the relative number of scholars, Protestant and Roman Catholic, which should be found attending the schools?

Yes; the circumstances of the Protestants are such that many of them would not send their children to that class of schools. They have other means of education.

8114. Viscount *Clancarty*.] You said that before you came to that parish, no Protestants used to attend those schools?

Except in one case.

8115. You came to the parish in 1848, did not you?

Yes.

8116. How were the Protestant children educated before you came to the parish?

They were educated in those schools; most of those schools were in existence, but they were not in connexion with the Board.

8117. Are there any schools now, not in connexion with the Board, which are conducted upon what are considered Protestant principles, in the parish?

I think every school in my parish, of which I am the patron, is conducted upon strictly Protestant principles.

8118. Are there any schools which are not in connexion with the Board?

There is one.

8119. Who is the patron of the school, and what are the principles upon which that school is conducted?

That school is an endowed school; it is a school upon the estate of Lord Mornington. Under the will of a former Lord Mornington the estate is chargeable with a certain sum for the support of a schoolmaster. I believe Lord Mornington's agent is the patron of it. That school is in connexion with the Church Education Society.

8120. Can you describe the state and condition of that school?

I have a note respecting it, but I cannot tell the exact date to which it refers I met the Inspector of the Church Education Society there. I took the numbers which

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which were in attendance on that day: on the roll there were 65, 39 Protestants and 26 Roman Catholics; average attendance, 37; "only seven Roman Catholics can read." I made that note, because I have long been of opinion that you cannot fairly infer from the returns of the Church Education Society the amount of scriptural instruction which the Roman Catholic children are receiving; because in many of those schools which have come under my own knowledge, the majority of the children in attendance are children who cannot read. They appear in the returns of the Church Education Society as Roman Catholics in attendance upon scriptural schools. That is the fact, but they are Roman Catholics deriving no scriptural information from their attendance there.

8121. Lord Bishop of *Ossory*.] Will you name any schools in which you have found that to be the case?

Lower Ballyfin school in my own parish is one. There were there but seven Roman Catholics who could read when I made the note to which I have referred.

8122. How many Roman Catholics were there in the schools?

On the roll there are 39 Protestants and 26 Roman Catholics, making 65 in all; the average attendance of both was 37. How many of that 37 were Protestants, and how many were Roman Catholics I cannot tell.

8123. In the absence of positive knowledge, you would probably think it fair to take a corresponding average?

All I can say is that there were only seven Roman Catholics who could read. I have also the particulars of another school which I visited, not in my immediate neighbourhood, but I was passing, and went in. The school is in the parish of Roscrea in Tipperary. The number of children on the roll was 100, 59 Protestants and 41 Roman Catholics; the average attendance was 44. I then made this note; there being no entry of the average attendance of the two denominations separately, I took one day at random in each of the two months. I found on the first day the Roman Catholics present were 13, of whom only seven could read; and on the second day the Roman Catholics were six, of whom only four could read. This instance also confirmed me in the opinion I had previously entertained, that no safe inference as to the amount of scriptural information which the Roman Catholics receive can be drawn from the figures which appear in the returns of the Church Education Society. There were 40 Roman Catholics attending that school, and one would suppose received religious instruction there; whereas the fact is that on one day there were, out of 13 in attendance, only seven who could read, and on another day only four out of six.

8124. Viscount *Clancarty*.] It being an elementary school, are you surprised that there should be, out of six children, only four who could read?

It is not that there are but four out of six; but what I wish to show is this: that from the statement that there are 41 Roman Catholics attending a scriptural school, the obvious inference would be that there are 41 Roman Catholics receiving the benefits of a scriptural education, and that this inference is erroneous.

8125. Lord Bishop of *Ossory*.] Did you attempt to ascertain how many of the Protestants in attendance could read?

I did, but I have not an entry of it before me.

8126. Viscount *Clancarty*.] Before you came to that parish those schools were not under the Board; how were they then supported?

They were supported partly by the former rector of the parish, and partly by the Church Education Society.

8127. You stated that the prejudices of the people alone kept them from adopting the national system before that?

It had never been proposed to them to adopt it before that; I stated that I found them ignorant of it, and prejudiced against it.

8128. The prejudice which was entertained had to be paid for out of the pocket of the rector of the parish from the time of the institution of the National Board till you came to the parish?

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The fact is that he did pay; whether it was to sustain those prejudices or not I cannot tell.

8129. You conceive that it was prejudice alone which prevented the people availing themselves of the national system; was not it rather a hard test of their sincerity that they had to pay for it?

The rector had to pay; it does not appear that the people had to pay.

8130. Practically, those parents who availed themselves of this school before you came to the parish are now restricted to the one endowed school which you have mentioned, or they must accept the national system?

Just so.

8131. Lord *Monteagle* of Brandon.] Comparing those former schools with the schools now existing, what is the comparative quality of the instruction given in them?

I do not think anything could be worse than the instruction which was given in those schools when I went to the parish.

8132. With respect to the character of the teachers and their intellectual competence, what comparison would you make?

Some of them scarcely deserved to be called intellectual. The present teacher of the Church Education Society school in my parish is utterly ignorant; he knows nothing; he is one of the worst masters that I ever met with.

8133. What is the result of the comparison as respects the books which are used?

When I went to that parish first, there was not a book in the school but Spelling-books and Testaments. I purchased a supply of books from the National Board, and sent the Reading Books to the school. I did not send the Scripture Lessons, nor did I send the Lessons on the Truth of Christianity, thinking that there might be a prejudice against them. I merely sent what are called the secular books. The Inspector of the Church Education Society came and saw those books; he asked where they came from, and was told that they were given by the rector of the parish; he then ordered them to be removed; and when I next went I found them locked up in a press in the school-room. I asked why they were not used; the master said that he had in the meantime been visited by the Inspector of the Church Education Society, and that he had ordered those books to be withdrawn from use.

8134. Lord Bishop of *Down.*] Did the Inspector make any effort to supply the place of those books, by giving them other books?

Afterwards there were some books sent; I do not know from what quarter they came.

8135. Then it was not till you interested yourself in the education of the children in the parish that any effort of that kind was made?

They had no book in the schools but Spelling-books and the Testaments.

8136. Earl of *Carnarvon.*] You spoke just now of the compulsory reading of the Bible; did you apply that expression to the system of the Kildare-place Society, or to the scriptural schools at present existing?

When I spoke of the compulsory reading of the Bible, it was in connexion with my experience in a former parish, of which I had been the rector. I think I said, that I witnessed there a great deal of the degrading effect of the compulsory reading of the Scriptures.

8137. What were the practical ill effects which you found to arise from that system?

I found that parents, in order to obtain education for their children, were obliged to act against the conviction of their consciences. Many of those parents have asked me to use my influence with the landlord not to require the children to read the Scriptures, saying that it was a hard case to require a poor person to go against his conscience. I am of opinion that anything which thus takes the edge off the moral sense of the people of Ireland is a national calamity, no matter what it is called.

8138. You generally found that the parents had a strong wish themselves on the subject, did you?

Yes.

8139. And that their application to you was not the result of what the priest had said to them?

That I cannot say, nor do I conceive that it makes any difference. If a parent exercises his private judgment so far as to determine to submit himself to the authority of the priest, I do not see that it makes the slightest difference.

8140. You were convinced that it was a personal feeling upon their part?

A personal feeling, no matter how produced.

8141. Were there many such cases of compulsion which came before your notice?

Every case of attendance at that school was a case of compulsory reading of the Scriptures.

8142. Viscount *Hutchinson.*] You infer that it was against the conscientious convictions of every one of the Roman Catholic parents?

I did not say so. I did not understand that to be the question. Every child attending the school was required to read the Scriptures, whether he liked it or not.

8143. You do not mean to say that in the schools to which you allude every Roman Catholic parent of children attending the school is conscientiously opposed to his children reading that book?

No; that would imply that I had had personal communication with every individual in the parish whose child was in attendance.

8144. Do you believe that there exists very largely, among the poor Roman Catholics in Ireland, a conscientious objection to their children being taught the Holy Scriptures?

I do believe there does; and I think the conscientious objection is perpetuated and increased by a compulsory system of education. I think the prejudices of the people would be less if they were left free. In my schools there are Roman Catholics receiving a greater amount of scriptural education through the medium of the secular books of the National Board and the Scripture Lessons than in any Church Education Society school that I know. That is my deliberate conviction.

8145. Lord Bishop of *Ossory.*] With respect to the representations made by the parents in this school that the children were forced to read the Bible against their judgment and conscience, did you convey those representations to the landlord?

I cannot recollect; I have had so many conversations with the landlord, and we differed in so many points, that I cannot bring to my recollection any particular conversation with him. It is not probable that I did not do so, but I cannot state it as a matter of fact.

8146. Lord *Monteagle* of Brandon.] You have spoken of the progress of scriptural knowledge; what is your belief with respect to the result of the compulsory or the permissive system; which tends most to promote scriptural knowledge among the people?

I have no doubt upon the question; my belief is that the permissive system tends most to promote scriptural knowledge; and further, my belief is that the compulsory system tends to retard it.

8147. Viscount *Clancarty.*] How many of the 5,000 national schools carried on under this permissive system impart scriptural knowledge?

I cannot say exactly; but I remember being greatly struck in reading the reports with the immense number of schools returned as reading either the Scriptures themselves, or the Scripture Extracts.

8148. Do you believe that under this system the schools under the patronage of Roman Catholic priests impart scriptural knowledge to the population of Ireland?

I cannot speak generally of the population of Ireland; the facts I have stated already, I think, answer the question. In schools under the patronage of Roman Catholic priests in my parish, the Scripture Extracts are being read. I visited, within the last five or six weeks, a Roman Catholic school, conducted

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by a Roman Catholic master—the school which I have already mentioned as under the patronage of the old Board of Education, of which the Primate and other Bishops are members, and which is in connexion with the National Board—I spent nearly two hours in examining the children in that school. The Scripture Lessons are not read; they have merely the scriptural knowledge which the secular books supply. I examined the children from the Mosaic account of the creation, and in some of the principal prophecies in relation to our Lord, the fulfilment of those prophecies, the nature of sin, and the nature of the atonement; just such questions as I thought they could answer from the books which I knew they had read. I have seldom heard more gratifying answering, and I made a note to that effect in the records of the school.

8149. You adduce the example of the priest in your parish as one who consents to give this scriptural instruction to the children; do not you conceive that that is rather an exception to the general rule, inasmuch as he is joined with you in the patronage of a school?

This is a school in which the Scripture Lessons are not read. The only means of scriptural information which they have are from the secular books which are to be found in every school; they have the same opportunity of acquiring that information in every school in Ireland.

8150. You referred to the case of a priest in your parish; does not that priest present rather an exception to the general rule, inasmuch as he is joined with you in the patronage of the school?

That does not affect the books; the books I allude to are read in every national school in Ireland.

8151. Lord *Monteagle* of Brandon.] Did you ever hear any objection raised on the part of any person to those books?

I heard one Roman Catholic priest object to those secular books on account of the religious knowledge which those books convey.

8152. Earl of *Wicklow*.] If that is an exception to the general rule, may not it be accounted for by the fact that the clergy of the Established Church refuse to co-operate with the priests?

Certainly.

8153. Viscount *Clancarty*.] You attach a great deal of importance to the Scripture Extracts; have you hung round your school the tablets which are supplied by the Board; for example, have you the Ten Commandments hung up in the school?

I have.

8154. Have you ever drawn the attention of the children to those Ten Commandments?

I have not.

8155. Have you ever, yourself, paid attention to the tablet containing them?

Yes.

8156. Do you approve of that version of the Ten Commandments?

I prefer our own; but I am glad to have those, where they will not give our own.

8157. How can you account for the change which is there made in the First Commandment, and for such a version as that being put before the poor children of Ireland, as the Ten Commandments extracted from the Book of Exodus?

I think it can be accounted for in the same way that we can account for the variations of the authorized version in the Scripture Lessons.

8158. Can you state what version this is taken from?

I cannot. The same objection may be urged against the Scripture Lessons; there are portions of those which are not taken from any known version; in parts they are in the words of the authorized version; in parts in the words of the Douay version; and in parts not in the words of either, but in an entirely new version.

8159. Should

8159. Should you feel authorized to direct the attention of the children under your instruction to that copy of the Ten Commandments?

Yes, I should; I should not say that it was not correct, because it differed from the authorized version.

8160. Should you feel justified in pointing to it as a correct version of the Word of God?

Certainly; for instance, I look upon the Scripture Lessons as a correct version of the Word of God, though they differ in some respects from the authorized and from the Douay versions.

8161. Do you conceive, "Thou shalt have no other gods but me," and, "Thou shalt have no other gods before my face," have precisely the same force?

I do not see the difference between them.

8162. Lord *Monteagle* of Brandon.] Do you think there is very much difference in the meaning of a "graven thing" and a "graven image?"

No, I see no difference at all.

8163. Viscount *Hutchinson.*] I collect from some of your former answers that a return to the original system of the National Board, the system which existed before the resolution of the 18th July last year, would be entirely satisfactory to yourself and to the other gentlemen who signed the petition to which you have alluded?

Yes.

8164. What steps will you, and those who agree with you, and who have signed the petition, take, if it is determined to maintain the system in its present position?

Your Lordship must excuse me; I shall not answer that question. I have used all the influence I could to prevail upon those persons who joined with me in applying to the Legislature not to make up their minds as to what course they will pursue till the decision of this Committee is known. I cannot state now what I will do, or may influence others to do. Hitherto, every influence I could bring to bear upon those patrons of 300 schools I have exerted, to prevent for the present any schism amongst the supporters of the system; I cannot consent to lead a factious opposition either to the Government or to the Board, nor am I prepared to say what I shall do, nor what the patrons of those 300 schools will do, till the decision of this Committee is known.

8165. What effect do you think a return to the original system by the abrogation or repeal of the resolution of the 8th of July last would have upon the opponents of the system?

I cannot say.

8166. Would it tend in any way to conciliate them, in your opinion?

That resolution is to be deplored, on account of its influence upon the opponents of the system; if the Board had been firm, and had not yielded to the influence which I am afraid was brought to bear upon them, and if the Government had been firm, I have no doubt the opposition of the Protestant clergy and the Protestant laity would every year have become less and less.

8167. Lord *Monteagle* of Brandon.] At the same time you are aware that Protestant opposition existed anterior to the alteration of which you complain?

Yes, but it was becoming gradually less; many individuals who still appear among the opponents of the system, I know from individual communication with them, regret the position which they took up.

8168. Viscount *Clancarty.*] Do not you consider that subscriptions in aid of any particular system are a strong test of the value which is placed upon it?

There are so many circumstances that might influence a person in subscribing, that I would not consider subscriptions as always a strong test.

8169. You do not consider that if the Church Education system has been uniformly sustained by voluntary contributions, even through all the recent difficulties of Ireland, that is an evidence that the objection to the National Board continues in its full force?

I do not think it is conclusive evidence. I know many individuals who subscribe

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scribe to the Church Education Society, who regret the position in which the Church Education Society is placed, and regret that they have identified themselves with the movement which the Church Education Society has made.

8170. If you found that the local contributions in aid of the national system had rather fallen off than increased in the same period, would not you consider that to be some indication that the system is not as popular as it was?

I would not, unless there were no other concurring causes. If it could be shown that there was no other cause, then I would admit the inference.

8171. Lord Bishop of *Ossory.*] You say you know many supporters of the Church Education Society who regret the position in which they are placed, as connected with it; have you any objection to name them?

Yes, I have an objection, unless your Lordships require me to do so as evidence of my integrity and truth. I would say, however, that I do not forget the circumstances in which I am placed, or the obligation which rests upon me to speak truth, and I have spoken truth without the slightest evasion.

8172. Lord *Monteagle* of Brandon.] You speak of an anxiety which is felt to await the decision of this Committee; do not you consider that an anxiety must also be felt, not only to await the decision of the Committee, but to read and to give due attention to the evidence which has been given?

Decidedly; I think it is looked for with great anxiety.

8173. *Chairman.*] Have you any additional observations to make?

I have some documents to submit, which I think may be interesting, and perhaps throw some light upon the subject of your Lordships' inquiry. It is the general opinion that the national system of education, as it exists in Ireland, was introduced by Lord Derby as a new thing; but I have here the records of a society so old as the years 1819 and 1820, and the parallelism between this society and the National Board is so striking, that one would suppose Lord Derby had those books before him when he wrote his celebrated letter to the Duke of Leinster. The documents to which I allude are the reports of a society called the County of Wicklow Education Society. I will read some passages from one of those reports to show your Lordships, in the first place, the object of that society: "This society is a voluntary association of ladies and gentlemen of every religious persuasion, residing in and connected with the county, formed for the purpose of facilitating a moral, and, as far as is needful, a literary education to the resident poor, without interfering in any degree with their religious principles or opinions." Again, "We are persuaded that there is hardly any measure which would contribute to allay animosity, and kindle in the hearts of all our countrymen an undistinguishing and Christian kindness more effectually than a comprehensive and accommodating scheme of education; which, while it inculcates the great fundamental truths and obligations acknowledged by all classes of Christians, cautiously abstains from encroaching on the particular opinions or even prejudices of any." The Committee then add, "We are aware that any country starting from the goal of ignorance, and commencing the career of moral improvement, presents at first sight many serious and appalling difficulties to the perfect attainment of its object; and that in Ireland these difficulties are rendered more numerous and formidable by the spirit of division which has hitherto unhappily reigned among us; but yet a combined effort, with a resolute and accommodating spirit on all hands, with trivial sacrifices which affect not the substance or safety of any man's religion (a thing we by no means desire or aim at), would, we are persuaded, achieve in a few years such a general improvement of manners, social feeling and intercourse throughout this country, as would abundantly requite the pains and expenses incurred by the endeavour." I do not think it is possible for language to describe more accurately the object of the national system of education than it is here described now, as to the constitution of its committee. One objection which I have been long in the habit of hearing urged against the national system is the mixed constitution of its Board. I have often heard it said, "Here you have the Archbishop of Dublin, the Roman Catholic Archbishop, a Presbyterian, and a Unitarian; what can you expect from a Board so constituted but a system which would make Ireland infidel, and keep it so?" I shall now read a statement as to the constitution of the committee of this County Wicklow Education Society: "It consists of a general committee

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to act in behalf of the whole county, and of sub-committees for the several baronies, through whose agency the wants of each particular district are provided for." "That perfect liberality is the guide of this society in all its proceedings will appear from a perusal of the subjoined resolutions, which guide the general committee on all occasions." "Resolved, that a general committee be appointed of the gentlemen hereinafter named, to conduct the affairs of this society; five of whom to be a quorum; and that the president, treasurer, baronial secretaries and the clergy of the Established and Roman Catholic Churches be members *ex officio*." Here we have every priest in the county a member of the committee of the County Wicklow Education Society; here indeed we have a mixed Board, which of course made Wicklow infidel, and kept it so. Now as to books, one of the objections to the books of the Board is, that they must be approved of by every member of the Board; and it is said, "What good book can you expect from a Board when the Protestant Archbishop must have removed from it everything which he dislikes, and the Roman Catholic Archbishop everything to which he objects, and the Orthodox Presbyterian and the Unitarian everything of which they disapprove, for the Board must be unanimous?" I shall now read a resolution of the County Wicklow Education Society as to the ordeal through which they required their books to pass: "Resolved, that it be a standing rule of this society, that in any committee appointed to inspect books proposed for the use of the society, the vote of a single member attending the committee shall be conclusive against the adoption of any book"; and yet every priest in the county was a member of the committee of the County Wicklow Education Society.

8174. Earl of *Wicklow*.] Do you recollect whether the present Bishop of Cashel was a member of that society?

He was not only a member of that society, but a member of the committee, a district secretary, and a liberal contributor to its funds. Here again we have the books of the National Board most accurately described. If I were asked to point out a paragraph of all that I have ever read, that most accurately characterized the books of the National Board, it would be the description of the books suggested by one of the secretaries of this County Wicklow Education Society,—"This institution stoops to no religious distinctions, offers no books, and allows no interference that could give offence to any on that head." "It is a matter of regret, that through the want of a set of uniform school books, the children could not have been reduced to classes, which would have excited more emulation, diminished the labour of teaching, and quickened the pace of knowledge." "The society will perceive, that to remedy this evil will be amongst the most necessary objects of its labours, to provide an uniform series of school books adapted to the various capacities and classes of learners; leading them on by slow but regular steps, from more easy and familiar to more difficult lessons; opening by degrees, short, various and pleasing views of useful knowledge; occasionally combining this knowledge with the principles of morality and religion, and showing how intimately connected their observance is with present and future happiness; and all this without aiming at the promotion of any particular opinions or doctrines." I could not find language that could convey more accurately the opinion I entertain of the books of the National Board. Again, objections are made to the Scripture Lessons of the Board, that they are mutilations of God's Word, sometimes in the language of the Douay, and sanctioned by a mixed Board. Here too, in my hand, are Scripture Extracts used by the County Wicklow Education Society, which had the sanction of the then Roman Catholic Archbishop of Dublin, Dr. Troy, and was approved of by the famous Bishop Doyle. Like the Scripture Lessons of the Board, the extracts are from the Gospel of Saint Luke; and like the Scripture Lessons of the Board, they are sometimes in the words of the authorized and sometimes in the words of the Douay version; and this is the book which the Rev. Robert Daly, district secretary of the society, reports to the Committee as in use in the Sunday school at Powerscourt. Now, as to religious instruction, the rules of the National Board provide that there shall be one day for the separate religious instruction of Protestants and Roman Catholics in the week; and a district secretary of the County Wicklow Society reports that "Every Saturday is appropriated to religious and catechetical instruction. The Protestant children are taught in the morning; and after they break up, as is

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usual at dinner time, competent persons of their own persuasion instruct the Catholic children, who attend in the evening." Thus every point which is supposed to be peculiar to the national system finds a parallel in this County Wicklow Education Society; and here we have among the supporters of this society both the firmest friends and most determined opponents of the national system. We have Lord Fitzwilliam and Lord Rathdown, Lord Wicklow and Lord Powerscourt, the Right honourable Henry Grattan, and the Right Reverend Robert Daly. When connected with this society they express a hope that a paternal Government will take it up. A paternal Government did take it up, and extended the very system then in existence in the county of Wicklow to the whole of Ireland; and when that paternal Government found supporters in doing so, some of these members of the County Wicklow Society branded these supporters with perjury, denounced them as doing the Devil's work, and exhibited them before assembled multitudes as among the worst men in Ireland. "There may be," said a right reverend member of the County Wicklow Education Society, "there may be good men, supporters of the National Board; but of this I am sure, that amongst these supporters are to be found every bad man in the Irish Church."

8175. Lord Bishop of *Ossory*.] Are you acquainted with the Reverend Henry Woodward?

I am.

8176. I suppose you regard him as he is generally regarded, as a person who from his station and age is likely to be well acquainted with the state of the Church in Ireland?

Yes.

8177. Are you aware he wrote a pamphlet in support of the National Board?

I am.

8178. Will you read the passage from the pamphlet which I point out to you?

"For among the present opposers of the National Board are to be found some of the brightest ornaments of the Irish Church, men with whom the few favourers of that system (with some brilliant exceptions, I grant) would but ill bear a comparison; and assuredly, if there are any who would by the threats of such discountenance be induced to leave the ranks of the opposition, and to support a scheme of which they did not conscientiously approve, their promotion would be an awful infliction upon the Church." I quite agree with and adopt every word of the passage I have read.

The Witness is directed to withdraw.

M. Cross, Esq.

MAURICE CROSS, Esquire, is called in, and further examined as follows:

8179. *Chairman*.] HAVE you any statement to make on behalf of Mr. Macdonnell, in reference to some evidence which was given the other day?

I have to lay before the Committee the following answer to a letter which I wrote to him, enclosing a copy of a communication addressed by the Archbishop of Dublin to the Reverend Mr. Frew: "National Education Office, Dublin, 19th June 1854. My dear Cross,—I have a very clear recollection of what I said on the occasion referred to by the Archbishop of Dublin in his letter to Mr. Frew. What I then said was what I have always said, that if in any national school, such as Mr. Frew's, in which the patron employed the Scripture Extracts (say at 12 o'clock), the parents of certain children, few or many, formally objected thereto, it would not be in the power of those objectors to prevent the reading of the extracts by the other pupils, whose parents were anxious that the book should be read by their children. For that all that the patron would have to do to comply with the terms of Rule 8, as it even then stood, would be simply this; viz. to cause the Scripture Extracts to be read at the beginning or end of the day's business, under the head of *religious instruction*, and to notify in the time-table that such an arrangement would in future be adopted by him. This being done, the children of the objecting parents would be fully protected from

from attending; and the children of others, both Protestant and Roman Catholic, who approved of the book, would have the same power of reading it at 10 o'clock, or at half-past 2, as they had previously enjoyed at 12 o'clock. It is certain that a patron who made this arrangement in any one of our 4,000 or 5,000 ordinary national schools even before the late amendment of Rule 8, and who honestly abstained from mixing up *any religious teaching of a denominational kind* with the reading of the extracts, might easily, as I explained to his Grace, have baffled any attempt on the part of individual parents, few or many, from preventing the other children of the school from reading the book. He could, at the same time, have had another half-hour each day, and an entire day each week, for the giving of such *special* religious teaching to the children of his own Church as he and their parents deemed desirable. Had I on the occasion in question asserted that the Scripture Extracts might, after objection formally made by any of the parents, have continued to be employed by the patron as part of the *literary instruction* of the school, I should have contradicted the plain terms of the rule, and I should have contradicted everything that you have heard me say on the subject a thousand times in public and in private. You were present at this important discussion. You must have been astounded by the assertion had it been made by me, and you could not possibly have forgotten it. Throughout all these unhappy differences you have strongly, though conscientiously, sympathized with the views of the Archbishop; but I fearlessly appeal to you to say whether you have the least recollection of my having made such an assertion, and whether it is not next to impossible that, had I made it, you could have forgotten it."

8180. Lord *Monteagle* of Brandon.] Your memory is appealed to in that letter; does your memory support the statement contained in the letter?

Entirely. I never heard Mr. Macdonnell give an interpretation of the rule different from that which I myself stated, and which he gave in his testimony on both before this Committee; and we have had frequent conversations upon the subject. I had an indistinct recollection (as I stated on a former day) that some such discussion took place as is alluded to in the communication to Mr. Frew; and it appears that I was right. The words "*religious instruction*" seem to me to remove the whole difficulty; and had they been used in the Archbishop's letter, its meaning would have corresponded in spirit with the explanatory statement of Mr. Macdonnell, which I have now read.

8181. *Chairman.*] Have you any other papers to deliver in?

I was requested by the Committee, when I was last before them, to produce a copy of the Minute of the Board, authorizing the discontinuance of the query sheet, which was formerly in use when applicants applied to the Board for aid. The minute is as follows:—"Inconvenience having been experienced from the manner in which the query sheets are frequently filled up by the parties applying for aid from the Commissioners,—Ordered, That the use of such query sheets be discontinued, and that the information required by the Commissioners respecting the circumstances of each application shall be obtained through the superintendents of the several districts, who shall be required in all cases to appoint a convenient time for conferring with the applicants on the subject, and to report fully to the Board thereupon." The date of that minute is the 17th of December 1839. The Commissioners present were, the Right Honourable A. Blake, the Provost, Robert Holmes, Esq., J. R. Corballis, Esq., and the Right Honourable Alexander Macdonnell. With regard to the oath of allegiance having been dispensed with from a certain date, upon which I was questioned by the Committee on a previous day, I beg to read a copy of a portion of a minute, passed on the 14th of December 1843: "Read letter from T. B. C. Smith, Esq., Attorney-General, to Lord Elliot, stating that the oath of allegiance is in no way affected by the recent statute (5 & 6 Will. 4, c. 62), and that it is not illegal for a magistrate to administer it; therefore, that it is entirely a question of policy whether the Commissioners of Education should continue to require the oath or declaration to be administered to the teachers who come up to be trained, in pursuance of the rule laid down by the Board in 1837." A discussion took place upon that occasion; the Commissioners were unanimous in directing that, in future, the oath should be dispensed with. I find, on reference to the minutes, a blank was left, in which the order of the Commissioners was to be inserted. It was to be drawn up in conformity with

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the directions then given, and afterwards to be inserted. That minute, however, by an oversight, for which I cannot here account, was not entered; but instructions were given, and acted upon from the date I have mentioned, releasing the teachers coming up to be trained from taking the oath.

8182. Lord Bishop of *Down*.] Who were the Commissioners present?

The Archbishop of Dublin, the Right Honourable A. Blake, the Provost, Robert Holmes, Esq., J. R. Corballis, Esq., the Right Honourable Alexander Macdonnell.

The Witness is directed to withdraw.

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The Very Reverend R. M. KENNEDY, Dean of Clonfert, is further examined as follows:

8183. *Chairman*.] WILL you read the letter which has just been delivered in to the Committee by Mr. Cross, which is an answer from Mr. Macdonnell in reference to a statement which, it has been said, was made by him during a discussion at the Board in May 1842, respecting the construction of Rule 8; and will you inform us whether the explanation contained in that letter, of what Mr. Macdonnell then said, would be at variance with what you understood he stated to you in 1841, when you questioned him on the same subject?

I have read the letter, and in reply to your Lordship's question I have to state, that the first part of the letter is not at variance with what Mr. Macdonnell stated to me in the year 1841; but it is directly opposed to the interpretation he has put upon the rule in the Report of 1852. I stated the conversation I had with Mr. Macdonnell in 1841, to show that his views were then opposed to the views which he put forward in the explanation of the 8th Rule in 1852. He thus writes: the effect of the objection would be "to cause the Scripture Extracts to be read at the beginning or end of the day's business, under the head of religious instruction." That was exactly what I stated as to his conversation with me in 1841; but in his explanation of the rule in 1852, he says, the book is to be read during the times of separate religious instruction. This word "separate" the Board interpolates, and thus assumes the whole question at issue. That question being, whether by the words "religious instruction" we are or are not to understand "separate religious instruction." There is a distinct provision in the system for both kinds of religious instruction, as can be shown by reference to the reports; a provision for combined religious instruction, and books published, and "earnestly and unanimously recommended" by the Board, to be used for the purposes of combined instruction during the ordinary school hours. Separate or denominational religious instruction is essentially different; one is under the control of the Board, the other is not. The Board provides books for combined religious instruction; the parent or the clergyman provides books for the separate religious instruction. The effect of the objection would be to deprive the manager of the discretionary power which the Board left with him in the absence of objection, of using the literary or religious books without distinction, and then drawing a line of distinction clearly between religious and secular instruction, to relegate the book still under the branch of combined instruction to some fixed time during the ordinary school business, of which the manager is obliged to give notice as religious instruction, that the other children need not be present at it. The conclusion of the letter may be understood as coinciding with what Mr. Macdonnell stated to me in 1841; but it is quite opposed to the construction which he has given to the rule in the last report: "Had I, on the occasion in question, asserted that the Scripture Extracts might, after objection formally made by any of the parents, have continued to be employed by the patron as part of the literary instruction of the school." He did assert that the Scripture Lessons might still be employed by the patron as part of the ordinary school business during the hours of combined instruction; and if he now means that they cannot be used, except out of school hours, it is quite opposed to what he stated to me in 1841. The times for combined instruction are fixed, and the Scripture Lessons are books for combined instruction. The effect of the objection is merely to take the book out of the compulsory branch of combined instruction, and to throw it into the voluntary branch of combined instruction.

8184. Lord

8184. Lord *Monteagle* of Brandon.] Does not the difficulty arise entirely from the want of a clear understanding, on the part of the framers of the rule, of what is meant by the time of religious instruction, and the time of separate religious instruction?

It arises from that; but I think the distinction is clear in the documents which the Board had issued. There is a clear distinction in the Charter of the Board, which is Lord Stanley's letter between them; both kinds of instruction are clearly specified there, and both kinds of instruction are clearly pointed out in the subsequent documents of the Board.

8185. Earl of *Wicklow*.] Do you think that the explanation given by Mr. Macdonnell in that letter coincides with the correspondence with the Board which you have read to this Committee to-day?

I do not think it does. I think it is quite opposed to the construction which in that correspondence I have proved was given to the rule by Mr. Macdonnell in the last report. I have stated, they have, in their paraphrase of the rule, interpolated a word; they have added the word "separate," which is not in the rule; the wording of the rule is general; "religious instruction," obviously meaning such religious instruction as is under the control of the Board, and upon which the manager of the school can determine; not that separate religious instruction which is out of the control of the Board, and with which the manager of the school has nothing to do. The Scripture Lessons were published by the Board for combined instruction, which the manager can control. But the construction which they would now force on the rule would relegate that book to a time of instruction which the manager cannot control; and for which the Board has never published a book.

8186. *Chairman*.] Putting the argumentative part of the question aside, how far do you think that the words used by Mr. Macdonnell are the same words, or to the same effect, as the words used by him in your presence in 1841?

He has given a very fair report of the conversation which I had with him in 1841 in the first paragraph of that letter. In the conclusion of the letter, he either contradicts himself, or he contradicts me.

8187. You consider that the latter part of that letter contradicts the first part of that letter; but you consider that the words used by him in the first part of the letter, as containing what he stated in the presence of the Archbishop, at a meeting of the Board in 1842, represent fairly the words which he made use of in the conversation with you in 1841?

I think they do; but what I intended to convey as to the latter part of the letter was, that the representation of the rule which he here gives is directly opposed to the interpretation which he gives of it in the last report.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Thursday next, One o'clock.

Die Jovis, 22° Junii 1854.

LORDS PRESENT:

Earl GRAHAM.	Lord Bishop of DOWN, &c.
Earl of WICKLOW.	Lord Bishop of OSSORY, &c.
Earl of HARROWBY.	Lord BEAUMONT.
Earl GRANVILLE.	Lord ARDROSSAN.
Viscount HUTCHINSON.	Lord FINGALL.
Viscount CLANCARTY.	Lord MONTEAGLE of Brandon.

THE EARL GRANVILLE in the Chair.

The Reverend THEOPHILUS CAMPBELL is called in, and examined as follows:

8188. *Chairman.*] WHAT position do you hold in the Established Church in Ireland?

I am the incumbent of Trinity Church, Belfast.

8189. Viscount *Clancarty.*] Have you visited many national schools lately?

I have.

8190. How many schools have you visited, and within what period?

I have visited 55, including one into which I sought admission, and was refused, but about which I obtained some information. The period during which I visited those schools was between January the 18th of this year and the 6th of April. The district in which the schools are situated comprised the counties of Antrim and Down, one school being in the county of Armagh.

8191. Lord Bishop of *Down.*] Did you visit them at the request of any particular party?

Yes; I visited them at the request of the Church Education Society for Ireland.

8192. In reference to the inquiry of this Committee?

Yes.

8193. *Chairman.*] Should you have any objection to lay before the Committee any instructions which you received?

I have not got them here. I received a letter requesting me to go to Dublin, and then I was requested to obtain all the information I could as to the practical working of the system.

8194. The directions you received were verbal?

Yes; with a few hints as to the sort of information I was to obtain, which I have not here. I was to inquire as to the number of children in the school, the amount of instruction, and the proficiency of the scholars, and any other matters which I thought would bear upon the national system.

8195. Viscount *Clancarty.*] From the result of your visit, what was the state of the secular instruction which was imparted to the children in the national schools?

In some of the schools it was of rather a high character, and in others of a low character; there was not that evenness in the state of proficiency which I should

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expect to see in the Church Education schools. Some of the schools were of as high a character as any of the Church Education schools; of course I speak as to secular knowledge; the others were of an inferior character.

8196. Does the paper which I hold in my hand contain the suggestions which were communicated to you?

I received a copy of that paper, containing the queries therein contained.

8197. Did you find the female schools efficient in needlework, and other branches peculiar to female education?

Generally they were deficient in the branch of needlework; in some of the schools it was not taught at all; in others very inefficiently taught, but in some very efficiently.

8198. With regard to the general education in the schools under Roman Catholic priests and patrons of that faith, what was the result of your observations?

I should say, generally, the education was inferior to that given in the schools under Protestant patrons.

8199. Did the schools present examples of a united system of education in general?

No; the schools were generally what would be considered denominational; at least, that was the rule. There were exceptions. In one case, there was more of united education than in any other schools; that was a school under the patronage of a Presbyterian minister. I may add, that if not in all, in nearly all, the schools under Roman Catholic patronage, the teachers said to me, "This is a Catholic school."

8200. Did you find any marked difference between the schools that were under Roman Catholic patrons and others?

I thought, on the whole, the secular education was inferior.

8201. And the expression "Catholic schools" was used to you in those schools?

Yes, by the teachers. I cannot at present recollect whether every Roman Catholic teacher made use of the expression; but generally they did, and it was evident, from my inspection, the schools were Roman Catholic schools.

8202. Did your observations lead you to the conclusion that the vested system was more successful than the non-vested system?

No; I could see no difference between the two classes of schools, as to their practical operation.

8203. How have you found the system work under Protestant patronage, as compared with Roman Catholic patronage, in regard to united education?

Though there were not many Roman Catholic children, on the whole, in the schools under Protestant patronage, there were more Roman Catholics in them than there were Protestants in the others. I cannot remember that there were any Protestants in any Roman Catholic schools.

8204. When you have found united education to obtain at all, have you found any peculiar circumstances to account for it?

I found united education, that is, children of different denominations, in fair proportions in one school. That is a school in a back street in Belfast, in a poor district, and as yet there had been no opposition school sufficiently near it, established under the patronage of "The Society of St. Vincent de Paul." I received from the master a statement of the number of children in the school, with their various denominations. On the 31st of December 1853 there were 179,—74 Roman Catholics, 73 Presbyterians, 25 of the Established Church, and 7 of other denominations. The master is acceptable to the people from his manners, and the district is poor.

8205. Did you attribute it to the influence of the master?

Yes; that is, he was an acceptable person in the neighbourhood.

8206. Lord Bishop of *Ossory.*] You said, in accounting for the united education there, that there were no schools near it "under the Society of St. Vincent de Paul;" are there many such schools in Belfast?

I ascertained, in visiting two national schools, that the Roman Catholic children had

had been withdrawn from them, and sent to schools lately established under that society. The teachers attributed it to the influence of the nuns who had been lately introduced into Belfast, under whose direction and teaching those schools are.

8207. Were those schools in which the master was a Roman Catholic or a Protestant?

In one of the schools the master was an Orthodox Presbyterian, and in the other the mistress was either an Orthodox or a Unitarian Presbyterian, I am not sure which.

8208. Viscount *Clancarty.*] Did you generally find that the teacher was of the same religious denomination as the patron of the school?

Generally; there were exceptions.

8209. Have cases come under your observation of Roman Catholic priests having opposed the introduction of national schools?

The cases which I have now mentioned of the withdrawal of Roman Catholic children from those national schools are instances of it.

8210. Lord *Fingall.*] Is the school you have described as being called "The School of St. Vincent de Paul," in connexion with the National Board?

I endeavoured to ascertain that point, and I was not able. There have been two such schools lately established in Belfast. The locality of one I ascertained, and visited it, but I could see no board intimating its connexion with the National Board. The locality of the other I was unable to find out, and I heard of its existence from the master of one of the schools I visited.

8211. Earl of *Wicklow.*] From whom did you make the inquiry, which appears to have been so unsatisfactory, with regard to the connexion of that school with the National Board?

I asked the master if he was aware of its connexion with the Board; he said he could not state positively whether it was under the Board or not. I knew of no one else in Belfast from whom to make the inquiry.

8212. There was no inscription "National School" affixed to the building?

No; not to that whose locality I ascertained.

8213. Lord *Fingall.*] How was that other school described to you?

The master said, "It is not far from this;" it was in a part of the town I had not previously visited, and which was unknown to me; he said, "It is not far from this, and the nuns at the convent have lately withdrawn all the Roman Catholic children from my school."

8214. Viscount *Clancarty.*] Had the nuns withdrawn all the Roman Catholic children to a national school under their management?

I was not able to ascertain whether it was a national school or not.

8215. You visited some nunnery schools, did you not?

I made an effort to visit the nunnery school at Newry, but that is the school into which I was refused admission.

8216. Will you state the circumstances under which you were refused such admission; how did you know it was a national school?

From the report of parties in Newry.

8217. Was there any inscription on it?

No. I went to the nunnery house, and I could discover no inscription announcing its connexion with the National Board. I saw a young woman standing at the outside gate, and I asked her the question, as she said there was a national school within. I inquired whether I could obtain permission to visit it? She went to make the inquiry, and shortly after a nun, in suitable dress, appeared at the door, when I put the same question to her; she said, "Yes, there is a national school." I said, "I should wish, if there was no objection, to visit the school." Her reply was, "The school will close at a quarter to three, and it is too late; but to-morrow we shall be happy to see you." It was then half-past two. I said, "I am leaving the town to-morrow early, I cannot come. I shall merely walk through the school." She said, "It is in confusion; you cannot see it." I pressed my question again, and her reply was, "The shutters are half closed." I

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then asked her, "Is this a Catholic school?" "It is," was her reply. I then saw that it was useless to seek any further information.

8218. Did you visit any schools in which the instruction given would warrant such a name being given to that school as a "Catholic school"?

I have visited other schools under Roman Catholic patrons, and have been informed, "This is a Catholic school," and I wished to ascertain whether the nunnery school was so considered or not.

8219. Lord Bishop of *Ossory.*] When that communication was made to you by the teachers, did you understand it as being made for the purpose of directing the kind of inquiries you ought to make?

No; I cannot say what was in the minds of the teachers.

8220. *Chairman.*] What was exactly in your own mind when you put the question?

What occurred to my own mind was, that it being a Catholic school, I was not to expect any Protestant doctrine, or perhaps any Protestant children in it.

8221. What was the meaning of the expression "Catholic school" to your own mind?

That all the children were instructed in the Roman Catholic faith. I could not be positive of that as a fact.

8222. It had no reference to the religious denomination of the patron or the master?

No; I was aware that the school was under Roman Catholic patronage, and the master or teacher, male or female, was Roman Catholic.

8223. You did not explain to the master what your meaning of "Catholic school" was, or that you did not mean that you wished to obtain information from him whether it was under Roman Catholic patronage or not?

No; I made no remark.

8224. Earl of *Wicklow.*] When you use the word master, may I presume it was a boys' school?

Yes. The master of one Roman Catholic school told me that both his own and the female school attached to it, which was held in a room over that in which the boys' school was held, were Catholic schools.

8225. Viscount *Clancarty.*] Did you visit any school under Dr. Denvir's patronage?

I think the Donegal-street national schools are under his patronage.

8226. Was there anything in the conduct of his school which seemed to give to it a distinctive character as a Catholic school?

Yes; on the "time-sheets" the names of the books to be used in religious instruction of the school were specified: "Butler's Catechism," "The Grounds of the Catholic Doctrine," "Bossuet's Exposition," and "The Douay Scriptures."

8227. Were the Protestants and Roman Catholics united in that school?

I am now speaking of the female department of that school. The mistress informed me there were not more than two Protestants on the roll; but she did not seem altogether certain upon the point. In the return made to your Lordships' House, there are no Protestants returned as in that school.

8228. Did the time-sheet set forth the hour at which the religious instruction was given in the school?

Yes; the hour was specified on the time-sheet; from two to three each day.

8229. Did you ascertain whether the Protestant children withdrew at that hour?

The mistress was so uncertain as to whether there were any or not, that I did not put that question to her.

8230. The books which you have mentioned are strictly Roman Catholic books; are they not standard works of the Roman Catholic Church?

"The Grounds of the Catholic Doctrine" is of an entirely controversial character, intended to prove that all the dogmas of the Church of Rome are scriptural; and

and I think, as well as I can recollect, the title-page of it specifies that the book is now in use for the reception of converts into the Church of Rome.

8231. Did you see anything else in the school which seemed more immediately to connect it with the Roman Catholic denomination?

I saw a matter which appeared to me to do so, though it might not be so considered by others. I had to leave the girls' school, passing through it to the boys' school, which was above; a priest was in the school on my entering it, and he accompanied me throughout, and gave me any information I asked. On my return to the girls' school, I saw them engaged in sewing. They had some very good linen before them; I thought they were making shirts, and casually put the question to the mistress, "Are those shirts?" "No," she said, "they are altar-cloths;" and I think she added, "napkins," such as are used in the Roman Catholic Church; they were hemming them, and she said that they had been supplied by Dr. Denvir. My note is "Altar-cloths and other linen pieces used in the chapel." The mistress said she was glad to obtain them, for the children could not provide work for themselves: the needles and thread were provided out of the school funds.

8232. Lord Bishop of *Down*.] What inference do you draw from the fact that the children were sewing linen, in connexion with the vestments used in the service of the Church of Rome?

The inference I draw from it is, that there should be nothing in a national school where Protestant children may be required to be, which would be offensive to the peculiar religious denomination of any child who might be there, or cause that child to have any leaning towards the faith of which he was not a member.

8233. Would it be offensive to a Roman Catholic child who might be present, if you employed the children in your school to hem surplices for the use of Protestant clergymen?

No; we do not attach to a surplice any of the sanctity which is attached by the Roman Catholics to the altar-cloths.

8234. Are you not aware that there is no such sanctity attached to them when in an unfinished state?

Being called altar-cloths might have a tendency upon the mind of a child to make it feel reverentially disposed towards that faith.

8235. Lord *Fingall*.] The mistress made no difficulty in stating what the children were doing when you asked the question?

No, not at all.

8236. Viscount *Clancarty*.] Are there any other circumstances connected with that school which you wish to bring under the attention of the Committee?

When I pressed her on the subject of the religious education, she said that the education in the school might be said to be altogether secular, unless at confirmation times, when the Catechism was taught.

8237. It is not a vested school, is it?

It is not. When I was leaving the boys' school I was requested by the master to enter my name in the visitors' book; it was the first time the request had been made to me in a national school, and I did not understand the nature of it. I hesitated, and he said, "There is no trick in it; Dr. Whately was here, and he signed his name; I think he signed 'Richard Dublin.'" The bearing of the remark was evident. He turned the sheet over and showed me the Archbishop's name; he had paid a hasty visit to the school without making any remarks as to its proficiency.

8238. Do you know whether the school in the nunnery formed part of the building, or had any communication with the chapel?

I could not see the school-room; I was prevented entering it at all; but I heard in the town that there was a door from the school-room to the chapel. I was anxious on that account, if it was only to walk into the school to ascertain the fact.

8239. Earl of *Wicklow*.] Did you ascertain the fact?

I did not.

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8240. Viscount *Clancarty.*] Are you acquainted with the working of the schools under Presbyterian management in Belfast?

Yes.

8241. Is the character of the instructions given in them better than in others?

I think, on the whole, they may be said to be better; not but that some schools under Roman Catholic patronage were better than some schools under Protestant patronage.

8242. Earl of *Wicklow.*] When you say that some schools under Roman Catholic patronage were better than some schools under Protestant patronage, do you mean in the town of Belfast?

I mean generally in that district which I visited. I always bore this in mind: that being in a Protestant district, with Protestant schools, there was a stimulus afforded to Roman Catholic teachers to keep up their schools to a higher standard than I think they otherwise would be inclined to do. I may mention a circumstance connected with my own school within the last 12 months. A Roman Catholic called upon me, bringing with him his child, a boy about 10 or 11 years of age. He said, "I should wish you to receive my child into your school," mine being a Church Education school. "Where has he been at school?" I asked him He said, "He has been at the chapel school;" I understood him to say the school in Donegal-street. He said, "I am not satisfied with the instruction he is receiving; will you receive him into your school?" I did so, and the boy remained till his father determined to put him into a school of a higher character to give him a better education; he was not equal to children in my own school of his own age.

8243. Should you go so far as to say that you have seen in that district some Roman Catholic schools superior to some of the schools of the Church Education Society?

I would, as regards secular instruction. In the schools of the Church Education Society, we being anxious to impart religious instruction far more than secular instruction, or at least to make the secular instruction subordinate to the religious, the religious instruction is of high character, but being unable to pay sufficient salaries to the masters, we cannot get them sufficiently well trained in secular knowledge.

8244. Should you say in that district, the national schools under Presbyterian patrons are on the whole better than the schools in connexion with the Church Education Society?

Not in the town of Belfast; I do not believe that there they are better than our own Church Education schools.

8245. *Chairman.*] In answer to a previous question, you stated that the national schools you had visited were, some of them, in reference to secular education, equal to the Church Education schools, while many of them were very inferior; but from a subsequent answer, it may be inferred that in some of the national schools you found the education given superior to that given in the Church Education schools?

No; I do not think any of the national schools that I visited, if I except one, would on the whole rank equally with the Church Education schools generally—speaking, at least, of those in the town of Belfast.

8246. Lord Bishop of *Down.*] Which is the one you except?

There is one in the town of Ballyclare, where there is a very superior master—an Arian.

8247. Have you ever visited the Holywood national schools?

I have.

8248. What is your opinion of the secular education which is there given?

I do not think the secular education is of a higher character now than when it was under the Church Education Society; if it is, it is in the girls' department, and is owing to the self-denying labours of a lady who devotes most of her time to the education of those children, and is, *de facto*, the mistress.

8249. *Chairman.*]

8249. *Chairman.*] Are you to be understood to say, that while you admit that some of the national schools which you visited are equal to the Church Education schools, you believe that all the others are, with one single exception, inferior to them in respect of secular education?

No; I will say that on the whole there is more evenness, if I may use the phrase, in the proficiency in secular education attained in the Church Education schools than in the national schools. There is a greater diversity in the latter; there are some inferior and some equal, at least; but there is one school in which I certainly was struck with the manner of the master, his mode of teaching, and the amount of education he seemed to impart to the boys.

8250. In comparing the quality of the secular education given in the Church Education schools and in the national schools, the advantage which you would attribute to the Church Education schools consists in their all being of the same average, rather than in the quality of the education being superior to that given in the generality of the national schools?

I should say so, as to the district I visited. Your Lordship is aware that the character of a school for its proficiency depends far more on the teacher than on the system he adopts; and where teachers have been educated in the schools of the National Board in Dublin, they must have received, if they are at all qualified for their office, a high amount of secular instruction imparted to them, and be capable of imparting it to others. But there are masters and teachers, some of whom are not equal to others: the mistress of my female school was educated in the schools of the National Board in Dublin, and she is by no means equal to the mistress she succeeded, who died of fever.

8251. Without entering into what causes of either advantage or disadvantage there may be to the promoters of national schools or Church Education schools, you are of opinion that the quality of the education given in the Church Education schools in secular matters is, on the whole, superior to that given in the national schools?

I would not say it was so; on the whole, it is rather more equal; I speak of the Church Education schools in Belfast; they are equal to any national schools, in Belfast; and, probably, the secular education communicated in both classes of schools would be found equal.

8252. If the education given in the Church Education schools is of so even a character as to approach to a high standard, and in the national schools that standard is only obtained in a few instances, and not in others; surely, on the whole, the secular education given in the Church Education schools must be better than the education given in the national schools?

It depends upon the districts which are compared. I cannot speak of the other parts of Ireland; but I speak of the town of Belfast, with which I am pretty well acquainted.

8253. You are now speaking merely of the national schools and the Church Education schools in the town of Belfast?

In the town of Belfast. The secular education communicated in the Presbyterian national schools in Belfast, and that communicated in the Church Education schools, I would say is on a par; but I will not say the same of the schools in Belfast under Roman Catholic patronage.

8254. Earl of *Wicklow.*] Do you consider that the Church Education schools in Belfast are better supported by local subscription in consequence of the wealth of that town, than they are likely to be generally throughout Ireland?

I should say so; where money is not, it cannot be contributed; but my brethren of the ministry in the country are more self-denying, in consequence of being in poor districts, giving of their own means more than it is necessary for us in Belfast to do.

8255. *Chairman.*] Have you no knowledge of the Church Education schools, except in the town of Belfast?

Not such as to justify my speaking positively of them. I believe there is a very sufficient amount of secular education given generally in the Church Education schools.

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8256. As far as your knowledge of Church Education schools extends in other districts than that of Belfast, is the secular education given in them superior, equal, or inferior to that given in the national schools which you have visited?

It depends very much upon the teacher; if the teacher is a qualified person, the education will be equal to any given in any national school; and if the teacher of the Church Education school is an incompetent person, the education will be in proportion deficient.

8257. In which schools do you believe the teachers are best?

On the whole, I believe the teachers in the national schools; such of them, at least, as have been educated in the model schools are better than many of ours who have not received such education.

8258. Then the schools which are under the national system afford a better secular education than those which are under the Church Education Society?

I cannot draw that inference to the extent implied in the question.

8259. Viscount *Clancarty.*] In giving this evidence, do you take into consideration the nature of the secular instruction which is given, the selection of the branches of instruction, and the books?

I cannot say that there is any difference as to the character and efficiency of the books. I should be quite satisfied myself with the books of either system, for the purpose of educating my children. I believe they would receive a good secular education by means of either.

8260. Lord Bishop of *Ossory.*] Do you, from your observation, ascribe any importance to the kind of superintendence which is exercised over a master by a manager and patron of a school?

I do.

8261. In that respect, do you think the national schools or the Church Education schools are more favourably placed?

I think the patrons of the Church Education schools exercise more superintendence over the masters than the patrons of the national schools.

8262. Do not you think the result of that would be, speaking generally, that supposing the qualifications of the masters to be equal, the more efficient schools would be those which have the most efficient superintendence?

Decidedly.

8263. Earl of *Wicklow.*] Do not you consider that the greater degree of superintendence on the part of the patrons of the Church Education schools arises, in some degree, from their being themselves the contributors to those schools, and from the schools having no other funds than their local contributions to support them?

No; I think it arises from the desire of the clergymen to discharge their duty towards the younger portion of their parishioners.

8264. You think that if the Church Education schools were to receive grants from the Government, in consequence of which the local contributions might in a great measure be dispensed with, there would be the same activity in the superintendence of those schools?

Your Lordship is assuming that the contributions would fail. I believe in a very inconsiderable degree and proportion indeed would those contributions fail. I am satisfied that I should receive for my Church Education school as much local aid even if I received a grant from the Government as I do now; but I do not believe it would make any change in the pastoral superintendence of the patrons of the Church Education schools.

8265. Do you think such a change would take place with regard to the lay patrons or proprietors of those schools, or the subscribers to those schools?

I do not think the lay subscribers would, to any considerable amount, withdraw their support from the schools.

8266. Lord Bishop of *Ossory.*] What do you think it is that leads the lay subscribers through the country to give support to those schools?

The scriptural character of the education which they are anxious to have communicated to the children generally.

8267. What

8267. What do you think it is which leads the lay subscribers generally to contribute to any schools?
A desire to have the people educated.

8268. Would that desire be lessened by the fact of the Government supporting the schools?
I do not believe it would.

8269. *Chairman.*] Is the superintendence given by the patrons of the Church Education schools directed as much to the secular education as to the religious instruction of the children?
I think it is; but they are anxious, of course, for that which they consider to be the superior part of education.

8270. Lord *Ardrossan.*] Should you desire, if the Church Education schools could be placed under the Government, that there should be a Government inspection of them?
I should not have the least objection, and I think it would be advisable so far as the secular part of education goes.

8271. Do you think it would be an improvement on the present system?
No; we have very efficient inspection in connexion with our schools at present.

8272. How is that provided?
By the Church Education Society for Ireland. They have inspectors employed to visit the schools.

8273. Will you tell the Committee how often, on an average, a Church Education school is inspected?
On the part of the Church Education Society for Ireland, it is inspected annually. On the part of the Diocesan Society, it is also inspected annually; that is, there is a half-yearly inspection.

8274. It would be a great relief, would it not, to the funds of the Church Education Society, if they were relieved from that expense of providing inspection?
Our diocesan inspection is gratuitous, by clergymen of the diocese.

8275. Viscount *Clancarty.*] Would not it encourage the teachers very much to have an inspection, which should be common to the schools of the Church Education Society, and to the schools of other bodies?
I am satisfied that it would, because there is a good deal of emulation where there are so many schools close to each other.

8276. You have been asked as to the local contributions; did you find many local contributions given in aid of the national achools?
I may say that, as a rule, there are none. There are one or two exceptions, but not such as to invalidate the rule.

8277. Do you find the schools under the Church Education Society very fairly supported by local aid?
They must be, or they could not exist at all.

8278. Can you give any instances in which contributions in aid of schools under Protestant management have fallen off, upon their changing from the system of the Church Education Society to the national system?
There are such instances.

8279. Do you know the Lancasterian industrial school?
Yes; I visited the school.

8280. That has been only recently connected with the National Board?
Only recently; that is, within a few years.

8281. Did the subscriptions fall off or increase upon its connexion with the National Board?
I cannot speak as to the subscriptions formerly; but the present state of the school I can give your Lordship from authentic documents, at least so far as the newspaper report of the annual meeting can be considered authentic; my respected diocesan was in the chair on that occasion: it was lately held, and

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I can give your Lordships an extract from his Lordship's speech as it is here reported: "When they considered the benefit, positive benefit, which it thus conferred upon a very large class, they could not but desire that it should be more generally supported. If it were not for that institution, those children, and not only they, but their parents, would be driven to the union workhouse; and it was not to be supposed that those children, although they were in a lower rank of life, would not feel sensitively the degradation of being supported by the rates levied off the country, for the stigma would, nevertheless, attach to them in after-life. That institution rescued many who would otherwise lead a life of vice, and, still more, who would lead a life of ignorance. It was, therefore, a matter of great regret that such an institution should be without a sufficient amount of support to carry it on. There was one fact in connexion with this to which he must refer. The committee last year had a sum of 137*l.* to commence the year with, and in the present year they had only a sum of 32*l.*, and even that small sum had been swallowed up by the expenditure of the month of March." From the annual report I will also read an extract: "The present number of pupils is about 100. The original funds were subscribed most liberally; but, unfortunately, though since then generously supported, the annual subscriptions have fallen short of the outlay, and, at the present time, the cash in hand is scarcely sufficient for the expenses of another month."

8282. Lord Bishop of *Down.*] Are you aware that that is one of the first ragged schools established in Ireland?

Yes.

8283. Are you aware that where it was first instituted there were no poor-rates in the country?

No; I was not in Belfast at the time. There is another extract that I wish to read if your Lordships will allow me. The mayor of Belfast "was sorry that they should have any difficulty, and he felt sure that when it would be generally known in Belfast, they would not have any further ground of complaint on that score. He concluded by proposing a resolution to the effect, that their past success encouraged them to persevere for the future. The Rev. J. C. Flood seconded the motion. He said that, in reference to that subject, he had heard different opinions expressed. He had heard some describe it as an institution which deserved support, and yet received but little; while, on the other hand, he had heard it spoken of with coldness. His own opinion was, that it was a spot of neutral ground on which all could meet with advantage, and that the more those boundaries were extended the better. It was enough for him that his Lordship took an interest in any scheme."

8284. Earl of *Wicklow.*] Was this report issued subsequently to the school being put into connexion with the National Board?

Yes, it was the last report of the society.

8285. How long had the school been in connexion with the National Board previously to that report?

Some years.

8286. You do not deduce the fact of this diminution of aid from the circumstance of the school having been put in connexion with the National Board, do you?

No; the inference I draw is this: the feeling in favour of the National Board is not increasing, but rather diminishing.

8287. Lord Bishop of *Down.*] Are you aware that there was a great demand made on the funds of that school after the pressure of the famine year, inasmuch as it is a school which gives a meal to the children every morning?

Yes, both food and clothes are given.

8288. In consequence of the demands having so increased, the funds have been lessened?

I cannot say; it should rather have increased the amount of subscriptions.

8289. Is not it possible that the fact of the funds not being adequate to the demands may have arisen from a larger number of children being supported and educated?

No; for according to that statement the number of children has decreased. The number returned to your Lordships' House was 128 children on the roll; whereas,

whereas, according to this report, there were only about 100 at the close of the last year.

8290. Does not the treasurer state that the great increase in the price of provisions has been one of the reasons of the insufficiency of the funds?

Yes, that is stated.

8291. Viscount *Clancarty.*] Would not the fact of the increased price of provisions form rather a stronger ground of appeal to the supporters of that school?

Yes; I believe it would send more children into that school to receive the relief given there.

8292. Do you know what the result of that appeal to which you have just referred was?

No, I do not.

8293. You do not know whether a larger amount of subscriptions was obtained?

No; the meeting took place only the other day. With respect to my own schools, I have experienced no diminution at all in the support which I have been receiving for the last 10 or 11 years, nor has our Diocesan Church Education Society. If your Lordships will allow me, I will read a statement from the last report of that society, which will show the comparative increase in our Diocesan Church Education Society both of schools and scholars, and that the funds have remained pretty much as they have been for some years. In 1841 we had 95 schools and 4,500 scholars, our funds amounting to 745 *l.* 3 *s.* 4 *d.* In 1850 we had 193 schools, 15,583 scholars, and the funds were 3,559 *l.* 6 *s.* In 1852 we had 205 schools, 16,654 scholars, and the funds were 3,715 *l.* 10 *s.* 1 *d.* In 1853 we had an increase from 205 to 211 schools, and from 16,654 scholars to 17,618 scholars; there is a slight decrease in the funds from 3,715 *l.* to 3,678 *l.* We add, "This increase is particularly striking from the fact, that there has been a decrease in the population of the counties of Down and Antrim of 69,501, according to the census of 1851."

8294. Earl of *Wicklow.*] Do you believe that in those schools the relative proportion of Roman Catholic to Protestant children has been maintained?

Yes; it has been maintained, as I conceive. In the schools in the three dioceses, the number of children of the Established Church is 8,521; Protestant Dissenters, 6,930; Roman Catholics, 2,167; total, 17,618.

8295. Lord Bishop of *Down.*] Are you aware how many of those Roman Catholics can read?

No; they are all learning to read, and many of them are quite capable of reading. I can speak of a few who have been in my own schools.

8296. Viscount *Clancarty.*] With respect to the Banbridge school, that was formerly not connected with the Board, was it?

There are two or three schools in Banbridge. I visited one which was under the patronage of a Roman Catholic minister. I am not aware that I have anything particular to say about that school, except that when I inquired whether there were any local subscriptions, the master said that there were not any; that there had been some before it was united with the National Board, but that they had all fallen off since its union with the Board.

8297. Was the Holywood school formerly connected with the Church Education Society?

Yes.

8298. What is its condition with regard to local subscriptions now, as compared to its condition when it was connected with the Church Education Society?

From the returns made to the office in Belfast, the amount of local subscriptions in 1846 was 19 *l.* 7 *s.* A collection was made in the church, as repairs to the buildings were necessary to be executed; amount of collection, 25 *l.* 13 *s.*; total amount of subscriptions for that year, 45 *l.* In the year 1848, the subscriptions amounted to 18 *l.* In the year 1849, the local subscriptions amounted to 6 *l.* At that time, the then incumbent of the parish, from ill health, was obliged to leave the parish, and he was unable to attend to the school during that year.

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8299. Were those the only resources by which the school was supported?
It was supported by a grant from the Church Education Society, and by the children's fees. There was a house for the master and the mistress.

8300. Earl of *Wicklow.*] Those successive diminutions of the subscriptions were previous to its connexion with the National Board?
The subscriptions for 1846 amounted to 19 *l.*; and in 1848, they amounted to 18 *l.* There was a church collection made in 1846 for a special purpose, and that church collection amounted to 25 *l.*; but in the succeeding year, owing to illness, and the absence of the clergyman, the school could not be attended to as it had been in the previous year, and then the subscriptions fell down to 6 *l.*

8301. What amount did the school receive from your society?
Eight pounds a year in money.

8302. And there was a house provided for the master and mistress?
Yes; that was given by the patron of the school.

8303. Viscount *Clancarty.*] What is the case of that school as regards local subscriptions now?
The patron, as I understood when I visited it, finds some difficulty in obtaining a sufficient amount of local aid, except from the Right Reverend Prelate, who most generously contributes 10 *l.* a year towards the teacher's salary. The incumbent is himself very liberal, and has contributed largely towards the support of the master.

8304. Lord Bishop of *Down.*] Are you aware that we do not seek for any local aid, but that the school is supported entirely by the National Board, and any subscriptions which the patron and the incumbent may give?
I only state the fact.

8305. Are you aware that we have no charity sermon for the school, the only charity sermon being for the Sunday school; the parochial school being entirely supported by the Board?
I understand so.

8306. Earl of *Wicklow.*] You do not mean the Committee to infer, from the evidence you are giving, that the failure of those local subscriptions can be attributed to the fact of the school being put in connexion with the National Board?
I know that subscriptions have been refused towards it in consequence of that connexion.

8307. Viscount *Clancarty.*] Can you state why that school was removed from it connexion with the Church Education Society?
The incumbent, Mr. Flood, changed his views on the subject of education, and he put the school into connexion with the Board.

8308. Before the change took place, what was the attendance of children; was the school better attended or worse than it is now?
For 1846 the attendance was 66 boys, among whom was one Roman Catholic; 112 girls, of which 10 were Roman Catholics. In 1848 there were 82 boys, of which eight were Roman Catholics; 98 girls, of which four were Roman Catholics; and in 1849, the year when the incumbent was away, there were 65 boys, of which eight were Roman Catholics; and 70 girls, of which 10 were Roman Catholics. I may add that I have taken those figures from the returns made to the office by the incumbent in the several years.

8309. What is the attendance at that school now?
I found on my visit 65 boys and 73 girls.

8310. Was there a mixture of religious denominations there?
There was a mixture of Protestant denominations in the girls' school, but there were no Roman Catholics.

8311. What was the state of the boys' school?
There was a mixture of Protestant denominations, and about four Roman Catholics.

8312. It presented, therefore, in former days, when it was in connexion with the Church Education Society, a better sample of mixed education than it does now?
I should say so.

8313. Is it a Roman Catholic district?
It is not; there are very few Roman Catholics in it; at least it could not be called a Roman Catholic district. The return to your Lordships' House corroborates to a great extent my return. I find that there were six Roman Catholic children returned to your Lordships' House as in the boys' school, and one in the female.

8314. Do you think that the education which is given in that school now is better than it used to be?
Owing to the self-denying exertions of a lady, who devotes almost her entire time to the education of the female children, I should say that the education is better. The master and mistress, I think, are the same as were in the school when it was under the Church Education Society.

8315. Did that lady take any interest in the school when it was under the Church Education Society?
I think she did; her feelings are with the Church Education Society, but a sense of duty leads her to devote her time to the children in the school under the National Board.

8316. Those of the laity who formerly contributed to the support of that school do no longer so contribute?
No. His Lordship has stated that they do not seek contributions.

8317. Lord *Fingall.*] You stated a little while ago that, supposing the Church Education Society were to receive aid from Government, the private subscriptions would not fall off; on what grounds do you form your belief that, supposing such public aid were granted to the Church Education Society, their subscriptions would not fall off, as other subscriptions appear to have done?
The subscriptions are given on the ground of principle, and for the support of scriptural education; and that principle being maintained in its influence would lead the laity still to contribute towards the support of the schools. We could not, with the aid we might obtain from the Government alone, keep our schools in a state of efficiency; we should still require local aid.

8318. Lord *Ardrossan.*] You would probably attach more importance to the fact of the Protestant clergy giving their aid to the system than to the amount of money which you would receive from the Government?
I do not think that the Protestant clergy would give their aid to the system at all.

8319. Supposing the system were so altered as that the Protestant clergy could adhere to it, you would attach more importance to the fact of the aid that they would give to it, than to the money which the schools would receive from the Government?
It is with very great pain that we withhold our assent from the Government scheme of education, and it would be a matter of great pleasure to us to be enabled to join the Government in this important matter.

8320. Would not you attach more importance to the fact of the aid which would be given to education generally, by the Protestant clergy adhering to the system, than to the money that you would receive from the Government?
I think so. It would certainly be of more importance to the cause of education, that the Protestant clergy should be enabled to give their support to the Government scheme, than the mere matter of pounds, shillings and pence.

8321. Or to any scheme?
To a scheme that their consciences would allow them to approve of.

8322. Earl of *Wicklow.*] The support they would give would be more advantageous to the schools than the amount of Government aid which might reasonably be expected?
I think so, decidedly.

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8323. Viscount *Clancarty.*] Do you infer from the support given by the laity to the Church Education Srciety, that there is a considerable feeling among them in favour of a scriptural system of education?
I do.

8324. That, of course, would apply to the upper classes, would it not?
It would.

8325. Can you state anything to the Committee which would show the existence of a like feeling in favour of scriptural education on the part of the humbler classes in and about Belfast?
I feel persuaded that if I were to connect my school with the national system at present, there would be a great feeling against the school in the minds of the Protestant operatives, who now send their children to it.

8326. Practically, do the Protestant operatives of Belfast send their children to the national schools?
They do, to a great extent. Being under the patronage of, and supported by, their own ministers, the Presbyterian ministers say they have had peculiar advantages and concessions made to them; they defend not the Board, but their own connexion with the Board. The Protestant operatives look upon the system as purely scriptural.

8327. That answer refers to the Presbyterian portion of the operatives?
It does.

8328. The members of the Established Church, you have stated, would not approve of your schools being connected with the National Board?
My own impression is, that there would be a great dissatisfaction felt by the Protestant operatives if I were to connect my schools with the Board at present; and this feeling, which is known to exist, has led some of my brethren rather to hesitate with respect to a suggestion which has been made of late on the subject, lest the Protestant operatives should not be able to understand it, and should suppose we had given up the system of scriptural education.

8329. The secular instruction, you have stated, was good in the schools of the Presbyterians; what did you find to be the condition of the religious instruction?
The religious instruction would not satisfy me; it was given exclusively by the preachers, and it consisted mainly of reading the Scriptures, at least without a sufficient amount of doctrinal explanation to satisfy me; I, therefore, consider even the scriptural education to be deficient, judging it by my own standard.

8330. Did you find those schools conducted in strict accordance with the rules of the Board?
Some I did. I found violations of the rules in others.

8331. What violations did you find?
In some of the schools religious instruction was given outside the hour appointed for that purpose. I found very generally that religious worship was carried on in the schools periodically. Those were the two principal violations.

8332. Will you state any particular schools in which that occurred: do you know Cave-hill school?
I visited Cave-hill school. That cannot be called a Presbyterian national school, for I believe it is under the joint patronage of one of the Commissioners and a member of the Established Church; that is a vested school.

8333. Is there any deviation from the rules in that school?
As regards the giving of lectures, this case came under my notice the other night: I reside in the neighbourhood of that school, and I saw some children going towards the school with Bibles in their hands. I asked one of them where she was going; she said she was going to the school-house; and from a woman the next day I ascertained that she had been there, and that there had been a lecture given. She said Mr. Lowrie, who I suppose is the patron, who is a member of the Established Church, had expressed a wish that they should all attend.

8334. Lord *Monteagle* of Brandon.] At what hour was that lecture?
About seven o'clock in the evening.

8335. After

8335. After the hours of school instruction had closed?
Yes.

8336. Viscount *Clancarty.*] It is not a thing which you disapprove of in itself, but you notice it as a deviation from the rules of the Board?
I am very far from disapproving of it; but leaving the point of conscience aside, I think it is a rule which is more honoured in the breach than in the observance.

8337. Did you observe similar deviations from the rules in any other schools?
I should have to mention a great many. They are generally used as places for religious worship. I will specify one in which it appeared even on the time-sheet that there would be such a service; that was the Murphy-street school, in the town of Belfast. Mr. Lowrie is the patron. In conversing with the mistress on the subject of religious education, she said that none of the children, though there are Arians as well as orthodox Presbyterians among them, refuse to receive the instruction which she gives, which consists of reading the Bible. If explanation of the Bible were given, she said, there would be refusals; but during the Lessons, opportunities occur which can be, and are taken advantage of, to instil religious instruction without suspicion; she added, "Who is to take notice of this?"

8338. Lord *Monteagle* of Brandon.] What do you understand by the words "during the Lessons"?
The Lessons form the ordinary books of the Board.

8339. You consider that they include religious instruction?
There is religious instruction of a certain character and to a certain amount, sufficient to give a teacher an opportunity of branching off from it, and giving peculiar religious instruction, if so disposed. On the time-table there is due notice that on certain evenings religious instruction is given to the children, their parents and friends; and on certain evenings, also, an address is delivered; and on Sabbath evenings, from seven to eight, an address is delivered. I asked the mistress, "Do you mean by an address prayers and preaching?" She said, "Yes." That is dissenting worship.

8340. Viscount *Clancarty.*] Was that a Presbyterian school?
A school under Presbyterian patronage.

8341. Can you refer to any other school of the same kind; do you know the Tea-lane school?
Yes; I visited that school.

8342. Are the circumstances of that school the same as those you have already mentioned?
There is religious worship in that school-house also.

8343. Is it publicly notified in any way?
No, not that I know of. I may add, with regard to another school (the Birch-street school), which is near my own church, that when visiting the poor, and asking them if they attend worship, many say "Yes." When I inquire, "What church do you go to?" they reply, "Birch-street school on Sunday evenings." It is the only place that they attend, and they consider that that is attending public worship.

8344. Earl of *Harrowby.*] You imagine that those schools perform all the functions of places of worship to those who attend?
They go to no other.

8345. Do they sing there?
I cannot say positively; I think they do.

8346. Viscount *Clancarty.*] Do you know White Abbey school?
I visited that school.

8347. Are religious services held in that school?
There are two schools, male and female. The male teacher was absent, and from his *locum tenens* I did not receive any information; but from the mistress I learned that, as she is unrestrained, she imparts religious instruction whenever she pleases, on any occasion that may suggest itself during the day. There is no

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one to forbid it. She has been in the school for some years, and she may do it, as, to use her own words, "This is a Presbyterian school."

8348. Earl of *Harrowby.*] Are those mixed schools, in fact?

I asked her if there were any Roman Catholics; she said, "No; no decided Roman Catholics; they are the children of one Roman Catholic parent." She does not consider the introduction of religious instruction into her ordinary teaching a breach of the rules, as there is no one to restrain her. I also ascertained that Mr. Lisle, the Presbyterian minister who lectures in the White House national school, within two miles of the other, has regular lectures at stated periods; that is, in White Abbey school. The mistress said, "He calls them Bible classes for the children, their parents and friends; but he invited all persons to come to-night;" a lecture having been appointed for that evening.

8349. Do you know Lodge-mill school?

Yes; that is under Episcopalian patronage, but the teacher is a Presbyterian. There are lectures in that school.

8350. Lord *Monteagle* of Brandon.] Who is the patron?

A millowner; a Mr. Lepper. My note on that school is, "Religious Worship on Sunday evenings, but under the name of religious instruction. The lectures were discontinued for some time, but are now resumed."

8351. Viscount *Clancarty.*] Why were they discontinued?

I think some report was made to the Board about it, and the Board interfered, but it now permits lectures to be delivered, under the name of religious instruction.

8352. Did the Board sanction the resumption of the lectures?

The master said, though frequently reported to the Board, no notice had been taken of the present system.

8353. Lord *Monteagle* of Brandon.] Who is the Inspector of that district?

I think Mr. Blakeley.

8354. Lord Bishop of *Down.*] Are you aware whether or not it is in conformity with the rules of the Board to deliver lectures, and give religious instruction to the pupils, at which the parents and the friends of the pupils can attend, and are invited to attend?

It is; but I am aware that under the guise of doing so, they are open to the public.

8355. The notification of a lecture of that sort would not of itself be a violation of the rules?

Not of that sort; but the public are permitted to attend. In order to test the matter, I directed a person connected with myself as a lay agent, to go as one of the public to a lecture of that description.

8356. Would it be possible for the person delivering that lecture to know whether all the persons present were friends of the scholars or not?

No question was asked him; the door was open for any person to walk in who pleased; the relatives and friends of the children might constitute, to a great extent, the neighbourhood. Such a practice may be in conformity to the concession lately granted to the Presbyterians; but I take it to be in direct opposition to the original rules of the Board.

8357. Are you aware that no concession has been granted to the Presbyterian body, which is not equally granted to every person having a school under the Board?

I am; but if we were to have public service according to our form in a national school-room, it would instantly be interfered with by the Board. We could not pass it off under the name of religious instruction.

8358. *Chairman.*] That would be the case still more if a public service were held in the Roman Catholic form?

Quite so.

8359. Viscount *Clancarty.*] Do you know the Kilroot school?

Yes, that is a vested school.

8360. Are

8360. Are there any religious services in that school?
Public worship is occasionally held there by Mr. White, the Presbyterian minister; such a service was held during the last fortnight; it was well attended.

8361. Do you know the Carrickfergus Town school?
There are occasionally some services held by the Methodists in that school, but very seldom.

8362. Can you state from your knowledge of the Presbyterian clergy, what their feeling is with respect to the national system; do they approve of it?
They do not approve of the system as a whole, but they approve of their connexion with the system. It was said to me recently, in reference to the patron of a Presbyterian school, "He does as he pleases in his own school." That is the impression which is abroad; and the words which I have used I have heard from Presbyterians, "We do not approve of the system, but we approve of our own connexion with this system."

8363. Earl of *Wicklow.*] Are you aware that one of the Presbyterian principles is not to force religious instruction on any children whose parents would object to it?
I am not aware of it; I know from their own practice it is not so.

8364. If it has been stated here by the highest authorities connected with the Presbyterian Church that it is so, you would not think that it is correct?
I would mention that there is a school in Belfast, called Brown-street Sunday and Daily School. It is not a national school. On the committee of this school are the Rev. Henry Cooke, the Rev. James Morgan, the Rev. Theophilus Campbell, the Rev. William Johnston, the Reverend Robert Knox, and the Rev. Robert Huston. Out of those Dr. Cooke, Mr. Johnston, Dr. Morgan and Mr. Knox are Presbyterians connected with the Synod of Ulster. Mr. William Johnston is the patron of four or five national schools. The object of the Brown-street schools, among other things, is to afford to all a free and unrestricted access to the reading and study of the Holy Scriptures. In the last report there appears the following passage: "Candidates for immortality, born to live for ever, and realizing the destinies of eternity, the mind must be trained in Gospel truth; the soul must be enriched with redeeming love; the heart must be brought under the sanctifying operations of the Holy Spirit, and *each* child must be taught to search and understand the Scriptures, which testify of Christ, and open up the pathway which leads to eternal life. These objects have ever been blended in the Brown-street schools."

8365. Lord *Monteagle* of Brandon.] Is there anything in the extract that you have read which makes the compulsory reading of the Scriptures either a principle of the Presbyterians, or a practice of the Presbyterians contrary to their principles?
As a member of the committee, I can say that their rule is what is called the compulsory reading of the Scriptures, and those Presbyterian ministers whose names I have read out of the report are on it.

8366. What is the language of the rule that you refer to?
The language of it is this: "To afford to all a free and unrestricted access to the reading and study of the Holy Scriptures." The explanation of that is, that every child must read the Scriptures; and I state that they do so, from my knowledge as a member of the committee.

8367. Earl of *Harrowby.*] Is there any rule to exclude children from receiving secular instruction who do not receive instruction in the Bible?
They would not be received into the school.

8368. Is there any rule to that effect, or is it the practice?
It is the practice of the school; I conceive that it is implied in the passage that I have read.

8369. Lord *Monteagle* of Brandon.] There being no written rule, are you aware of any instance in which a child has been excluded from the secular education of the school, in consequence of his declining to attend at the time of reading the Bible?

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No child that I have heard of ever presented himself with that request.

8370. Lord Bishop of *Ossory.*] Are you aware of any child being excluded from a Church Education school in consequence of a refusal to read the Bible?

I never knew any instance of a child presenting himself, and asking to be taught secular knowledge independently of religious knowledge.

8371. *Chairman.*] In the Church Education schools there is a distinct rule that every child attending them shall receive instruction in the Bible?

Yes; and it is the practice of our master in the Brown-street school to teach all the children attending that school the Bible. I will give your Lordship a summary of the children attending that school, with their proficiency: boys, 386; girls, 183; infants, 140. Of the 386 boys there are 171 reading the Scriptures, and learning writing, arithmetic, geography, and grammar. There are 70 reading easy lessons, and spelling easy polysyllables; there are 145 spelling monosyllables; every child capable of reading reads the Scriptures.

8372. Lord *Monteagle* of Brandon.] Are there any Roman Catholics in the school?

There were, I believe. I cannot answer that question from my present knowledge.

8373. At any period of which you have knowledge were there any Roman Catholics?

I believe there were.

8374. Earl of *Wicklow.*] Are you one of the patrons of that school?

I am one of the committee conducting the school. Contributions flow in to that school from men of all denominations, Presbyterians, Episcopalians, Roman Catholics, and Unitarians.

8375. Earl of *Harrowby.*] Were you a member of that committee when the school was first founded?

No; it was founded before I went to Belfast.

8376. Lord Bishop of *Ossory.*] Was not it in connexion with the National Board for a time?

Not to my knowledge. I know there have been discussions as to the propriety of connecting it with the Board, but the proposition has always been negatived.

8377. Earl of *Harrowby.*] On what ground has it been refused?

I have not been present at any of the discussions; had I been, I would have refused it, on the ground that the children are now required to read the Scriptures in the school, which they would not be if the connexion with the Board took place.

8378. Has that been the ground on which the connexion with the National Board has been rejected, that you would be obliged to depart from the present practice in that respect?

I understand so.

8379. Lord *Monteagle* of Brandon.] Are you aware that the principle of the Kildare-place schools was the compulsory reading of the Scriptures?

Yes.

8380. Do you consider that they succeeded in the object for which they were established?

No, they did not go sufficiently far; they were satisfied with the bare reading of the Scriptures without any explanation, and that reading might even be in the Douay Scriptures. That was the great fault in the principle, and therefore it has not had God's blessing, and has fallen to the ground.

8381. The great objection was on the part of the Roman Catholics, was not it?

That was before I took an interest in these things. I understood, on Lord Derby's testimony, that the Roman Catholic priests opposed the schools.

8382. Do you think that, as far as the objection was a Roman Catholic objection, that objection would have been at all removed, if—besides the compulsory reading

reading of the Scriptures, either the Douay version or the authorised version—scriptural and religious instruction had been superadded to it?

I can only state, from the number of Roman Catholic children who are to be found in our Church Education schools, that I believe it would not have diminished the number of Roman Catholics attending the schools of the Kildare-place Society. It would rather have increased than diminished them.

8383. Earl of *Harrowby.*] Is there more education in the Scriptures in the Church Education schools than there was in the Kildare-place schools?

There was more required to be given in the Kildare-place schools.

8384. Is it the rule that the Scriptures must be explained as well as read in the Church Education schools?

The children must be instructed in the Scriptures; and they cannot be instructed without explanation.

8385. *Chairman.*] Should you feel any objection to putting any schools of which you had the management under the National Board, if the rule were repealed which prevents your making it a condition of a child attending those schools, that it should be instructed in the Scriptures?

Not the least, supposing the modification is made, which I understand to be suggested, that the Board will disembarrass itself of the religious question altogether.

8386. Would you acquiesce in a system which enabled a Roman Catholic patron to establish the rule that, as a condition of admission to his school, Protestant children should be taught the doctrines of the Roman Catholic religion?

I would not acquiesce in any such arrangement, but I would be totally free from the blame of it in my own conscience.

8387. You would not feel it your duty to oppose such a system?

I would not feel it my duty to give it my sanction.

8388. Lord *Monteagle* of Brandon.] Supposing it to be the case that within the sphere of your own ministry there was a Roman Catholic school established; that is to say, a school under Roman Catholic patronage, and the secular system of instruction was that of which you approved, but in addition to that secular instruction, the Roman Catholic patron was at liberty to give any amount of religious instruction to the Protestant children which in his judgment appeared fit; would you recommend your Protestant children to attend that school?

I certainly would not; that is a question which answers itself; I would endeavour to get them to my own school, but I would not otherwise interfere with the school.

8389. Do not you think, on the same principle exactly, those who were interested for Roman Catholic children would feel equally bound to induce them to quit a Protestant school in which Protestant religious instruction was given by a Protestant patron?

So long as the inducement consisted merely of moral persuasion, I would honour the man who would do so; but when it amounted to priestly tyranny and coercion over the parents, I then would dissent, and disapprove of such proceedings.

8390. You would object to the mode in which you suppose it might be enforced, namely, by compulsion or strong influence, and not to the desire on the part of the clergyman or of the parent to protect the children from the influence of the Protestant religious instruction?

I would honour any man who would honestly maintain his own conscientious opinions, and use for that purpose the moral persuasion which is allowable to all.

8391. Earl of *Wicklow.*] Would not the result, in your opinion, be a separate education for Roman Catholic and for Protestant children?

That is the result at present.

8392. Earl of *Harrowby.*] Would you not apprehend that there would be increased danger to scattered groups of Protestant children in different parts of Ireland, for whom it would be difficult to provide a separate school, their numbers being so small?

There could not be more danger than there is now, in my opinion.

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8393. Have you reason to know that there is danger existing, arising from their attending what are, in effect, Roman Catholic schools under the National Board?
Not residing in a Roman Catholic part of the country, I cannot answer the question from my own knowledge.

8394. You can only speak of the fact as being probable, but not as one of which you have yourself ascertained the existence?
That is the case.

8395. Have you heard, in discussing the question, that in the South and West of Ireland proselytism has been the result of the national system?
I cannot say that I have heard it asserted; I do not at present recollect, but I have no doubt the thing is done.

8396. Earl of *Wicklow.*] Do you approve of the new Colleges which have been established in Ireland, one of which is in the town of Belfast?
No; I do not approve of the system.

8397. What difference would there be between the system on which they are established, and that which you are now advocating, as a desirable change in the national system?
I regard the recently established system of the Queen's Colleges as analogous to the present system of the National Board.

8398. Lord Bishop of *Down.*] Is not it more analogous to the system described by the Noble Chairman, according to which the State would give secular education, leaving the parties to seek their religious instruction elsewhere?
No, I think not; but it is analogous to the system of the National Board at present.

8399. *Chairman.*] In a previous question which I asked, a modification was mentioned as having been suggested, which it appears would reconcile you to putting your schools under the national system, by which you would have full liberty to insist upon imparting what religious instruction you thought fit to the children who attended your schools. Supposing such a modification once adopted, should you be perfectly satisfied with that modification, and would you make no effort hereafter to introduce any further modification in a system, by which money would be granted to Roman Catholic priests for schools in which they could enforce Roman Catholic doctrines upon the Protestant children who attended them?
I would not feel myself concerned in that question; I would leave it between the Government and the patrons of the schools.

8400. Have you ever signed any petitions against the Maynooth Grant, for example?
I have.

8401. Would you sign a petition against such a system as that which has been just described?
I really am not prepared to answer. I disapprove of the grant to Maynooth; but it is not analogous to the modification which I should wish to see carried out.

8402. You doubtless signed the petition against Maynooth, upon the ground that you disapprove of the system; in that case, therefore, you did not leave it as a question simply between the Government and Maynooth, but one in which, as a citizen of Ireland, you had a perfect right to interfere and take a part?
As a citizen of Ireland, I feel myself justified in believing that the aid given by the Government to the teaching of Roman Catholic doctrines is not just or sound in a religious or civil point of view.

8403. What would be the distinction, in regard to your position as a citizen of Ireland, towards a system by which money was granted to Roman Catholic priests, to compel the children who attend their schools to receive Roman Catholic doctrines?
I consider there would be a very considerable difference.

8404. In the one case, you think it is a matter simply for the Government to consider; in the other, you think the whole of the people of Ireland have a right to have a voice?
No. I consider that all parties in Ireland have a right to consider the question of

of Maynooth; and I believe that any man would be fully justified if, according to his conscience, he sought for any further modification of the system; but I cannot say that he would be called on to do so, being perfectly free in his own conscience as the guide of his own conduct.

8405. Viscount *Clancarty.*] Do not you think that, practically, Protestants would be secure against any undue influence from those Roman Catholic schools by the superintendence of the Protestant clergy over their several parishes?
I should hope so; if the clergymen are faithful in the discharge of their duty, there would be no danger.

8406. Would not that be still more so, if the Government gave them aid in providing proper schools for the instruction of their parishioners?
I think so.

8407. The Government at present give them no such aid?
They do not.

8408. Are not you aware that in many parishes, in consequence of the absence of such aid, the poor people are practically thrown upon the Roman Catholic schools for any instruction which they may receive?
I cannot answer that question from my own knowledge.

8409. *Chairman.*] In what respect; supposing you were the patron of a national school, would you be debarred from giving to the Protestant children in the school any religious instruction you might desire?
I make a great distinction between the school-house and the school. I believe that in a national school no religious instruction can be given. It is permitted to be given in the school-house after the national school has been dismissed, the school consisting of the children, and the school-house being the place in which the school is held. I believe that the national system does not permit any religious instruction to be given in the national school.

8410. Is that an answer to my question, as showing in what manner you are debarred from giving any amount of religious instruction you think necessary to the children of your own flock?
I am debarred during those four hours from giving the instruction which circumstances might call upon me to give. For example; on one occasion on entering my school, the mistress complained to me of two children who had been three or four times guilty of stealing the school requisites. It being notorious to the school, I felt it my duty publicly to take notice of it, and I trust as a Christian minister I rebuked those children, and administered Christian instruction to them. Had my school been under the National Board, I could not have given that instruction then, it not being the hour for religious instruction; and had those children been the children of parents who prohibited them from receiving instruction from me, I could not have given it to them at all. I object to being bound by the law to keep my mouth, as a minister of Christ, closed for any portion of the day, and not to give that peculiar religious instruction which my duty as a minister of Christ calls upon me to give, under all circumstances, in obedience to the command: "Be instant in season and out of season."

8411. Earl of *Wicklow.*] You consider that, in a national school, if, under the circumstances you have mentioned, you had thought it your duty to censure those children in the manner in which they deserve to be censured for their improper conduct, you could not have done so without being considered as violating the rule by giving separate religious instruction?
That having happened at the hours for secular instruction, I could not have administered the censure I did without violating the rule.

8412. Lord *Monteagle* of Brandon.] Supposing the case of a mixed school, in which there were Protestants and Roman Catholics, and attended to and looked after both by the Roman Catholic clergyman and by the clergyman of the Established Church, do you think an unlimited power to the Roman Catholic clergyman to enter into that school, and, according to the dictates of his conscience, administer such religious instruction as he thought fit, would be consistent with the due management of that school, and with the security of the faith of the Protestants in it?

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Your Lordship is supposing that the school is under the joint patronage of a Protestant clergyman and a Roman Catholic priest; I cannot approve of a school under such patronage at all.

8413. You consider that the combination of a Roman Catholic clergyman and a Protestant minister for the purpose of carrying on a school would be injurious?

I think it cannot exist without a compromise of principle on either part, as much on the part of the Roman Catholic priest as of the Protestant minister.

8414. Lord Bishop of *Ossory.*] In fact, do you know, after more than 20 years' experience, how many cases there are of such a union?

I have heard there are a few, but very few; the exact number I do not know.

8415. Earl of *Wicklow.*] Did you ever hear whether, in the cases in which there has been such a union, a fair system of united education has generally prevailed?

That entirely depends upon the meaning attached to the words "united education."

8416. I mean by united education where there are the children of both Roman Catholics and Protestants assembled in the schools?

You will meet with a fair representation of united education in the schools of the Church Education Society, where no Roman Catholic priest has any authority; and I should not attribute any such result to the presence of the Roman Catholic priest.

8417. Viscount *Clancarty.*] Have the extracts, which you read from the report in reference to the Brown-street school, had the sanction of the committee appointed for its management?

I cannot speak of each individual member, but it is the report of the committee as a body.

8418. Do you know anything about the mission schools of the Presbyterians; or have you any knowledge whether they make the Scriptures an essential portion of the instruction which is given to the children in them?

Yes; it is an essential point with them, that there shall be religious instruction given to all the children in the schools.

8419. What authority have you for saying that?

I have heard it from Presbyterians connected with the missions; and I saw a remarkable case recorded in one of their authorised documents, a little publication which appears periodically, giving an account of their various missions. They had put one of their schools into connection with the National Board, a school in the county of Sligo. The rule of the Board was violated which confined the religious instruction to a specified hour; that was reported to the Board, and, after many months, the school was erased from the list of schools. Having inquired whether it was the rule of the school that all the children should receive scriptural instruction, it was stated to be so.

8420. That school was in connection with the Board, but was removed from its connection with the Board in consequence of its own rule?

In consequence of the Scriptures having been read at an hour not sanctioned by the Board.

8421. Have you reason to know that the rule of that school, and of the other mission schools, was that the Scriptures should be read by all the children?

I know, from conversations with Presbyterians connected with that school, that it is the rule.

8422. Lord Bishop of *Ossory.*] Do you know that those mission schools are not connected with the National Board?

Not one of them is now connected with the National Board. I made that inquiry.

8423. Viscount *Clancarty.*] They are conducted under the auspices of Presbyterian clergymen, are not they?

Yes, of the mission.

8424. Should you, from that circumstance, or from any other circumstances within your knowledge, infer that the Presbyterian body would object to a system under

under which the patron of a school might prescribe the religious instruction to be given, and require the children attending his school to receive it?

I do not believe it would affect, in the slightest degree, the position of the Presbyterian body as regards the Board, except that it would give them more liberty. From conversations I have had with leading Presbyterian ministers with whom I have discussed the question, I believe it would not lead to any disruption of that body from the Board.

8425. What is the opinion of the Presbyterian laity generally with respect to the national system?

An elder of the Presbyterian body, with whom I was speaking lately on the subject, said, "As regards the Presbyterian laity, I think they concern themselves very little about the Board." I have not heard any Presbyterians say that they approve of the Board, but they always say, "We approve of our connexion with the Board."

8426. The Presbyterian laity hold the same language as the Presbyterian clergy?

Yes; they believe, however erroneously, that peculiar privileges have been conceded to them, so that they are not at all under the ordinary regulations of the Board.

8427. *Chairman.*] Do you believe that the great body of the Presbyterian clergy and laity are labouring under an error in that respect?

Yes.

8428. Earl of *Harrowby.*] You think from the peculiar form of the Presbyterian worship, they are enabled to take more advantage of the opportunities offered them than those who have a more distinct and ritual system?

Yes; if I were to assemble my children in the school for religious instruction, and to engage in extempore prayer, I do not know whether I might not bring myself under some ecclesiastical law.

8429. Viscount *Clancarty.*] Can you state to the Committee anything with respect to the opinion of the Wesleyan body, or other Dissenters, in reference to the national system?

In reference to the Wesleyan Methodists, I am in a position to say, that if the modification which has been suggested were adopted, they would feel themselves in conscience quite permitted to connect their schools with the Board: they are not now connected with the Board. A deputation from that body waited upon Mr. Cross and Mr. Sullivan, and they were unable to come to any terms; but from a leading minister in that body, to whom I proposed the question, and who formed one of that deputation, I ascertained, to use his own homely illustration, that as his own conscience would be free, he would not interfere with others: "let every tub stand on its own bottom."

8430. That body, as an educational body, does object to the present system, but you consider they would unite themselves with the Board under the proposed modification?

So he informed me.

8431. Lord *Monteagle* of Brandon.] You have spoken of the Presbyterians as one body; is there any difference of opinion upon this subject between the Presbytery of Antrim, and what is called the more orthodox body?

The Presbytery of Antrim are the Unitarian body; of their opinions upon this question I am not cognizant.

8432. Do you reside at Belfast?

Yes.

8433. Viscount *Clancarty.*] Did you visit Dean Bagot's school at Newry?

I did.

8434. Can you state anything respecting them to the Committee; do they present a good sample of united education?

The schools under the patronage of Dean Bagot appear to me to be not of a superior character. The master expressed great fears that he would lose many of his children on the opening of a Church Education school, which was about at that time to be established in Newry, in opposition to Dean Bagot's wishes.

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8435. Who is about to open the Church Education school in opposition to the vicar of the parish?

The leading laity of the town of Newry. A public meeting was held a short time before, at which I attended and spoke, for the purpose of establishing this school.

8436. Is there a probability that such a school will be opened?

Very large subscriptions have been raised for that purpose.

8437. Will you state what it was which induced the Protestant laity of that parish to come forward for such a purpose?

The first resolution passed at that meeting may perhaps state the object. The substance of it was, that education, to be beneficial, must be scriptural; and it was to establish a system of education which would be thoroughly scriptural that the meeting was held, and it was intended to open that school.

8438. They did not consider that to be a scriptural education which was afforded in the schools under the patronage of the vicar of the parish?

The did not.

8439. Lord *Monteagle* of Brandon.] You have stated that those schools were not in a satisfactory state; in what points do you consider them to be deficient?

I did not think the teachers were efficient teachers, nor did I think, from the general appearance of the schools, there was that superintendence exercised over them, or that instruction given to them which we should desire.

8440. Did you examine any of the children?

I did not; the boys were out; it was the hour at which they were at play; but from conversation with the master, I concluded he was not an efficient master.

8441. Were there more schools than one of Dean Bagot which you visited?

A male and a female school.

8442. Did you assist at the examination of the female school?

There were very few females present; the mistress appeared to me to be not competent to conduct the school; it was the hour at which the children were engaged in sewing; and of course I did not interfere with the regulations of the school, and did not question them.

8443. Can you state to the Committee what books were used in the schools?

I think the usual books of the Board.

8444. Those books are Nos. 1, 2, 3, 4 and 5. Did you inquire how many had reached the 3d book?

I did not.

8445. Did you inquire how far they had been instructed in geography?

I did not. I did not make any inquiries on that head; the teachers appeared to me to be inefficient; the children did not seem to me to be under sufficient control; and the whole appearance of the school was not satisfactory.

8446. You judged rather by the eye than by the mind apparently?

I judged by the mind so far as the teachers were concerned.

8447. Did you ask the teachers whether they had been educated at the model school in Dublin?

The female teacher, a young woman, had been educated at the Newry model school. I did not ask the master.

8448. Earl of *Harrowby*.] By what did you judge of the inefficiency of the schools?

By the whole appearance of the schools and of the teachers. My remarks as to the male school are as follows: "In July 1853 the numbers were higher than those at present on the roll. The decrease in the number of scholars is owing chiefly to the Roman Catholics having been withdrawn, and sent either to the convent or to the monks' school. Religious instruction is communicated the last half hour each day, given by the master to the head class, or the most advanced boys, and by the advanced pupils to the rest of the scholars; it consists of reading the Bible; there is but a little time for explanation. No local subscriptions, except a small sum given by Dean Bagot. Scripture Lessons not used. Master expressed

expressed fears that he will lose many of the pupils at the opening of the Scripture school in connexion with the Church Education Society." As to the female school, the only remark I have is, "Religious instruction lasts half an hour every day, and on Saturday is given by the mistress. Bible and Catechism used. A few Roman Catholics attend, and refuse to receive this instruction; they sit at their desks reading other books. Mistress trained at Newry model school."

8449. Lord *Monteagle* of Brandon.] The Committee understood from you that it was in consequence of a disapproval of the system of instruction now prevailing at Newry that the Church Education Society was desirous of establishing a school, which they considered would be a better and more efficient one?

Not the Church Education Society, but the people of Newry. They were not dissatisfied with the system of instruction pursued at Newry specifically, but the system adopted by the National Board.

8450. Do you think it is a natural and justifiable course, if you disapprove of a system, and of the manner in which it is conducted, to endeavour to set up another and a better one?

I shall allow the people of Newry to answer for themselves.

8451. Do you approve of the conduct of the people of Newry in taking that step?

I do, certainly. I approve of their establishing a school in which there shall be full and free scriptural instruction given.

8452. Viscount *Clancarty*.] Will you look at this return, and state how many of the schools are under the patronage of Dean Bagot?

The schools of Dean Bagot which I visited in the town of Newry are of recent establishment.

8453. Will you read the return of the school of which he is reported to be the patron?

The name of the school is Shinn; number of children on the roll 87; no children of the Established Church; 42 Roman Catholics, and 45 Presbyterians. I did not visit that school.

8454. Would not you infer from that, that the members of the Established Church do not much approve of the national system?

I believe, from my intercourse with them, that they do not.

8455. Have you now before you the documents relating to the Presbyterian mission schools to which you just now referred?

I have here the Missionary Herald of the General Assembly of the Presbyterian Church in Ireland, for May 1848. This document which I hold in my hand was given to me by an elder in a Presbyterian congregation, with whom I was not personally acquainted; but who, hearing that I was a friend to scriptural education, and disapproved of the Presbyterian connexion with the Board, transmitted me this document, that I might be made acquainted with this fact. This is a report by the Reverend James White, Presbyterian minister of Carrickfergus, and also the patron of a national school or schools in Carrickfergus. It is the close of his report of a tour of inspection of the mission schools in Connaught: "It is due," he says, "to our mission in Connaught, and those by whom it is supported, that due publicity be given to such facts as may serve to explain the position and prospects of the Presbyterian Church in that interesting field of Christian effort." He says, in alluding to the teachers, "The zeal of one of them has cost him the loss of his situation. For the indiscretion of introducing the Bible into the national school, taught by him at an hour not sanctioned by the Board, Cunningham and his wife have had their salaries withdrawn! The investigation took place on the 21st of September 1847; the alleged offence was committed twelve months prior to that date; the dismissal came on the 31st of January 1848, *at a time when the matter was forgotten in the neighbourhood.*" In a succeeding number of that periodical, for February 1850, there is a reference to this school as then existing. A Mr. Taylor at that time seems to have been the person conducting the inspection. He says, "One of those four schools was taught, and well taught, by a teacher who had been dismissed from the national school, because he taught the Bible more frequently than their rules permitted. Glorious liberty he now enjoys, for in our

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mission school he can teach the Bible from morn to dewy eve if he pleases; and the more effectively he teaches the Bible, the more will his labours be prized. No one could have witnessed the extent and the correctness of acquaintance with Divine truth manifested by many of the elder boys without being delighted."

8456. *Chairman.*] Is it the fact that a master under the Church Education Society might teach the Bible from morning to evening, to the exclusion of all other instruction?

No; this is a Presbyterian school. It is the fact that the Bible is not excluded by rule from any hour in a Church Education Society school.

8457. Earl of *Harrowby.*] You infer from what you have read, that the Presbyterians upon principle have no objection to a system in which instruction from the Bible shall be intermixed with every part of education?

I do.

8458. Lord *Monteagle* of Brandon.] Do you infer from it, also, that they approve of a system by which the reading of the Scriptures is made compulsory?

I conceive that they have schools, not only their Mission school, but also their industrial schools, which are of a different class, in both of which the rule is that every child shall learn the Holy Scriptures; and they do approve of such a system.

8459. *Chairman.*] Can you state what the rule is in that respect in the industrial schools?

It is to the effect, that every child must learn the Scriptures. I will read from a little work on the subject by Dr. Edgar, a paragraph to that effect. He says, referring to the industrial schools, "They do not interfere with systems of education or Christian missions. The teaching even of reading is not a part of their plan, but the intelligent reading of Holy Scripture is; and therefore young pupils are taught to read, and thus qualified for partaking in the advantages of scriptural instruction."

8460. Is that more than an opinion in favour of scriptural instruction; does it go to prove that the Presbyterians are in favour of the principle of compulsion?

I do not call that compulsion.

8461. Earl of *Harrowby.*] Does that extract go to prove that to those industrial schools no child is admitted, unless upon the condition of reading the Scriptures?

Yes, I know that to be the rule; I can state, from conversations with parties who are members of the committee of those industrial schools, that that is the rule.

8462. Earl of *Wicklow.*] If you believe it is the principle of the Presbyterians to approve of such compulsory reading of the Scriptures, how do you account for the large number of Presbyterian schools which have been brought into connexion with the Board, by which that principle is not tolerated?

I have already said that they believe that they are under peculiar privileges conceded to them by the Board, and that they have what they call a "free and unrestricted Bible" in their schools.

8463. Do you mean that the patrons of those schools themselves believe it?

The Presbyterian body believe so.

8464. Have those who have applied and obtained grants from the Government, and put their schools in connection with the Board, such an impression upon their minds?

I will not say that of the patrons of the school, but I say it of the general body of the Presbyterians.

8465. So many Presbyterian schools having been brought into connection with the Board, surely the proprietors of those schools must fully understand the rules upon which they have been established?

I conceive so; but the statement is frequently made, that they are not bound by the rules of the Board, but only by their own agreement with the Board.

8466. Do

8466. Do you believe that, having entered into connection with the Board, they violate the rules of the Board?

I have given instances in which the rules are violated in the Presbyterian national schools.

8467. You are well acquainted with the national schools of Belfast; do you believe generally that the violation of the rule takes place?

I know that in one of their schools in Belfast the tablet with the words "religious instruction" on it is not used at all.

8468. Lord Bishop of *Down.*] What school?

Townsend-street national school.

8469. Lord Bishop of *Ossory.*] Do not you think that it is perfectly intelligible that the Presbyterians may not have such an objection to the compulsory rule as to prevent their adopting it when they find it expedient, and yet that they may not feel themselves conscientiously bound to act upon it in all cases?

I do not think they have any objection to the compulsory rule at all; but when they have what they call their own terms, they are willing to accept aid from the Board under a limitation as to that rule.

8470. Lord *Monteagle* of Brandon.] Do not you consider that the late Dr. Chalmers was a high Presbyterian authority?

Yes.

8471. Have you ever turned to the evidence of Dr. Chalmers upon the subject of Irish education and Scotch education?

I have not.

8472. If he stated that while he would have a power of reading the Scriptures in every school, he would not have the reading of the Scriptures compulsory in any; do not you consider that that is a high Presbyterian authority against compulsion?

I think it would be, as an individual opinion; but it would not bind the body in the slightest degree, nor do I believe it is an echo of the opinions of the general body.

8473. Do not you consider that Dr. Cooke is a considerable Presbyterian authority?

I do.

8474. If Dr. Cooke has distinctly stated that he considers compulsion, even as applied to Scripture reading, to which he expresses his strong adherence, is inconsistent with liberty of conscience and with Presbyterian principles, does not that make a variation in the judgment which you have now expressed on behalf of the great bulk of the Presbyterians of Ireland?

I only argue from facts, which facts I have brought here in evidence, that they have schools in which the compulsory reading of the Scriptures is the rule; as to Dr. Cooke's opinion, I conceive that the body are not bound by it at all.

8475. *Chairman.*] You have not yet been able to furnish the Committee with the exact rule which you have described?

I have stated it on the authority of members of the committee of the industrial schools, who assured me that that was the rule, and on the authority of a Presbyterian minister in Belfast, that with regard to the mission schools, they could not be placed in connection with the National Board, because the Bible was the chief book used in the instruction communicated therein.

8476. Viscount *Clancarty.*] Have you visited the Newry model school?

Yes, I visited them all; male, female and infant schools.

8477. Lord Bishop of *Down.*] Do you consider that they present a fair specimen of united education?

Yes, I believe so.

8478. Will you read to the Committee the numbers attending those three schools?

Newry District model male school, 164 children on the roll: 44 of the Established Church, 56 Roman Catholics, 59 Presbyterians, and 5 Dissenters. Female school, 136 on the roll: 39 of the Established Church, 56 Roman

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Catholics, 26 Presbyterians, 12 Dissenters, and 3, religious denominations not stated. Infant school, 119 on the roll: 20 of the Established Church, 56 Roman Catholics, 36 Presbyterians, and 7 Dissenters.

8479. Does not that present a highly favourable aspect of united education?
Understanding united education to mean the union of children of different religious denominations in one school, it does.

8480. Viscount *Clancarty*.] Do you consider that that school presents a fair sample of the general system, of which it is supposed to be the model?
By no means.

8481. I believe you were formerly in the ministry in England?
I was; I had a parish in the county of Stafford.

8482. Had you any schools in that parish?
Yes.

8483. How were they supported?
They received a grant from the Committee of Privy Council on Education, and from the National School Society; and there were local subscriptions also.

8484. When you went over to Ireland, what did you find to be the state of matters there?
I could not discover any sound reason why schools which were supported by the State in England should, when conducted on the same principles in Ireland, be refused aid.

8485. Lord *Monteagle* of Brandon.] Are you acquainted with Connaught and Munster?
I am not.

8486. Are you aware that in some of the parishes in Connaught and Munster, there are no children of the Established Church at all, and in many of the parishes they constitute the smallest possible minority.
I believe so.

8487. Is there any state of things analogous to that in England?
No.

8488. Do you believe that there is any analogy between the two countries in that respect?
So far as the duty of a clergyman is to teach religion to all who will accept such instruction from him, I can see no difference between the countries.

8489. Supposing you had schools of a denominational character, in which the full education desired by the Established Church was given by the clergy of the Established Church, and Roman Catholic education was likewise given in the same parish; should you expect in the Catholic parts of Ireland, that you could obtain in each parish a separate school for the few Protestant children who might be there?
Yes, I believe I could; and that the Roman Catholic parents would be delighted to have a school established, to which they might send their children to hear the Scriptures.

8490. That is your opinion?
That is my opinion.

8491. Do you think that would be the opinion of the Roman Catholic clergy?
No; they would decidedly oppose it.

8492. Do you think that you would succeed in your object, or that there would be a struggle between the children who you consider would be anxious to attend, and the Roman Catholic clergy who would be anxious that they should not attend?
I should conceive that if any Roman Catholic clergyman were to exercise more than moral persuasion to induce the children to absent themselves from my school, he would be exceeding his duty, and I should not take that into account at all.

8493. Do

8493. Do you think you would be successful?
I think I should be successful in communicating scriptural knowledge to the Roman Catholic children of the district.

8494. Earl of *Wicklow.*] Do you think it would be judicious on the part of the Government of the country to establish and to promote a system which would be attended with such consequences as you have described?
I think it would be productive of the best consequence to the country generally if scriptural education were more diffused than it is, and that, therefore, it would be judicious in the Government to endeavour to diffuse scriptural education through the country.

8495. You think that it would be a judicious course to enforce, as far as possible, the reading of the Scriptures upon all children, whether their parents object or not?
Their parents are one thing, and the priests another; the parents would not object generally to their children receiving religious instruction.

8496. Lord *Monteagle* of Brandon.] Is not it the rule of the National Board not to recognise in any degree an objection of the priest, but to give every possible weight to an objection of the parent?
While that is the rule in practice, the reverse is the case.

8497. How do you know that?
I know it from circumstances which, even in the town of Belfast, have come under my own knowledge.

8498. Will you state those circumstances?
Roman Catholic children have been sent to my schools by their parents, and have been withdrawn after a short time, and, on making inquiries as to the cause, I ascertained that it was in consequence of the priest interfering.

8499. From whom did you ascertain that?
From the parents.

8500. Lord Bishop of *Ossory.*] Putting out of view the influence of the priest over the mind of the parent, if a parent from an erroneous view of his duty wished to withhold the Bible from his child, and brought him to you to be educated, even if you believed that that requirement was spontaneous on his part, would you take the child and give him secular education, on the condition of withholding from him scriptural education?
I would not; because it has yet to be proved to me that, as a minister, it is my duty to impart secular education to any one except my own children. It is not part of my duty to impart secular education to any one but my own children. It is my duty, solemnly bound upon me by my vows as a minister of Christ, to impart religious instruction to all who come within my influence.

8501. Lord *Monteagle* of Brandon.] Whether of your own religious persuasion or another?
All, without exception. I know of no difference before God between the child of a Roman Catholic parent and the child of a Protestant parent; both are alike, born with a disease which must prove fatal if it be not arrested; the remedy for that disease is the Gospel of God's grace through Christ; and it is my duty, and I am ordained and commissioned to offer it to all who will receive that remedy: I make no distinction between the children.

8502. By that you mean scriptural education and doctrinal education, which is consistent with your principles as a minister of the Reformed Church?
Of course; I conceive that is the Gospel.

8503. Do you consider that the reading of the Scriptures in the way you would recommend has any considerable tendency to act upon the minds of the Roman Catholics who read them, so as ultimately to lead them to the doctrines and opinions of your Church?
On the authority of Lord Derby, I can say such is the tendency of the mere reading of the Scriptures.

8504. Are you at all surprised that there should be considerable jealousy, and a strong

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strong resistance felt to any system, the tendency of which you believe, on any authority, is to bring people over form one faith, and to attach them to another?

I am not surprised.

8505. You would feel such jealousy yourself?

Yes; but I would not consider that that was any reason why assistance should be withheld from me in my endeavours to inculcate the truth.

8506. If there were a system of education established and carried on by Roman Catholics, which in your conscience you believed was calculated to shake the faith of the Protestant children who were committed to your charge, would not you feel it your duty to help them against the influence of such a system, and to oppose it?

Yes; it would be my duty to keep my children from that instruction which I believed to be erroneous. It is the duty of the Roman Catholic priest to act in the same way: the liberty I take for myself I give to others.

8507. Viscount *Clancarty.*] Would not it seriously affect the efficiency of a sound scriptural education if you were to introduce into your school children who were privileged to turn their backs upon God's word, when it was opened for them to read it?

I should feel that that was a compulsion of a very improper kind exercised over my conscience. Compulsion would be the true name of such a system; but it is not the name of a system which gives the Bible to all children who will accept it.

8508. *Chairman.*] Would it be compulsion of any other kind than to prevent you exercising compulsion on others?

I do not exercise compulsion upon any one when I say, here is the Bible, will you read it? The children are not sent to my school under compulsion. There is no parent compelled to send his child there; the parent selects my school, knowing the rules of my school. I think we have long since lost the true names of things: to call that compulsion, appears to me to be a misnomer.

8509. Earl of *Wicklow.*] Supposing there were no other school in the district, and this rule which you say is not properly denominated compulsion still existed, in what manner could the children who objected to read the Bible be educated?

That is a case which would require special enactment, and special laws; but I do not think the Government should legislate for exceptional cases.

8510. Lord Bishop of *Ossory.*] In point of fact, as a practical question in Ireland, does the case occur to any extent now. If you, and such as you, had schools, such as at present exist, would Roman Catholic children, to any extent, be forced to choose between the religious education you offered to them, and losing secular education altogether?

I do not think so.

8511. Earl of *Harrowby.*] You believe that the Roman Catholic population are sufficiently provided for in the national schools?

They are, or would be.

8512. Earl of *Wicklow.*] That is, because they can be educated under a system to which you object?

If they have it now under a system to which I object, when the modifications which have been proposed were adopted, they would be still more free to have it according to their own views. Far from curtailing their liberty, I would add to it, and I am persuaded that such a modification would put an end to the present unhappy division which exists among us; and though there may be found here and there individuals who would at first protest against it, ultimately they would all be brought to join us.

8513. Lord *Beaumont.*] You do not object to the principle on which the present schools are carried on, but you only ask that the schools carried on according to your principles shall receive the same favour from the State?

I do object to the present system in itself. I object to the displacement of the Scriptures from the position they should occupy as the means of making wise unto salvation children who are born for eternity. I object to the authority which the Board affords the parent of withholding from his child the Scriptures, those Scriptures being the right of the child, by God's gift, independently of parental authority altogether.

8514. Entertaining those conscientious objections, could you conscientiously be a supporter of a system which still continued the violation of your principles, to which you object?

I do not contemplate any such modification as has been suggested. If the Government disembarrass themselves of the religious question altogether, the present system falls to the ground.

8515. Could you, having those conscientious objections, be a supporter of a system which would still retain in a great portion of its schools the principle to which you object?

I do not think I should support that system; there would be practically then two systems in operation; one by which my schools were connected with the Board, and one by which other schools were connected with it.

8516. If the one were made conditional on the other, would you support the system?

That is a hypothetical case, which I do not think could exist.

8517. If the condition on which all schools are to be admitted to receive support from the State were, that the present system should continue as it now exists, and that the two should be supported by the same vote of Parliament, could you conscientiously support that principle and that system?

I could support the principle and the system on which I received aid from the State, while I would not approve of the other system.

8518. Earl of *Harrowby.*] Do you consider the question to be, not whether you support the system, but whether you could receive aid upon certain conditions?

That is all.

8519. You do not consider yourself called on, in accepting such aid, to pass a judgment upon other parts of the system?

No.

8520. Lord Bishop of *Ossory.*] I suppose neither you nor any other clergyman who agrees with you would have any objection to declare, that if aid were offered to you on the condition of saying you approved of the national system, you would refuse it?

I would not have any objection to declare so; I cannot approve of the national system. I have expressed my objections to it, but I do not think that my receiving aid on my own terms would be an approval of the national system. I was just now asked about the Queen's Colleges. In reference to the analogy which it was suggested would exist between the Queen's Colleges and the modification which I have suggested in the national system, I beg to read the following. In Sir Thomas Fremantle's letter to Dr. Henry, appointing him to the office of President of Queen's College, Belfast, dated Dublin Castle, November 1829, the following passage occurs: "The principle of united education which the Government, with the sanction of Parliament, have adopted for the new colleges is analogous to those upon which the national school system in this country is based, and you will find many of the regulations of the National Board applicable to the constitution of the provincial colleges."

8521. Earl of *Wicklow.*] Is not the principle of the colleges this, that the State takes cognizance of the secular instruction, and not of the religious education?

The State excludes religious instruction altogether.

8522. If the principle with regard to the national schools, which you have now stated you would be willing to support, were adopted, would not it be precisely this, that the State would take cognizance solely of the secular education, leaving the religious education entirely to the patrons of the schools?

The State at present prohibits the introduction of religion into the colleges; but under the modification proposed, the State would not interfere at all in the matter of religion.

8523. What do you mean by saying it excludes it altogether; was not there a proposal made by the Lord Primate of Ireland, for the purpose of endowing professorships for the Established Church in those colleges?

There was.

8524. If such a proposition was made, and only failed for want of means, is not

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that inconsistent with your statement, that the State prohibited such religious instruction?

The State, as it does in the National Board, permits others at their own expense to provide scriptural instruction for the students, but it does not permit the introduction of any religious instruction into the education which it provides.

8525. Then the system which you are advocating as a change in the national system amounts to this: that it requires secular education, but leaves to the patrons themselves the sole command of the religious education. In what respect, then, can you point out any difference between the system as applied to the colleges and that which you advocate as applied to the schools?

The position of a professor in the Queen's Colleges is analogous to the position of the patron of a school. Under no contingency can a professor in a Queen's College introduce religion into his instruction; and the patron of a national school, under the proposed modification, if the systems were analogous, would also be prevented introducing religion; but the modification is this, that the Government, neither by provision nor prohibition, shall interfere with the religious question.

8526. In what manner does the Government take notice of the religious instruction in the colleges, if it only permits the introduction of it in the manner in which you have now stated?

If a professor were to introduce religious nstruction into that which he imparts to the students, the Government would call him to account for a violation of the principles on which the system is founded.

8527. Earl of *Harrowby.*] Whereas, according to your view of conducting national schools, he would be at liberty to introduce religion into any part of his teaching?

To impart it to any child whose parents pleased to send that child to him for instruction. I ask for no compulsion towards the parent.

8528. Viscount *Hutchinson.*] I wish to draw your attention to this report of the Diocesan Society, to which you have before alluded. It has been stated to the Committee by some of the witnesses that a good deal of opposition to the national system in Ireland arises from the influence of the clergy as a body distinct from the laity; do you think that is the case; do you think that the laity would willingly support the national system if it were not for the opposition of the clergy?

I do not believe they would. It is a matter of religious principle, and I certainly would not arrogate to the clergy the whole of the religious principle of the country.

8529. The Bishop of your diocese is a supporter of the national system?

He is.

8530. And a warm supporter of the national system?

I understand so.

8531. At what time did he become the Bishop of that diocese?

I forget the exact date; it is four or five years ago.

8532. Will you look at this report of the number of schools, the number of scholars, and the funds; and will you make a comparison between the year 1849 and the last year in the return?

The number of schools in 1849 was 179; number of scholars, 14,881; amount of funds, 3,149*l.* 4*s.* 9*d.* In the year 1853: number of schools, 211; number of scholars, 17,618; amount of funds, 3,678*l.* 14*s.* 6*d.*

8533. The fact is, that since the year 1849, comparing the last year with 1849, in the diocese of Down, Connor, and Dromore, the number of schools, the number of scholars, and the amount of funds of the Church Education Society have materially increased?

It is the fact.

8534. Does not that fact go far to show, that the influence of the Bishops, whether exerted on one side or the other, does not affect the zeal of the laity in the support of the society?

It is a matter altogether of religious principle, and it is independent of the influence

influence which a bishop or a landlord, or any one else, can exercise over the minds of either clergymen or laity. It is against our wishes to be in the slightest degree opposed to the Government of the country; and if it were not that we had a high principle to sustain, we should have yielded long ago.

8535. *Chairman.*] Do you mean to suggest, that on a matter of religious principle the clergy exercise no influence on their flocks?

I do not speak specially of their respective flocks, but of the parties who support the Church Education Society, not taking into account the children who are sent to the schools. The clergy certainly influence their flocks, by teaching them what they conceive to be sound principles of religion. Those principles effect a lodgment in their hearts.

8536. Is there any doubt that many sermons have been preached in favour of the Church Education Society, and against the national system; is not that a very legitimate means of influencing the laity in favour of a system which the clergy think a right one, and against a system which is opposed to their own conscientious feelings?

Yes; but it is an influence of principle on the part of the laity.

The Witness is directed to withdraw.

MAURICE CROSS, Esquire, is called in, and further examined as follows:

8537. *Chairman.*] HAVE you any papers to deliver in to the Committee?

I was requested on the last day I was before the Committee to produce the correspondence between the Commissioners and the Right Reverend Dr. Haly, the Roman Catholic Bishop at Athy, with reference to the use of the "Lessons on the Truth of Christianity" in the "Ballysax school." A portion of this correspondence, I think, was produced by the Rev. Mr. Frew, and I need not, therefore, read anything more than the Right Reverend Dr. Haly's two letters to the Commissioners, and their replies. The first letter from the Right Reverend Dr. Haly was dated the 13th of February 1850: "Gentlemen,—On visiting the national school of Ballysax, county of Kildare, some time ago, I found a small tract, entitled, 'Lessons on the Truth of Christianity,' published by direction of the Commissioners of Education for the use of the national schools. A perusal of that little work has left on my mind a strong impression, that it is by no means a safe work to put into the hands of the children attending the national schools, inasmuch as I consider it much better calculated to raise doubts on most important doctrinal subjects in minds where no doubts before existed, than to impress and strengthen their conviction; and who does not know how much more easy it is to raise a doubt than to answer it? If this observation be true as regards the learned, how much more forcibly does it apply to those whose range of knowledge is so limited, and who do not possess the external or internal aids which are necessary to remove the difficulties which the perusal of the work under consideration is calculated, in my judgment, to present to their minds. These being my impressions, and without entering into any further review of the 'Lessons on the Truth of Christianity,' I beg most respectfully and earnestly to request that the Commissioners of Education will give directions to have it removed from all the schools in the diocese of Kildare and Leighlin. I remain, gentlemen, your faithful and obedient servant, F. Haly." This letter was taken into consideration by the Commissioners on the 28th of February, and a copy of the following minute was directed to be transmitted to Bishop Haly: "My Lord,—We have had the honour of laying before the Commissioners of National Education your Lordship's letter of the 13th ultimo, stating your objections to the use of the 'Lessons on the Truth of Christianity' in the national schools in the diocese of Kildare and Leighlin. We are directed, in reply, to inform your Lordship that, as is set forth in Rule 11 of section 2, the use of the books published by the Commissioners is not compulsory; it is, therefore, optional with the managers of the schools whether the book in question shall be read by the pupils or not. And we are further to observe that, even though the manager should approve of the book, yet if any of the parents or guardians of the children shall object to the use of it, it will then come under the conditions of the Rule 8, section 2, as to the reading of the Scripture Lessons. We enclose a copy of the rules of the Board, and are to request your Lordship's attention to

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those regulations to which we have referred." A similar letter was sent to the Rev. James Frew. The Right Rev. Dr. Haly replied to the letter which I have read, as follows; and it was dated the 24th of April 1850: "Gentlemen,—I owe you an apology for not sooner acknowledging the receipt of the letter which you have done me the honour to address to me, in reference to the 'Ballysax national school.' I have indeed been very constantly employed, and during the period that has since elapsed, spent but a very small portion of my time at home. Having already stated my objection to the tract, entitled 'Lessons on the Truth of Christianity,' being used in the schools frequented by the Catholic children of this diocese, I shall forbear entering upon the subject again, or commenting on your letter to me, further than to say that I had hoped that my remonstrance would have been differently received by the Board, as I have never shown myself disposed upon any occasion to be unnecessarily captious upon the subject of its regulations. Anxious as I have always been to co-operate in the spirit of confidence and good faith with the Government of the country, as represented by the Board of Education, yet I cannot conscientiously allow that feeling to prevail with me so far as to sanction theological tracts, unsuited to the age and capacity of children, being placed in their hands, under pretence of imparting secular education; to which I had always believed it was the duty of the Board to confine its attention. The course which my duty will oblige me to adopt in reference to those schools, in which only the book in question is used, would be more painful to me, had I not become recently aware that the rules of your Board, now applicable to what you term 'non-vested schools,' afford, under Protestant patrons, such facilities for proselytism as to render them unsafe for Catholic children to resort to. It this light you are yourselves, I believe, aware that these rules are now regarded by many Protestant clergymen who, after so many years' opposition, are now joining your Board. In conclusion, I cannot but give expression to my surprise and regret that, apparently with no other motive than the extension of your system, you should have broken faith with the earliest supporters of the Board, and justified to our Catholic population the distrust and suspicion with which they regard any act of the Government, which, with the apparent design of benefiting them, interferes with their education in religion. I have the honour to remain, gentlemen, your faithful servant, F. Haly."

8538. Earl of *Wicklow.*] It is evident, therefore, he was not satisfied with the copy of the rules which was sent?

No, he was not, and he consequently withdrew the children of the Roman Catholic communion from the Ballysax school. In reference to questions put to me on a former day respecting the two memorials from the inhabitants of Waterford, relating to the district model school proposed to be established at Waterford, and which is now in course of erection, I find that the signature of the Right Rev. Dr. Foran, the Roman Catholic Bishop, is the only clerical signature affixed to the second memorial, which was in the first. He signed both; but none of the Roman Catholic clergymen who signed the first attached their names to the second, so far as I am able to ascertain, though they were prevented afterwards from taking an active part in any proceeding relating to the school, in consequence of their Bishop having subsequently opposed its establishment. I have caused an analysis to be made of the signatures appended to the two memorials, the first favourable, and the latter adverse to the erection of the district model school. I find in the first the names of 4 noblemen, 4 clergymen of the Established Church, 8 clergymen of the Roman Catholic Church, 5 Presbyterian and other dissenting clergymen, 2 Members of Parliament, 6 magistrates, 14 professional gentlemen, 43 merchants, 11 members of the Corporation, and 318 others, whose peculiar avocation or business is not defined; total, 415. To the second memorial there was no nobleman's signature, no clergymen of the Established Church; there were 19 clergymen of the Roman Catholic Church, no Presbyterian clergyman, no Member of Parliament, no magistrate, 3 professional gentlemen, no merchants, 6 members of the Corporation, and 298 other persons; total, 327.

8539. Viscount *Hutchinson.*] Did the former Inspector of the Youghal district make any report to the Board of a breach of the rules in the female convent school of that town?

No, he did not. Perhaps I may be allowed to read to the Committee three short circulars which have been distributed to the Inspectors during the last two years with reference to convent schools generally. During that period, various

reports

reports of the Inspectors on the management of those schools have occupied the serious attention of the Board. Numerous discussions have taken place with regard to the violation of the Board's rules, the nature of which I explained in my former evidence, having a special reference to the saying of a particular prayer at several times of the day. The first circular is dated the 15th of July 1853, and a copy of it was sent to all the Inspectors:—"Sir, The Commissioners of National Education, having had before them reports on various convent and other national schools under Roman Catholic managers, from which it appears that the children in attendance at those schools are required to repeat, either audibly or mentally, the prayer, called the *Angelus Domini*, each day at 12 o'clock, have ordered that in cases where the above-named prayer is said audibly, the manager be required to have it notified on the time-table as a portion of the time set apart for religious instruction; the Commissioners being of opinion that it comes within the terms of paragraph 7, section 2, of their rules and regulations, which states that the rule as to religious instruction applies to public prayer, and all other religious exercises. We are further to state that the "Religious Instruction Tablet" should be hung up during the repetition of the prayer referred to. We are, sir, your obedient servants, MAURICE CROSS, JAMES KELLY."—The Commissioners afterwards found it necessary to re-consider the instructions which I have read. For a considerable number of years after convent schools were taken into connexion with the Board of Education, the opinion of the Commissioners seemed to be that where the prayers were merely verbal, not audible, but accompanied by the sign of the cross, it would not be necessary for them to prevent it. They found it difficult to legislate upon the subject with perfect uniformity. Upon further communication with the Inspectors, it appeared that when verbally said, the business of the school was sometimes suspended, although only for a short time, and the sign of the cross was made by the children. Upon further discussion they deemed that objectionable, and they then issued the following circular, dated the 14th September 1853: "Sir,—The Commissioners having re-considered their order, advised to you by our circular of the 28th July last, regarding the prayer called the *Angelus Domini*, have passed the following amended minute in reference thereto: 'That the *Angelus Domini* and all other religious exercises, requiring a suspension of the ordinary business of the school, must, when they take place, come within the rule as to religious instruction, and must be publicly notified on the time-table of the school.' The Commissioners direct that you will communicate this order to the managers of those schools in which the above regulation is not strictly adhered to. When religious instruction is given, or prayers or other religious exercises take place, at an intermediate period during the usual school-hours, and that practical inconvenience arises therefrom to the children of any religious denomination, you are to report the facts of each case for the information of the Board. You are to observe that it is not necessary (unless the patron of the school desire it) to specify on the time-table the precise nature of the religious instruction imparted at the time or times set apart for it." A report came up some time in the month of September 1853, from Mr. C. Graham, calling the attention of the Board to a violation of their rules in the Mooncoin national convent school. In reply to that, the letter I have to read was sent to Mr. Graham: "Sir,—In answer to your letter of the 19th instant, in reference to certain religious exercises which are performed in the Mooncoin convent national school, we are to inform you, that the Commissioners object to prayers or other religious exercises taking place at several times during the ordinary school-hours, as much practical inconvenience might result from this arrangement to children of other religious denominations, if they attended the school; or might possibly prevent them from attending; and under such circumstances they require that the prayers referred to be said only once during the school-hours, at the time set apart for religious instruction, and be notified in the time-table. The correspondent, Mrs. Gore, has been written to on the subject." I have received all the communications that have recently taken place on the subject of the "Youghal convent school," which, on a future day, I shall be prepared to lay before the Committee.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to To-morrow, One o'clock.

Die Veneris, 23° Junii 1854.

LORDS PRESENT:

Marquess of Salisbury.	Lord Bishop of Oxford.
Earl Graham.	Lord Bishop of Down, &c.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Harrowby.	Lord Beaumont.
Earl Granville.	Lord Ardrossan.
Viscount Hutchinson.	Lord Fingall.
Viscount Clancarty.	Lord Monteagle of Brandon.

THE EARL GRANVILLE in the Chair.

The Very Reverend R. M. KENNEDY, M.A., Dean of Clonfert, is called in, and further examined as follows:

8540. *Chairman.*] HAVE you any explanation to give of any portion of your previous evidence?

I have. At the close of my evidence on the last day, your Lordship put a letter into my hand from Mr. Macdonnell. I confess I was rather confused at being called a second time before your Lordships, and my answer partook of that confusion. If your Lordship will allow me to give an answer now—it does not differ from what I said before essentially, but it puts my meaning more clearly. In this letter which your Lordship gave me, Mr. Macdonnell states not only what he did say in his conversation with the Archbishop of Dublin in 1852, but what he did not say. He said, "The effect of the objection would be to cause the Scripture Extracts to be read at the beginning or end of the day's business, under the head of religious instruction." He did not say, "That the Scripture Extracts might, after objection formally made by any of the parents, have continued to be employed by the patron as part of the literary instruction of the school." Now the statement which he makes in this letter respecting the construction of Rule 8, I understand to be this: "That the Scripture Extracts, after objection formally made by any of the parents, cannot be continued to be employed by the patron as part of the literary instruction of the school, but may be read at the beginning or end of the day's business, under the head of religious instruction." If by "the day's business" Mr. Macdonnell means the ordinary school business, as explained by the regulations of the Board, No. 1, volume 1, of the Reports, page 13, I would say that the construction of Rule 8 which he gives in this letter is not at variance with what I understood him to state to me in 1841, when I questioned him on the same subject. What he stated to me in 1841 was, that in case of an objection on the part of any of the parents to the reading of the Scripture Lessons, the book could no longer be employed by the patron as part of the literary instruction of the school; but that as a book published for combined instruction, it might still be read as part of the ordinary school business at a fixed hour, say the beginning or end of the day's business, and that the reading of it must be publicly notified in the school-room as "religious instruction." We have now four opinions as to the construction of Rule 8, given by Mr. Macdonnell at four different times: in 1841, to myself; in 1852, to the Archbishop of Dublin; in 1853, to the Lord Lieu-

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tenant in the last report of the Board; and in 1854, to your Lordships' Committee. Three of those opinions, those given to me, to the Archbishop, and to your Lordships' Committee, seem to coincide; but all three directly contradict that which he joined the Board in giving to the Lord Lieutenant in the last report. In that opinion he states, not as in the other opinions, that the Scripture Lessons may, after an objection made, be read as part of the day's business, under the head of religious instruction; but that if read at all, they must be read under the head of separate religious instruction, which forms no part of the day's business; and again, in that opinion he states, not merely as in the other opinions, that after an objection made the patron cannot continue to employ the book as part of the literary instruction of the school, but that he cannot employ it as part of any kind of school instruction, literary or religious; for he states that it can only be employed during the hours of separate religious instruction, which form no part of the ordinary school business.

8541. With respect to the fourth opinion of Mr. Macdonnell, which you consider to be inconsistent with the other explanations which he has given, where is it to be found?

The opinion to which your Lordship refers is the third opinion of Mr. Macdonnell, and is to be found in the 47th paragraph of the last report to the Lord Lieutenant, as follows: "Under the rule as it was previously expressed, the Scripture Lessons and Book of Sacred Poetry, when objected to by any of the parents or guardians of the children in attendance, could only be read during the time set apart for separate religious instruction."

8542. Have you any other statement to make?

Lord Clancarty on the former day put this question to me: "Practically, those parents who availed themselves of that school before you came to the parish, are now restrained to the one endowed school which you mentioned, or they must accept the national system?" My answer was, "It is so." That may lead to an inference which is contrary to the fact, and I wish to state a circumstance which may throw some light upon it. In a locality in my parish there are some Protestant families resident, and that locality is equally distant from the two schools, from the Church Education Society's school, and from the national school. Both these schools are on Lord Mornington's estate, and those Protestant families are Lord Mornington's tenants. The priest is the patron of the national school, and Lord Mornington's agent is the patron of the Church Education Society's school; and yet those Protestant families send their children every day to the national school, of which the priest is the patron, in preference to the Church Education Society's school, of which their landlord's agent is the patron.

8543. Viscount *Hutchinson.*] How many Protestant children do you think there are altogether in those families?

I think about 15 go to that school; I have sometimes known as many as 20. The last time I was there, there were only 15.

8544. Is the master of the national school a Roman Catholic?

He is; and it is under the patronage of a Roman Catholic priest.

8545. Is it a vested or a non-vested school?

Non-vested.

8546. Is there any arrangement made by you or any other Protestant clergyman for giving religious instruction to the children?

By me there is.

8547. What arrangement is made?

An arrangement by which they receive religious instruction on Sunday morning from the chaplain at Ballyfin church, and one day in each week from myself.

8548. Where?

Not in the school-room, but in a house in the neighbourhood of the school.

8549. Did you ever apply to the priest for liberty to give instruction in the school?

I did not.

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8550. The Protestants in general now go to the national school?
I have stated the number which go. I select that locality as being equidistant from the two schools, being on the same estate; the national school having the disadvantage of the priest being the patron, and the Church Education Society's school having the advantage of their landlord's agent being the patron.

8551. What is the religion of the landlord's agent?
He is a Protestant.

8552. With respect to the qualifications of the two masters, which do you think the better of the two?
The master of the national school decidedly.

8553. Do not you think, therefore, that the inducement to the Protestant families to send their children to the national school may be, that the conviction, that the secular education given by the master of the national school is very superior to that given by the master of the other school?
No doubt of it; and besides that, they are not altogether destitute of religious education, because, as I stated, the Scripture Extracts are read in the school; they were read for years in that school by Roman Catholics and Protestants together; but since the late act of the Board, they are read only by the Protestants.

8554. Lord *Beaumont.*] Is not it your opinion that in whichever school you would find the superior schoolmaster, to that school the children would go?
As a general rule I would say it is.

8555. Viscount *Hutchinson.*] Do not you think that if the Church Education school to which you allude were under the patronage of the clergyman of the parish, it would probably be better looked after, and have a more efficient master?
Decidedly, but I would not keep the present master for 24 hours if I had the power of dismissing him.

8556. Who has the power of dismissing him?
Lord Mornington's agent.

8557. Can you state whether Lord Mornington's agent pays much attention to that school?
I cannot say.

8558. Does he visit it?
I cannot tell; I suppose he does.

8559. Lord Bishop of *Ossory.*] It is not an ordinary specimen of the Church Education schools, but is peculiarly circumstanced, is not it; those schools are ordinarily under the patronage and superintendence of the clergyman of the parish?
Yes.

8560. Some of the lay patrons likewise pay a good deal of attention to the schools under their patronage; you are not aware whether Lord Mornington's agent pays any?
No, I am not; that school might have had the benefit of my patronage and inspection but for the interference of the Church Education Society. That was the school of which I spoke to your Lordships on the last day; it was the school which I found so insufficiently supplied with books; I purchased books at a considerable expense, and sent them to the school, but when the Inspector of the Church Education Society visited it, he directed that those books should be withdrawn, though he was told that they were sent by the rector of the parish.

8561. You have said that if you had had the school under your patronage and control you would not have kept the master for 24 hours; do you think that, generally speaking, the Church Education schools are provided with masters of such a kind that you, as patron, would dismiss them in 24 hours?
Generally speaking, I can give no opinion as to the masters of the Church Education Society's schools. From my position, and the fact being known that I have been so long a supporter of the Board, I have rather avoided visiting the

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Church Education Society's schools; I visited one school in my neighbourhood, and I would say of that precisely the same thing.

8562. *Chairman.*] Have you any other statement to make?

I was asked by the Bishop of Ossory about what time the Mountrath school had been placed in connexion with the Board: my answer was, that I could not exactly recollect, but that I perfectly recollected the consequences of placing that school in connexion with the Board; I stated one of those consequences, which was, that the Committee of the Protestant Orphan Society withdrew the orphans of which they had the care from the school. There is another fact I would wish to state, namely, that in consequence of that act of the Committee, Sir Charles Coote, who had been for years Vice-President of the Protestant Orphan Society, and subscriber of 10 *l.* a year to its funds, resigned his office as Vice-President, and transferred to me the subscription of 10 *l.* a year, which is now devoted to support orphans independent of the Protestant Orphan Society; and further, that four clergymen who had been connected with that Protestant Orphan Society withdrew from it in consequence.

8563. Lord Bishop of *Ossory.*] One of these was your curate?

Your Lordship has stated that myself and my curate were two out of the four clergymen who withdrew from the society, but I did not include myself; had I done so, I must have stated that five clergymen had withdrawn; my curate was one of the four. The nearest approach I can give to the date for which I was asked is this: I have in my hand a letter to the editor of a newspaper, written on the 10th of August 1850; at that time this school was not in connexion with the Board. I stated on the last day to the Bishop of Ossory, that I thought it had been connected with the Board some time about the end of the year 1851. This document has brought the facts to my memory more accurately, and I think it was rather nearer the beginning than the end of 1851, the document reminding me that it was not in connexion with the Board on the 10th of August.

8564. To the editor of what paper is that letter written?

To the editor of the "Carlow Sentinel." It was the first time in a long and not very idle life that I appeared in a newspaper controversy; but I was then forced in self-defence to do so, and I think this letter might throw some light upon the state of affairs at that time, if your Lordships will allow me to read a part of it. One of the charges brought against me was a charge of inconsistency; professing, as I did, to be a supporter of the National Board, and yet not placing my schools in connexion with that Board. I say in this letter, "You may think it unaccountable that a clergyman, with my view, should delay to place his school in connexion with the Board, when by so doing he might not only save himself expense, but perhaps please those in power. If you stood in my position, you might see that I had a higher object in view than either of these, namely, to remove the prejudices and promote the improvement of my people. When I came to this parish, 18 months ago, I found that my parishioners had been taught to regard their new rector as a person who would banish the Bible, not only from their schools but from their houses; and that if they would thenceforward have secular education for their children, they should purchase it by sacrificing their religious improvement. I conceived that the best mode of removing these erroneous impressions was, by giving the people good schools at my own expense, in which, though conducted on the principles of the National Board, all in attendance might receive a superior secular education based upon Christian principles, and the Protestants might have the benefit of sound scriptural and Church of England teaching." The concluding paragraph is this: "As to my Roman Catholic brethren, they know well that I do not yield where my principles are involved, or where the interests of my Church are concerned; but they also know that I respect every man's conscience, and other the principle of compulsion as opposed to the spirit of Christianity, and the practice of its founder. They are therefore satisfied that their children receive no religious instruction of which they disapprove, and that whatever may be the amount of religious knowledge which they derive from the books of the Board, it is imparted without injuring the conscience of the parents, or destroying, by daily acts of hypocrisy, the moral principle of the children." If your Lordships will allow me, I wish to refer for a moment to the reports of the County

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Wicklow Education Society. I find I was mistaken in a statement which I made upon the last occasion. I read to your Lordships a paragraph suggesting an admirable plan of books for the use of that society, and I stated that this was suggested by one of the secretaries of the society. I find that in that I was mistaken; that he was not a secretary, but a member of the committee; and I should further have stated, that the gentleman from whom this admirable suggestion proceeded was a Roman Catholic priest. I feel that I am bound in justice to make that statement, because the passage appeared to attract the attention of the Committee. I have further to state, that a similar suggestion was made by a Protestant gentleman, who was a secretary, and I will read it; this gentleman writes, "As so great a proportion of the population, not only of this country, but of Ireland, is of the Roman Catholic persuasion, it becomes a matter of vital importance to the success of every society, having for its object the general education of the poor, accurately to ascertain how far religious and moral instruction combined may be extended to Christians of every denomination, without offending against the religious tenets or discipline peculiar to each." Then he goes on to say, "To procure proper books of instruction and amusement for the numbers now educating will require the particular attention of all the societies formed for their improvement." I wish to refer your Lordships now to a portion of the report emanating from the entire committee, in which they act upon the suggestions of those two gentlemen. It states, "But the great and seemingly insurmountable obstacle to education in Ireland has been the article of books; on which the two great classes of Protestants and Catholics into which the nation is divided, are still at variance; the former generally preferring the Bible as a school-book, which the latter as generally reject; we do not presume to question the motives of either party; but we are persuaded that an expedient calculated to reconcile both, on a point of such great and general concern, would prove an acceptable present to the philanthropic, would greatly facilitate education, and be productive of national and permanent advantage. We are happy to announce that a compilation from the Holy Scriptures directed to this desirable end is at present in progress under the auspices of this society, which, so far as it has gone, has received the approbation of distinguished and worthy clergymen of both persuasions." I think it very important that the rules and regulations of this society should be clearly understood; because it affords a complete justification of the system of the National Board.

The Witness is directed to withdraw.

The Rev. T. Campbell.

The Reverend THEOPHILUS CAMPBELL is called in, and further examined as follows:

8565. Viscount *Clancarty.*] HAVE you brought with you the rule with respect to the Presbyterian industrial schools, to which reference was made yesterday?

I have.

8566. Will you read that rule to the Committee?

I have before me a collection of the earlier publications of the committee of the industrial schools, compiled by Dr. Edgar, the Presbyterian minister, who is the heart and soul of the entire movement. The introduction says, "The object of the Belfast Ladies' Relief Association for Connaught is to improve by industry the temporal condition of the poor females of Connaught, and their spiritual by the truth of the Bible. They aim to accomplish this by industrial schools, in which the Bible is read, and by affording poor females means of disposing of their work." The rule on the subject is this: "That a main object of the whole system be to imbue the minds of the scholars with the truth and spirit of the Gospel; and, with this view, that those of the pupils unable to read be taught to read the Bible, and that a portion of time each day be occupied in reading the Holy Scriptures, but that no sectarian exclusive principles, or the catechism of any section of the Christian Church, be taught in the schools." I will now read your Lordships a passage more fully explanatory of that rule: "Without civilization we could not call Connaught reformed; without education, its down-trodden people could not assert independence. Civilization and education are what they ought to be only when fruits of truth affecting the heart and influencing the life. We associate, therefore, in our schools devotional

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reading of the Bible with industry; teaching those to read who cannot, and teaching all the meaning and spirit, not the mere letter, of the Bible." There are other passages which would show that the pupils in the school are almost all Roman Catholics, adults as well as children. The following is one: "The children are improved beyond my expectation, in every way; all but three read the Scriptures, and they will soon be able too. The young children all repeat hymns, and we strive to make them understand what they read and learn. The adults who did not even know their letters, and came only to work, begged to be taught to read their Bible. The girls were all delighted with their payment last week." "Of 60 on the roll last quarter, 42 were orphans. All admitted are Roman Catholics, except seven." "Respecting the schools, I would say that they seem more likely to do good than any others I am acquainted with. The character and conduct of the teachers are excellent, and I trust the Scripture reading, which is carefully attended to, is producing good impressions on the minds of the pupils. I have never seen greater earnestness manifested than in the case of the Roman Catholic girls." "We visited one of your schools twice. It is the most interesting school I have ever seen, composed almost exclusively of Roman Catholics, who are most anxious to learn the saving truths of the Gospel."

8567. *Chairman.*] What report is it from which you are reading?

It is dated 1849; it is a collection of the earliest documents of the society, by Dr. Edgar. I obtained it from a member of the committee.

8568. Viscount *Clancarty.*] Is that committee composed of Presbyterians?

Its members are of different denominations.

8569. Are the schools supported by Presbyterians?

Yes, they are known as Presbyterian industrial schools; numbers of all Protestant denominations support them on account of their liberal and catholic principles.

8570. In reference to a question which was put to you yesterday respecting Maynooth College, do you wish to give any further answer?

We are by no means seeking for denominational grants; we wish the Government to disembarrass itself of the religious element, for we conceive it is unable to wield it. It is a two-edged sword, and it has ever proved in their hands a cause of disunion as used by them; and we ask them to disembarrass themselves of that element for their own sakes, and only to take cognizance of the secular instruction of the people. Maynooth College is one entirely theological in its character. The schools we seek to establish are purely secular so far as the Government cognizance of them is concerned.

8571. *Chairman.*] The plan which has been popularly known as the plan developed by the Bishop of Ossory, of which you approve, is one by which you propose to allow to all denominations the liberty you wish to have yourself, which is the right of mixing with the literary education any religious instruction you think fit?

Yes, if the patrons please. It is a question which the Government ought not to interfere with.

8572. Both in questions by members of the Committee and in the answers given to them by witnesses favourable to the plan, it has been stated as a system perfectly analogous to the grant under the Privy Council which is given in this country; do you so regard it?

I think not from my experience, for when I had my schools in Staffordshire in connexion with the National Society, they were what would be called sectarian in their character, and there was cognizance taken of religious teaching.

8573. Lord *Monteagle* of Brandon.] Has not there been a considerable outcry on both sides in Ireland as against the establishment of the Queen's Colleges, on account of their being entirely secular, and even designated as godless colleges?

Not altogether so; they are secular by provision, and godless by prohibition. The schools we seek to establish will be secular without any prohibition of religion.

8574. Are you aware that the description you have given of those schools is a correct

a correct description to be given of the Queen's Colleges in Ireland; is not there an ecclesiastic connected with those colleges for the different persuasions to watch over their religious faith?

Not that I am aware of. There are deans of residence whose duties are not concerned with theology. If they take upon them any theological duty, it is not required of them to do so by the Act of Parliament under which the colleges are established.

8575. Lord Bishop of *Down.*] Are you aware that it cannot properly be designated a prohibition, when, independently of the deans of residence, the charter makes provision for any individuals to found theological chairs, showing an anxiety upon the part of the Government that the different religious bodies should avail themselves of it?

That is extra the system of Queen's College, and does not form part of the system of education which the Government has established.

8576. Did not the charter recommend that the different religious communions should have the privilege and power of forming theological chairs in connexion with the Queen's Colleges?

Certainly; that it should be done by others, but not by the Government, and supported by others, and not by the Government.

8577. Lord *Monteagle* of Brandon.] Would not there be a direct analogy to what you recommended to be done with respect to the national schools, namely, that the Government should establish and take cognizance of the secular education, and leave it to other parties to supply the religious teaching if they thought fit?

No; the professors of secular education in the colleges, who stand in a position analogous to that of the patrons of the national schools, are, under all circumstances, prohibited from introducing religion into their teaching.

8578. Is not the analogy rather between the schoolmaster in the school and the professor in the college?

No; the master and the patron are under the same rules, and the analogy would hold good in either case.

8579. Do you consider that religious teaching is altogether excluded from what is termed the secular instruction given in the national schools, when the five books which are read, and read without objection, contain as much as you know those books do contain of religious teaching?

The character of the religion, if those books are drawn up in accordance with the principles of the system, and with the rule of the Board, is indeed not such as any section of the Christian Church could be satisfied with; for example, the rule is, that no religious teaching shall be included in the books for secular instruction; that is, no religious teaching peculiarly belonging to any denomination; hence, all that we value in religion as dear to us, and which renders religion alone valuable, the doctrine of the atonement through the blood of Christ as God equal with the Father, must be excluded because the Unitarians dissent altogether from that view.

8580. Are you able to say whether, as a matter of fact, it is true that the doctrine of the atonement is excluded from those books?

If it be not, the Commissioners have violated their own rules, and are not carrying out the spirit of the system.

8581. Not answering hypothetically, but as a matter of fact, is the doctrine of the atonement excluded from or admitted into those books?

I am not aware whether it is excluded or admitted; for I have not read those books through, and I am not competent to give an answer, but I take for granted the Commissioners are faithfully and honourably carrying out their own rules.

8582. You do not know whether those books contain it or not?

I do not.

8583. How do you reconcile with the opinions you have now stated the exclusion of doctrinal instruction as set forth in the rules of the Presbyterian industrial schools?

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It is not excluded at all; it is only the Catechisms, which are human compositions, which are excluded; but the Bible, not only in its letter, but its spirit, is taught to the children; that cannot be done without doctrinal teaching.

8584. Nothing but the Catechism is excluded under that rule?
Nothing but the Catechisms are excluded under that rule.

8585. Therefore, if the Roman Catholics were to adopt a principle like that, would not they carry it out by not teaching the Roman Catholic Catechism, but teaching what they consider to be the spirit of the Bible?
If they put the Scriptures into the hands of the children, and taught them the spirit of those Scriptures, they would be acting upon that rule.

8586. I presume you mean by teaching the spirit of the Scriptures, teaching what they in their conscience consider to be the spirit of the Scriptures?
Of course; but as Presbyterians and Protestant Episcopalians are the teachers and supporters and directors of those schools, of course the religion which is taught in them is that which we believe to be right.

8587. Lord Bishop of *Down.*] In your answer to the question which was asked you yesterday in reference to the Holywood school, under the patronage of the Rev. Mr. Hood and myself, you stated you did not consider that the secular education given in that school had improved since its connexion with the Board; on consideration, do you think such might be the case?
I was about to correct my answer from information which I have received since; I drew my conclusion from the fact that the teacher had been in that school when it was under the Church Education Society, and had not since been trained in the institution of the Board in Dublin. I have since ascertained that he has received a great deal of instruction from parties on the spot where he resides, especially from the Rev. Mr. Hood himself, and he is therefore a far more qualified master than he was when under the Church Education Society; I willingly therefore acknowledge that the school is better now as a secular school than when under the Church Education Society: I may be allowed to add, that nothing is due to the system of the National Board in consequence of that improvement; but it is owing altogether to the self-denying exertions of Mr. Hood, the incumbent.

8588. Lord *Monteagle* of Brandon.] I will read to you the following passage from the 4th Lesson Book, and ask you what is your opinion with respect to it: "Salvation implies deliverance from guilt. The law denounces a penalty against those who break it. That penalty is exclusion from Heaven, and deprivation of God's favour, and consignment to the place of misery; but from this penalty there is deliverance provided. Christ has expiated guilt; He has made 'reconciliation for iniquity;' He has purchased eternal life; and 'to those who are in Him there is now no condemnation.' Their sins are forgiven; they are 'at peace with God,' and there is nothing to prevent Him from pouring out upon them the riches of His mercy, and making them happy for ever?"
The Unitarian would use that language, and put his own comment upon it.

8589. What is your own opinion of the passage?
It teaches the doctrine of the atonement.

8590. If you were allowed to put a comment on the passage, you would be satisfied?
Not *a* comment, but my own comment, as I should then teach the children my own peculiar views. If I were allowed to put my comments upon those passages, I would not desire anything more. I would accept aid from the National Board at once, as I would then introduce the Bible into the school during the hours of united instruction, and be able to require every child to receive my teaching on that point. I should find everything there for which I am contending.

8591. Having had your attention directed to the passage which has been read to you, do you admit that you find in that teaching of an orthodox kind?
Unquestionably; but what I say is, that to teach such truths during the hours of united instruction would be in entire opposition to the spirit of the national system, and to the regulations of the Board; if that passage conveys teaching which

which is authorized to be given in the national schools, the national system has ceased to exist, containing as it does peculiar religious teaching, contrary to the spirit of the system and to the rules of the Board, and compulsory religious instruction is established as the system of the National Board.

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The Witness is directed to withdraw.

The Right Reverend CORNELIUS DENVIR, D.D., is called in, and examined as follows:

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8592. *Chairman.*] YOU are a Bishop of the Roman Catholic Church?
I am.

8593. And a Commissioner of the Board of Education in Ireland?
I am.

8594. Lord *Ardrossan.*] Were you requested by me, when I was Lord Lieutenant of Ireland, just before I left Ireland, to become a Commissioner of the National Board of Education?
I think so.

8595. But you refused?
I was disinclined to become a Commissioner; I had been labouring under rheumatism a long time, and living at a long distance from Dublin, I declined for some time to become a Commissioner.

8596. You were asked by my successor to become a member of the Board?
I was.

8597. And you immediately accepted the office?
I am not prepared to say that I immediately accepted it. I was requested by several of the Roman Catholic clergymen of my own diocese and by the Vicars-general to accept it; and I believe it was chiefly at the solicitation contained in a letter I received from one of them that I did consent to act.

8598. Had you any grounds besides the state of your health, and the solicitations you received in the meantime, which caused you to accept the office when you were asked by my successor, and not to accept it when you were asked by me?
The only grounds on which I refused to accept the situation were those which I have mentioned to your Lordship; I thought the distance at which I lived from Dublin too great in the state of health under which I laboured.

8599. *Chairman.*] Were you actuated by any political feeling in your refusal at first, and your subsequent acceptance of the office?
Most assuredly not.

8600. Lord *Monteagle* of Brandon.] Was it after the death of the late Archbishop Murray that you consented to act as a Commissioner of Education?
I have not the date of the Archbishop's death in my recollection; it must have been after that.

8601. *Chairman.*] Will you state what was the date of your appointment?
The 31st of March 1853.

8602. Have you had any experience in the working of the national system as a manager of schools?
I am the patron of one tolerably large school, and I have some knowledge of its working. I sometimes visit other national schools; when I am going about the country, I drop into the schools to see how they work.

8603. Lord *Monteagle* of Brandon.] Where is your own school?
In Belfast.

8604. How long has it been established?
It is a non-vested school; it was established in the year 1829 by my predecessor, and put under the Board immediately after the Board was formed.

8605. Is it a large school?
A very large school; it is capable of affording accommodation to 1,200 children. There are, in fact, two schools; one male and the other female. They

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They constitute one house; the ground floor being devoted to the purpose of female education, and the upper story to that of the boys.

8606. Have you obtained the assistance of teachers for those schools who have been trained in the model school in Dublin?

I employ no others; but one very excellent mistress, employed by my predecessors, still remains there. She did not require to be trained.

8607. Has their conduct been satisfactory to you?

Very much so.

8608. Is the female school a very considerable one?

About as large as the male school, and both are considerable.

8609. Is there any branch of industry taught in it?

At present there is.

8610. Is it taught by your ordinary teacher, or have you any special instructors for the purpose of teaching the females?

I have a mistress for the purpose of instructing the children in the industrial department. On that point I made inquiry of the other Commissioners how I was to proceed in getting for her a proper amount of salary. I was informed that it would be necessary to have a separate apartment for the work. The female school-room is a very large apartment, nearly 100 feet long, and the male school-room of the same dimensions. I found it necessary, in order to comply with the rules of the Board, as I wished to do, to put a partition across the room, with a saloon door. This mistress is doing the work, but she does not yet receive the increased salary for her department.

8611. Anterior to the establishment of the schools under the National Board, was not the defect of the female schools, generally speaking, a matter of observation and great regret?

With regard to the state of things previously to the existence of the national system, permit me to say, that I am not very well prepared to give you information, for this reason: it was only in the year 1826 I left the college of Maynooth, where I had been for 18 years. The national system was established not many years afterwards. My observation was confined, after leaving the college, to one parish, that of Downpatrick. In that town I could not see any difference between it and others; I think, however, there was a great deficiency in the education of both boys and girls.

8612. From your observation of the effect of the girls' schools, and the superior intelligence of the female teachers who are sent from Dublin, do you entertain any doubt that a very considerable progress has been made, and is still making, in the instruction of the future wives and mothers of the Irish people?

It is a matter that admits of no doubt whatever; great progress has been made.

8613. It is of late years mainly, that industrial teaching has been to any considerable and systematic extent added to the female instruction in Ireland, is not it?

Only of late years; and it is to be regretted that it did not commence sooner.

8614. Have you any doubt that that addition which has been made to female teaching is a great step in advance for the improvement of the character and manners of the Irish peasantry?

It is my conviction that it is.

8615. Have you ever known any cases in which, in addition to the mere industrial training of young women in needlework, and so on, instruction has been given to them in respect to household affairs, the management of a house, attendance upon the sick, and the discharge of all those functions which are peculiarly belonging to women?

Those have not come under my notice.

8616. Are you acquainted with the Girls' Reading Book?

I have seen it. I do not undertake to answer any questions from it.

8617. Have you visited the female school under the care of Mrs. Campbell, in Dublin?

I have.

8618. What

8618. What is your opinion of that school; is it well managed, and likely to advance the interests of female education in the way you have already described?
I think it is well managed.

8619. *Chairman.*] You stated that you had been in the habit, from time to time, of visiting different national schools?
I have.

8620. What is your general opinion of the working of the system, from what you have seen?
My opinion of the general system is, that it is working well. I have foun everything working well in the schools I have visited.

8621. Do you consider that the system is an improvement upon any other that has received Government assistance in Ireland?
If your Lordship will permit me to speak as a Roman Catholic, I would say it is infinitely superior to any other system which has been carried out in Ireland.

8622. In what particulars is it superior?
The schools for the education of the poor which immediately preceded it were considered to be conducted on what are called proselytising principles; and a great deal of perturbation of mind prevailed in society in consequence of the attempts at proselytism which were made. The Roman Catholic body considered it to be a great boon to have a system of national education established, according to which their children could have proper instruction, without their faith being in any way endangered. Then I consider that the system itself of giving instruction is very superior to any that prevailed antecedently for the education of the poor. The class of schoolmasters which now exists is a very different class indeed from that which formerly had existence. They are now much better trained as to the mode of imparting instruction, and they are much better educated as to the amount of instruction which it is their duty to impart.

8623. Do you consider that there is sufficient protection for Roman Catholic children if the fundamental rules of the system are fairly and impartially carried out?
It would be very hard to carry out the fundamental rules of the system to the fullest possible extent. I do not say but that if the fundamental rules of this system were carried out, the rules would go a great way to afford sufficient protection.

8624. Lord *Beaumont.*] You apply that remark to all religious denominations?
To all.

8625. Do you think there would be any opportunity afforded to any sect to proselytise if the system were completely carried out?
I cannot see where the opportunity would be afforded if the system is rigidly carried out.

8626. Lord *Monteagle* of Brandon.] As a matter of fact, on the one side or the other, are there imputations with respect to national schools, that attempts at proselytism have been introduced into the schools, or have been successful?
I must state that I never knew of an actual case, and never heard of an actual case of proselytism in any national school in Ireland. Whatever attempts may have been made by this master or by that master, or this mistress or that mistress, to influence the minds of the children—and I have heard there have been some futile cases of that kind—I never knew one of them to be effectual.

8627. Supposing any of those cases were brought before you in your capacity of a Commissioner, from whichever side the attempt at proselytism might come, should you feel it your duty as a Commissioner to repress it, and reprove it, as being inconsistent with the principles of the National Board?
I conceive, where a conscientious person undertakes to abstain from doing any act, he is bound to abstain from the performance of that act.

8628. Therefore, if there were any special case of proselytism reported to the Commissioners of Education, you would deal with such a person as having been guilty of a breach of faith, and as being undeserving of the confidence of the Board, with whom he had entered into that honourable engagement?
Yes;

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Yes; the Commissioners would immediately take cognizance of it. If there were any case of proselytism reported, from what I know of the Commissioners, I should have no hesitation in saying, that the Commissioners would at once take cognizance of it.

8629. And they would act according to the evidence as it came before them?
They would act according to the rules.

8630. Viscount *Clancarty.*] Do you conceive that the system which was previously in existence was one which led to proselytism?
I do. I was asked as to what I personally knew, and I stated that the system of national education had come into operation a very short time after I became a parish priest. I had been in the college up to that time, and it was only from newspapers and from verbal communications with parish priests and bishops I knew what the state of things in the country was.

8631. Did you hear of any conversions being made from one faith to another in the schools under the Kildare-place Society?
I heard that many were bribed under the Kildare-place Society to become Protestants.

8632. Do you mean bribed with the funds entrusted to the society?
No; I mean at the school, and do not know with what funds.

8633. What is to prevent a bribe being advanced to a child in a national school now?
The Commissioners. Let it be reported to the Commissioners that bribery is prevailing among the children in a national school, or that they are sought to be tampered with there, and the Commissioners will at once deal with such a case. They would at once, in my opinion, speaking as an individual Commissioner of what I think of them, repudiate any such thing as bribery, and they would withdraw the salary.

8634. Lord Bishop of *Ossory.*] In a former part of your evidence, you compared the present system with the past system, both with regard to the nature of the books employed in the ordinary education, and also the proficiency and qualification of the masters. I presume, of course, you are well acquainted with the present system in both particulars. On all you have said with regard to the past system of the Kildare-place Society, you are probably speaking from report only; you are not acquainted with the working of the Kildare-place Society, so as to speak of it from your own knowledge?
Certainly not. With reference to the books, I have read some of the books; and with regard to the masters, when I speak of the superior class of masters in the present day, I would not wish to be understood as contrasting them with the masters who were generally employed under the Kildare-place Society; I did not know many of the latter. Some of them, indeed, I did know, and I would not prize them very highly; I would not put them in competition with those I know at the present day. When I spoke of the masters generally, and contrasted them with the masters of the present day, I spoke of such masters as were imparting instruction to the poorer classes in Ireland, not particularizing the Kildare-place Society masters.

8635. Are you aware that there was a great advance upon the former hedge schoolmasters made by the training school of the Kildare-place Society?
I am not sure of that; I am inclined to think that many of the hedge schoolmasters were taken in to be teachers under the Kildare-place Society.

8636. Are you aware that the same is the case with respect to the schools of the National Board?
I am not.

8637. When you say you have read the Kildare-place Society's books, did you find anything objectionable in them?
It is now a quarter of a century since. I will say that I did; but I am not prepared to state the various particulars; yet I am prepared to state that they were considered by the Catholic community, and by myself, as one of that community, as being very objectionable.

8638. Are you aware that Bishop Doyle stated that he never found anything objectionable in those books?

I am

I am not aware of it; I may have heard it or read it, but I am not prepared positively to assert I have.

8639. Lord *Monteagle* of Brandon.] As a matter of fact, although the books of the Kildare-place Society might have been, in your judgment, possibly open to some objection, were not they a very great improvement upon the books which had been previously disseminated among the Irish peasantry?

On that subject I would say that a book, as a book of education, is to be condemned, even for one error; and if the older ones contained many errors, whilst the more recent ones contain only one or two errors, what I would say is, that they should both be condemned, although the more recent ones might be a step in advance.

8640. Have you any difficulty in expressing an opinion as to what is the relative value of the present books used by the Commissioners of Education as compared with any book which had been used previously to the introduction of those books in any school?

I should say some very good books were used in the schools formerly.

8641. *Chairman.*] Has any advantage been derived by the poorer Roman Catholic population from the establishment of national schools in Ireland?

Very great advantage. In the first place, as I have already stated, they are free to a far greater extent; and if the rules are thoroughly carried out, almost to a total extent from the chance of allurements to Protestantism. In the next place, the education is now of so good a kind, compared with that given in the hedge schools of former days, that the poorest boy, if he have good conduct, if he have good talents, if he be attentive to the instructions given, and if a good master be provided, especially if he chance to come under a first-rate master, may rise in society to a high grade. I was in conversation, a few days ago, with a clergyman of my own Church, a neighbour of my own, who told me of two of the children of my former parishioners at Downpatrick, who, from being paupers, are now enjoying, one of them, a yearly salary of 50*l.*, and the other of 70*l.*, in a solicitor's office, with the chance of rising. This is quite an ordinary case.

8642. Earl of *Harrowby.*] Arising from the education given in the national schools?

Yes.

8643. *Chairman.*] Do you see any indications of the existence of a better feeling between Catholics and Protestants arising from the system?

I think that is a matter which can admit of no doubt whatever; it is almost an instinct of human nature, that where boys are educated together in the same school from their infancy, they will cherish more or less affection and friendship for each other in after-life.

8644. Lord *Ardrossan.*] Do you think that the feelings which subsist between Roman Catholics and Protestants now in Ireland are more kindly than they used to be?

Indeed I do. Within the sphere of my own observation, I think there is a kindlier feeling pervading the community generally than when I was a boy.

8645. Viscount *Clancarty.*] Arising from united education?

I certainly cannot avoid ascribing great part of it to that cause.

8646. Viscount *Hutchinson.*] You therefore think that this united education is highly desirable?

I am not prepared to assert that altogether.

8647. Viscount *Clancarty.*] In the Donegal-street school under your patronage, what is the number of children?

The number of boys at this date purports to be 588.

8648. How many Protestants are there?

I can say nothing of that; I am not aware that there is one.

8649. How many Roman Catholics are there?

I presume nearly the entire are Catholics.

8650. What is the report as to the female school?

The number is 472.

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8651. Are there any Protestants among them?
I believe there are very few, or perhaps none.

8652. Your school, therefore, is not a school in which united education has prevailed?
It is a school in which united education may prevail to any extent that a Protestant or a Presbyterian pleases.

8653. Practically, it does not prevail there?
Practically, as your Lordship observes, it is not so; and the reason of that is, that almost every congregation in the town where I reside has a school of its own, and the parents of the children are more inclined to send their children to a school which is nearer themselves than mine, and which is likewise a school where they will receive religious instruction more conformable to their own tenets.

8654. Viscount *Hutchinson.*] If you will look at the return of all the schools in the town of Belfast, you will see that all the schools which are under the patronage of Roman Catholics are exclusively Roman Catholic schools; whereas the schools which are under the patronage of Presbyterians or members of the Established Church have all of them some Roman Catholic children in them; how do you account for that fact?
I account for it thus: the Roman Catholic schools until lately were, generally speaking, situated on the northern side of High-street, a street which cuts the town nearly into two equal parts, and some of the Catholic children who are on the other side of the town went to the nearest national schools.

8655. But the Protestant children who are on your side of the town do not go to your national schools?
They do not.

8656. How do you account for that?
That is for themselves to account for; I cannot undertake to account for their motives.

8657. Earl of *Harrowby.*] I suppose you can have no doubt that the parents of the children, if they had a choice, would prefer sending their children to schools conducted altogether by persons of the same religious faith as themselves, than to those of a different faith?
No doubt of it; and neither Parliament nor the Board of Commissioners in Dublin could prevent them.

8658. Lord *Monteagle* of Brandon.] You have drawn a line of distinction between a school to which Catholics and Protestants might go indiscriminately, though they do not, and a school from which by its rule Protestants or Catholics were systematically excluded; you said that though in your school there were no Protestants, any Protestant might go there?
Yes.

8659. There is nothing inconsistent in the teaching in your school with the religious opinions of the Protestant persuasion?
Nothing; the rules of the National Board are, to the best of my knowledge and belief, rigidly and strictly carried out in that school.

8660. You consider the fact to which your attention has last been called, namely, that Protestants are found in one class of national schools and Catholics in another, not due to anything which is incident and essential to the rules of the National Board, but to the choice of the parents, the proximity of the schools, or various other accidents which it is impossible to control?
To nothing else.

8661. *Chairman.*] Do you think it would be advisable in the present circumstances of Ireland to introduce a system of giving separate grants to each religious sect?
That is a matter which involves very serious considerations; upon satisfactory conditions I have no objection at all to separate grants; whether those conditions would be granted or not is an affair for Parliamentary consideration, and also for the consideration, not of myself as an individual Catholic bishop, but of the entire body to which I belong.

8662. Have

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8662. Have you any objection to state what those conditions would be?

It would be impossible for me, as an individual, to tell what the conditions required by all would be; I might say for myself that what I will mention would to some extent give satisfaction; I do not say that they would do so to the whole extent; I speak only of the Roman Catholics; I leave other denominations to speak for themselves. If there are separate grants, they should in the first place be *adequate*, and I will explain afterwards, if your Lordships will permit, what I mean by adequate. I should say, in the second place, they should be *permanent*. I should say, in the third place, that if there be separate grants, the Catholic pastors should be the persons to provide for all the religious instruction which is given, either by themselves or by persons approved and accredited by them, and that they should have the selection of all the books which are necessary for this purpose, that is, for religious instruction. Where necessary, there should be approved assistants, and they should have the power to remove from the schools all books whatever which they might consider to have a dangerous tendency, either as regards fidelity towards the Sovereign authority, or as regards religion. I should say, generally, that before I would consent to a separate grant, it should be given on such terms as would be approved of by the Catholic bishops of Ireland. Those conditions would go very nearly to satisfy myself, as an individual; but I cannot speak for others. As to separate grants, I would say further, that whatever alteration may be made in the system, it will never give satisfaction in Ireland, where the majority of people are Catholics, unless it meets with the approbation of the general body of Catholic bishops. The conditions, therefore, in order to satisfy me, should be adequate to the purpose and to the complete fulfilment of the object contemplated. Secondly, the grant should be of a permanent kind. Thirdly, the religious instruction should be provided for in every respect by the pastors of the children. Fourthly, I would require that the grant should be given under such conditions as to satisfy all the other Catholic bishops of Ireland.

8663. Earl of *Harrowby.*] Or the majority of them?

You will never have complete satisfaction under any system, unless the whole body will pull cordially together. What I mean by an *adequate* grant is this, a grant so proportioned to the object held in view, that a Catholic patron would be able to support his school and his teachers in such a way as to compete with the school and the teachers of any other religious denomination in his parish or district: hence the teachers should be fairly paid, and not only should they be fairly paid, but they should be well educated men. I am a strenuous advocate myself for the progress of education, and am very anxious to have highly educated teachers everywhere. Another reason I had for introducing the word "adequate" was this: if you have separate grants, the Calvinistic Presbyterians, the Unitarians, the Methodists, the Quakers and other religious denominations would have separate grants also; and I say it with great repect to clergymen of the Protestant Church, they having more means than others, would be likely to have the grants to their schools supplemented and augmented by subscriptions to such an extent that they would be able to give clothes, books, food, &c. to the poor children to induce them to leave the Catholic schools to which grant would be given to come to their schools, and be placed under their rules. And not only would these things occur, but I would apprehend that the landlords and the Protestant employers of the place would tamper with the parents and operate upon them so as to induce them to send their children to their schools under a threat, which most probably would be put into execution, of dismissing the parents from their work, or turning them out of their cabins, in the event of their not sending their child to their schools in preference to the Catholic schools. Hence, I stated, that I would require, before I would take up this system, that the separate grants should be of an "adequate" description to pay first-rate teachers, to provide good and decent school-houses, and to supply everything in such a way that the allurements alluded to would not take the children off. When I speak of teachers generally, of course I speak of both male and female; and when I speak of schools, I speak of everything which should be supplied to and taught in schools, industrial occupations included. I set great value upon these, sewing and needlework of every kind. These are some of my reasons for saying that before I would be inclined to give up the present system, I would require that the separate grants should be adequate. Next I stated that I would

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would require them to be permanent. For if they were grants, merely such as have been conceded from the year 1795 down to 1845 to the college of Maynooth, which had to be annually proposed to Parliament, and ventilated through long and angry debates, members coming to a vote upon the question whether the grant should be given or not, many of them stating that it ought not to be given, and many others of them stating that they could not conscientiously vote for such a grant; under such circumstances I would say Ireland would be kept in a state of continual perturbation: annually this would be the case. The grants should, therefore, be permanent. I would not consent to the change unless upon that condition. The third condition is one on which I suppose there would be very little difference of opinion among clergymen of any religious denomination whatever. That the clergy are the best judges of what books are the most suitable for the instruction of youth at every age, from infancy to puberty, that they should have the power of removing from the schools any book which they considered to contain doctrine of an unsound nature as regards faith and morals, are principles which I will assume to be granted of every one. Fourthly, I stated that although those conditions would go far in satisfying me as to an alteration in the present institution, I would require the co-operation and consent of the entire of my brethren the Catholic bishops of Ireland. And if those conditions, and such others as do not now occur to me, but would be concurred in by the entire Catholic episcopate of Ireland were complied with, I have no objection whatever to separate grants.

8664. *Chairman.*] Would you require the consent of the other Roman Catholic bishops exclusively, from respect to their feelings, or also from a consideration of the evils which would spring out of a system being established to which they conscientiously objected?

From both.

8665. Lord *Ardrossan.*] You have stated that you would not be willing to depart from the present system unless you were assured of an adequate salary being given to the Roman Catholic schoolmasters?

Yes; to the teachers; when there is mention of masters, I mean teachers of both sexes.

8666. Do you consider that the salary at present given to a national schoolmaster is adequate?

The salaries given to the teachers are very variable.

8667. Do you consider that the salaries generally given to the masters in the schools under Roman Catholic patrons are adequate?

I should say that, generally, they are inadequately paid.

8668. Between a system of separate grants and the present system, are you able to point out much difference as regards the payment of the schoolmasters, unless the State awarded a larger sum for that purpose?

That was not exactly the object I had in view in the statement I made. The statement I made was, that it should be adequate to the purpose without reference to their present payment, and adequate with the view, that the Roman Catholics should have as good teachers as the Protestants should have.

8669. Lord *Beaumont.*] In fact, you would require that the salaries should be such as to enable you to present the successful competition of the other schools?

Yes.

8670. Earl of *Harrowby.*] I understand you to be of opinion that, under the proposed change, the Roman Catholic schools would be exposed to a more unequal competition than they are now, because under the proposed change there would be the State assistance superadded to the superior wealth of the Protestant body?

Yes.

8671. Therefore you wish to counterbalance that, by securing that the provision for the Roman Catholic schools should be fully adequate for the purpose?

Yes.

8672. *Chairman.*]

8672. *Chairman.*] Under the present system, if the rules are strictly carried out, you would not object to Roman Catholic children attending, in districts where it was convenient for them to do so, a school under the patronage of a Protestant; but if in that school the Protestant was enabled to inculcate doctrines contrary to your religious belief, then you would object?

I should.

8673. You think it is of great importance in that respect, that you should be put, by the assistance of the State, under the proposed plan, on a perfect level with that Protestant school, so that there might be no secular inducement held out to the Roman Catholic children to attend that school of which you disapprove, instead of their attending the Roman Catholic school?

That is my meaning.

8674. Lord Bishop of *Ossory.*] Part of the unfair advantages which you suppose the Protestants would possess, would be that they would have the means, under those circumstances, not only of giving a good education to the children, but of giving them clothes and food and books, and other advantages of that kind?

Yes.

8675. Does your notion of the adequacy of the grants with respect to the Roman Catholic communion include this, that they should receive such an amount from the State as would enable them to give clothes and food and books, and other advantages of that kind, in addition to the advantages of a good education?

I neither said nor meant any such thing. All I want is an adequate support for the schools. A clear stage, and no favour.

8676. Did not you say that you apprehended that the power to do those things would confer such an advantage on the Protestant schools that it would be impossible for you to compete with them, unless the Roman Catholics received such an amount of funds as to enable them to do what you apprehend the Protestant clergymen now do?

My meaning is this: a Roman Catholic patron in an impoverished district, who may have only very scanty resources of his own, can have the means of paying a schoolmaster only very poorly; and who can imagine that a well-educated schoolmaster will go to him and teach for him? He is compelled, therefore, to take an inferior master or an inferior mistress; then immediately, and not without some reason, the children and the parents are twitted thus by Protestants: "You see the master at that school is not fit to teach; we have a better master here. Come to us, and we will have you properly taught." The consequence would be, that the children would leave the impoverished school, and go to the rich one.

8677. Earl of *Harrowby.*] You do not expect that the State should provide an equivalent for the secular inducement which you imagine may be held out by the greater wealth of the Protestant body?

I hope I was not understood to mean that.

8678. Lord *Ardrossan.*] Does not the same danger exist now as between a school under a Roman Catholic patron in a poor district and a Church Education school?

I should say it does.

8679. *Chairman.*] With regard to the adequacy of the grant, do you mean to say that you think the grant ought to bear any proportion to the relative members of Catholics and Protestants in the population of Ireland?

I do; and not only should it be in the direct ratio of the numbers, but it should be in the compound ratio of numbers and poverty; for a poor Catholic patron, if he is obliged to maintain a school, and to keep it in repair at his own expense, will be very heavily taxed in comparison with a rich Protestant landlord and patron, who can, without any inconvenience to himself, keep the school in repair; and, therefore, I should say that the comparative poverty of the Catholics should be taken into the ratio along with the numbers.

8680. If any alteration could be made in the national system, which did not affect the fundamental rule under which you consider the religious principles of your community are protected, but which would induce the clergy of the

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Established Church to join the present system, should you view such a change with regret?

If any change can be made which will meet the universal wishes of all the clergy of Ireland, and obtain the approbation of the body to which I belong, I would feel no hesitation in saying that I should be happy to consent to that.

8681. Earl of *Harrowby.*] Would you yourself recommend the children of your flock to attend a national school of which a Protestant clergyman was the patron?

I should say, if there were no other school in which a parent could obtain education for his children, and the Protestant patron were to adhere to the rules of the Board, I could see no objection; in point of fact, there are many Catholic children attending schools where the patrons are all Protestants, in the counties with which I am connected; and I am not cognizant of any single case of proselytism having occurred in any national school.

8682. Are those cases where not only the patrons are Protestants, but where the teachers are Protestants also?

They are.

8683. Lord *Beaumont.*] You see no objection to the children of your own flock attending those schools?

I would prefer a child attending a Catholic teacher to a Protestant teacher or a Presbyterian teacher, but where there is no other school, and the teacher observes the rules, and does no injury to the faith of the Catholic child, I would be very sorry to prevent that child getting secular instruction.

8684. Supposing the case of two schools, one in which the teachers are Roman Catholics, and the other where they are Protestants, the Protestant teachers being, in respect of secular education, more advanced and better able to teach than the Catholic teachers; would you, in that case, recommend a child to be sent to the Catholic school or to the Protestant school; in both schools the rules of the Board being equally carried out?

If secular instruction were merely the object in question, I would send the child to the person who would give him the best secular instruction; but as the Catholic teacher imparted better religious instruction to the child, I would prefer the Catholic teacher.

8685. Under those circumstances, would you consider a compliance with the rules of the Board to be a sufficient guarantee that the religious opinions of the child would not be tampered with, and would you then feel it advisable to send the child to receive the best secular education he could obtain?

I would give a decided preference to the Catholic instructor, if he were capable of giving to the child a sufficient amount of secular education.

8686. Lord Bishop of *Down.*] Would not your decision in the case be guided entirely by your knowledge of the patron, whether he was such a person as to be likely to carry out the system faithfully, without attempting to proselytise?

The question put by your Lordship to me is quite hypothetical. The case never occurred to me in all my experience.

8687. *Chairman.*] You have stated your opinion to be opposed to the giving of separate grants to the different sects in Ireland; does that opinion apply to the plan which has been proposed, by which the State should only ascertain by inspection whether the secular education given in the school is of a sufficiently good quality, reserving to the patron the power of insisting, as the condition of a child receiving that instruction, that he shall receive whatever religious instruction the patron chooses to enforce?

If the patrons had the power universally of selecting the religious instruction for the children, you would find no Roman Catholic bishop or Roman Catholic priest in Ireland connected with such a system.

8688. Lord *Ardrossan.*] You mean to say, that if the State were to change the system so far as to take cognizance only of the secular instruction, leaving the religious instruction to the patron, neither you nor any Roman Catholic bishop in Ireland would agree to it, or be connected with it?

I have no hesitation in saying that I would not be connected with any system according to which any patron could insist upon having religious instruction given not approved of by the Catholic pastor.

8689. Do you believe that that opinion is shared in by the Roman Catholic Bishops in Ireland generally?

I should say that that would be their opinion. I can only answer for myself.

8690. Will you state the grounds on which you form that opinion?

The grounds on which I form that opinion are these: the imparting of religious instruction I consider to be the province of the pastor. Of course, the selection of books from which the religious instruction is to be culled also belong to him. But the system propounded to me is one which would leave the religious instruction not in the hands of the pastor of any religious denomination, but in the hands of, sometimes the pastor, and sometimes the lay patron, who might be a man possessing no religion at all.

8691. Lord Bishop of *Ossory*.] What result would you apprehend if the patron had no religion?

If the patron had no religion, and had the power to appoint the books for the religious instruction, what security could I have that he would not cause Tom Paine's "Age of Reason" to be introduced into the school?

8692. It is not your apprehension that he might leave the children without religious education, but that he might give them an infidel or a false religious education?

He might either prevent any, or give one not coincident with my views or desires.

8693. Earl of *Harrowby*.] Do you conceive that there is adequate security under the present national system for the religious instruction of the children in the school?

I would prefer having some more power given to the pastor; but I must say, that as a Roman Catholic I have never found the present system to do any harm. I have mentioned already that I never had to complain of any Catholic child being proselytised. I think I may speak with some confidence on that point, not only as to the diocese of Down and Connor, but as to any part of Ireland.

8694. Do you think there is adequate security for the positive religious instruction of the children attending the national schools?

I think the pastors ought to possess more power of regulating religious instruction than they have at present.

8695. Do you think there ought to be any specific provision for religious instruction being given?

Your Lordship will understand me again as speaking only as a Catholic. I would let the clergymen of other denominations speak for themselves; I would desire, as an individual, that Catholic children should receive religious instruction in the schools from Catholic teachers only.

8696. And that there should be some distinct provision in that behalf?

That there should be some distinct provision in that behalf.

8697. Lord *Ardrossan*.] Do you mean to say, that supposing the present system to be changed in the way which has been suggested, and supposing you were the patron of a school, and the State were to offer you aid in money and books for your school, simply on the condition that it should take cognizance of the secular education in the school, and leave the religious part of the education to yourself, you would refuse that aid?

Perhaps, if I refused the aid, I would get no secular instruction at all, nor religious instruction either; but I say, the State should allow me the means of giving both secular and religious instruction.

8698. Earl of *Harrowby*.] It does not do that now, does it?

It does; it gives the secular, and permits me to a great extent to impart religious instruction; in this there is much aid.

8699. In what way does it give you assistance in providing religious instruction for the children?

It gives the patron full power to have religious instruction in the school; it does not, indeed, aid in giving that instruction, because this is the province of the pastor or his curate, and they are often obliged either to travel many miles

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to a school in order to give such to the children, or employ some approved person to do so.

8700. Under the proposed system, would the Government give you more or less power or aid; would not your position in regard to religious instruction be just as it is now?

No; but if the person approved by the pastor received a remuneration for attending to give the religious instruction at the specified hour, not interfering with the time of secular instruction (which I certainly would wish to have separate from the religious instruction altogether), that would be giving aid.

8701. Is any aid provided by the State under the national system now, which would be withdrawn by the proposed system?

None that I am aware of.

8702. *Chairman.*] In answering the question which was just now put to you, whether under the change of system proposed you would accept of a grant from the Government for purely secular purposes, did you mean that you would have no objection to receiving such assistance, or that you would object to such assistance if coupled with the conditions belonging to the plan which have been already described?

I now understand the question more clearly than I did at first. It seems to me to be one which ought to be viewed under a double aspect. First, whether all religious instruction is to be thrown overboard, and whether, in that event, I would accept aid from the Government for secular instruction alone. To that I answer, that if all other religious denominations are on the same footing, I would take a grant from the Government for secular instruction, provided I could get no other; and all others being on the same footing, I would take the religious instruction upon myself. But I understand the question to contain a second proposition, namely, that the secular instruction is to be provided by the Government, leaving the patron who receives aid for that secular instruction to point out what religious instruction he may please in his own school; to such a system I certainly object.

8703. Earl of *Harrowby.*] You would refuse aid under those circumstances?

I would refuse aid under those circumstances. I would not allow the patron to select the religious instruction, he probably being a layman; possibly a Deist or an Atheist.

8704. Lord Bishop of *Ossory.*] Under the present system, what security is there that the patron of a non-vested national school may not be a layman, an Atheist, a Deist, or anything else; and what security is there at present, therefore, for the religious education which shall be given in that school?

The security is, that if he do anything wrong, the Commissioners of Education will withdraw the grant from him on complaint being made to them.

8705. As a Commissioner of Education, do you think the Board would withdraw the grant from him if no religious education were given in the school?

I have not heard of any case of that kind coming before the Board at any meeting at which I have been present.

8706. Do not you know, that in point of fact it depends entirely, in non-vested schools, upon the will of the patron whether any religious education at all shall be given; and if it be given, what it shall be?

Yes.

8707. Supposing that man were an infidel, he might at all events prevent any religious education being given in the school?

He might.

8708. So that the two systems in that respect would be upon a level?

What is the pastor supposed to be doing in that case?

8709. What would the pastor be supposed to be about in the other case; might not he be as much alive as you suppose him to be now?

I understand the plan suggested to me by Lord Eglinton to be, generally, that the patron should have the power, in despite of the pastor, to regulate the religious education. If the pastor, under the present system, finds that improper instruction is given in a non-vested school, he immediately reports it upon

upon the report book of the school, or he reports it to the inspector, or he writes a letter to the Commissioners in Dublin, stating the grievance. Through either of those three channels the matter will become a topic of discussion at the Board of Commissioners, and if the teacher or patron has misconducted himself in any way, the Commissioners will at once withdraw the grant.

8710. Would the Commissioners inquire into the nature of the religious instruction given at the time of separate religious instruction in a national school?

The Catholic instructor comes, by the approbation of the patron of the school, and gives instruction therein; the Protestant instructor may come and give instruction likewise; and so may the Presbyterian come and give instruction, each one giving such instruction to those of his own communion, apart from the others. I never knew the Commissioners take cognizance of the doctrine which was taught by those different persons, provided they were accredited individuals; they are supposed to give instructions which are suitable to the pupils.

8711. Supposing the ordinary religious instruction given in the school were given by the schoolmaster, would the Commissioners inquire what kind of instruction it was that was given?

I would not approve of that by any means; I would not approve of the schoolmaster being the only religious instructor. If he be a Protestant, and be as he ought to be, a conscientious man, he cannot conscientiously instruct, nor is he capable of instructing a Catholic child in his faith or his religious duties. If he be a conscientious Catholic, he cannot conscientiously instruct, nor is he capable of instructing a Protestant child in his duties; I cannot approve a system of that kind.

8712. Lord *Ardrossan.*] Though it may be possible that in a non-vested school no religious instruction may be given, it would be impossible, would not it, in a vested school, that no religious instruction should be given?

I am not very clear upon that point.

8713. Is there not a considerable difference between the vested and the non-vested schools?

The difference between non-vested schools and vested schools is, that the non-vested schools are to some extent independent of the Commissioners; vested schools are dependent upon them to a greater extent.

8714. Consequently, vested schools are more subject to the rules of the Board, and probably comply more strictly with them?

They are all more or less subject to the rules of the Board.

8715. In all probability the rules of the Board are more generally strictly complied with in vested schools than in non-vested schools, are not they?

In a non-vested school, if I recollect rightly, no person can give religious instruction, except with the consent of the patron; in a vested school religious instruction may be given by accredited persons of all denominations, to children of their own denomination, but apart from the others.

8716. Is not it the rule that a pastor of every denomination can force his way into a vested school, for the purposes of giving religious instruction to the children of his own faith?

He cannot be refused access to the school if there be children of his own faith in it.

8717. Lord *Beaumont.*] Will you state to the Committee, which of the two systems you prefer, the system of vested or of non-vested schools?

There would be a variety of considerations to be taken into account before I could answer that question. I do not think I could give a general answer to that question.

8718. You think, in each particular case, there would be other circumstances which would have so much influence, that you could not give an opinion on the principle generally?

I cannot state what line of conduct Parliament might adopt on altering the present system. I might answer the question more readily if your Lordship would allow me to put various cases, and give various answers according to the variety of the circumstances which might accompany the several cases. As far

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as I am concerned myself, the school of which I am the patron and proprietor is a non-vested one, and I would prefer being less controlled than I should be under the vested school system; at the same time, I comply with every rule of the Board; and I do not find any inconvenience in doing so.

8719. While you yourself wish to be uncontrolled, do not you think it occasionally desirable to control the schools of your neighbours. As a Commissioner, do not you think it advisable that the Board should have the additional power which would be given them as patrons of vested schools?

I wish to control no person. I was not a Commissioner when this subject was under consideration.

8720. As a Commissioner, do you think it advisable that the number of vested schools should be increased?

I should say, that considering the state of the schools, it is a matter of doubt to me, whether it should not be left optional with persons to vest or not to vest their schools, just as they please. But let me add this, I would say, that it is the duty of the Government to provide a good and safe education for the poor in schools that are now vested, if it cannot safely be procured in non-vested schools.

8721. Viscount *Hutchinson.*] Are you aware that the statutes of Thurles, at which Synod you were present, contain this passage "Inhibemus Catholicis penes quos sunt loca scholarum quæ, antequam hæc regula ad effectum perducta fuit, erectæ erant, ne ea ad Commissionarios transferant?"

Yes.

8722. Do not you consider that to be a positive inhibition to all Roman Catholic clergymen and laymen to vest schools in the Commissioners?

To transfer schools to the Commissioners I do, I had that in view when I gave my previous answer.

8723. Lord Bishop of *Ossory.*] Is it not the fact, that under the existing rules of the Board, there can be no vested schools except those which are vested in the Board as trustees?

I think there are some schools which had been vested previously in trustees.

8724. Were not the Commissioners obliged, from the difficulty of enforcing the conditions of keeping such schools in repair, to come to a resolution, and have not they acted upon it, of not receiving schools which are vested in any trustee except themselves?

They have.

8725. So that the only way in which a school can be vested now is forbidden?

It is, to Catholics.

8726. Earl of *Harrowby.*] What is the ground of objection that is entertained to vesting schools in the Commissioners?

The objection is this: Suppose that a Catholic patron builds a school with money collected or supplied by himself, and that he vests the school in the Commissioners. In times past many changes of governments have taken place in Ireland; some of them adverse to national education, and some of them favourable to it. If the Catholic patron, above supposed, had vested his school in the Commissioners; and if a government adverse to the present national system abolished it, or forced a system of religious instruction into the school of which he disapproved, he would be obliged to withdraw his children from the school on which he expended his own money or that collected by him; then, on withdrawing the children from this school, where was he to place them? The Commissioners had possession of the school, and it being theirs by law, they would retain it; so that the Catholic patron would be obliged to take the children to be taught into the chapel, if there were one, or to have them taught under a hedge, as they were taught in old times.

8727. The objection felt is, that there would be, under the system of transfer to the Commissioners, less security that within the walls of the school a system should be pursued which would be acceptable to the feelings and consciences of the Roman Catholics, the original contributors to the building?

Certainly.

8728. Does

8728. Does any objection arise from the circumstance, that in vested schools there is the necessity of making provision that the pastors of all religious persuasions should have the use of the school for the purpose of religious instruction?

In vested schools I conceive that the pastors have the right to give religious instruction to the children of their own flocks, apart from the others.

8729. Does the objection arise partly from the circumstance that in vested schools access for such purposes would be secured?

No, that was not the ground of objection.

8730. Lord *Beaumont.*] Is arose entirely from the fear of a change of the system?

A fear of a change of the system, and of losing the schools at some time or other.

8731. Lord *Fingall.*] Has not the disinclination to vest schools increased considerably of late years?

It has.

8732. Is that disinclination confined to one religious denomination or another?

With reference to other religious denominations than my own, I am not, on oath, able to give your Lordship an answer.

8733. Are you aware that in many cases it has been found impossible to obtain land on which to build schools from a lay proprietor of the Established Church?

I am too well enabled to answer affirmatively to that question; but I trust the Committee will not ask me to mention names.

8734. Are there, speaking comparatively, more vested schools belonging to Roman Catholic patrons or proprietors than to Protestant proprietors?

I should say that the Roman Catholics have not so many vested schools as the others.

8735. Earl of *Harrowby.*] Should you yourself have any objection to allowing access to a non-vested school belonging to yourself, for the purpose of religious instruction, of the pastor of a different faith?

Not if he had children there of his own communion, provided he asked permission to instruct those children, and he took them to a place apart from the others, or instructed them at a different time.

8736. Lord *Ardrossan.*] Would not the difficulty of obtaining land, which the noble Lord has just now referred to, for the purpose of building vested schools, be done away with, if the system obtained the approbation of the Protestant clergy and proprietors?

Your Lordship supposes that all the Protestant clergy and all the Protestant proprietors could be rendered unanimous on the subject.

8737. I am supposing them to approve of the system generally?

If the Government will guarantee that Protestant proprietors and landowners must give sites for schools, I think that would do away with some of the objection.

8738. If they approved generally of the system, in all probability they would not require any compulsion to induce them to give or to let land?

I will not answer for that.

8739. Lord Bishop of *Down.*] You were understood to state in answer to the Earl of Harrowby, that the objection to vesting schools on the part of the Roman Catholic church arose considerably from the fluctuating character which the system is likely to have under various administrations?

Precisely so.

8740. Presuming that Parliament, as the result of the labours of this Committee, so far confirmed the present national system, as to render it little likely to be afterwards changed, and the rules of the system were so far stereotyped, that no advantage could be taken of them to interfere with the religious opinions of any class of the community, would not the objection against vested schools be in a great measure removed?

It would go a certain length to remove them.

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8741. Lord *Ardrossan.*] Should you as the patron of a school, object, or do you think that the Roman Catholics generally, could with justice, object to aid being given to schools under Protestant patrons, merely on the understanding that they should submit to Government inspection, with regard to secular instruction; the system otherwise, being retained as it is?

I should not like the existing system to be altered, unless on the conditions which I have mentioned.

8742. Should you object to aid being given, say to Church Education schools, provided the system as regards your schools and other existing schools were not altered?

The Church Education schools may have rules and regulations which they would not submit to alter, and which might render the whole thing incompatible with the system I would like to see carried into operation.

8743. Were such an extension of its aid granted by the State, would you think it necessary to withdraw your concurrence from the system?

I would withdraw the children from any school where there was any danger to their faith or morals.

8744. Viscount *Hutchinson.*] Would you withdraw your schools from connexion with the Board, in consequence of the Board having given aid to Church Education schools or to schools carried on on a system similar to that which now prevails in Church Education schools?

If the Government gives aid to a Mahomedan school, I do not see why I should not avail myself of the Government aid, provided I am fairly protected in my own.

8745. You mean by that answer to imply that you would not withdraw your schools?

Not unless I saw injury likely to arise from my connexion with the present system, arising out of the Government grant to others.

8746. *Chairman.*] Throughout the whole of the examination, you have stated that you would have no objection to the system proposed, if certain conditions accompanied that system, which would enable you to compete with all those rival schools in which a religion in which you did not agree was taught; but you object to a system unaccompanied by those conditions under which you think the Church of England would have such an advantage as would enable them to proselytize very successfully the children belonging to your communion?

I stated so.

8747. Earl of *Harrowby.*] Would you, in consequence of aid being given to schools conducted like the Church Education schools, insist upon new conditions for the schools with which you would yourself be connected?

The circumstances which would arise must determine what I would ask of the Government afterwards.

8748. In the early part of your examination you have expressed your fear that you would, by this change, have rival schools established, possessing the double advantage of the funds of the State and the funds of the wealthier classes of the community; while you yourself would be left with the imperfect assistance which is at present given to national schools; would you, under those circumstances, in conformity with the views expressed in the beginning of your examination, think yourself entitled to ask such aid for your own schools, as should put your schools upon the same footing as those which would be then introduced into competition with you?

I am sure I would.

8749. Lord Bishop of *Ossory.*] From your former answer, I infer that you would not proceed to obtain that aid, in the first instance, by withdrawing your schools from connexion with the National Board?

Provided those schools did not interfere with my own.

8750. Viscount *Hutchinson.*] You mean, provided they did not withdraw your children?

Yes; provided they did not withdraw my flock to schools the instruction imparted in which I could not approve of.

8751. *Chairman.*]

8751. *Chairman.*] Supposing a system were adopted, under which the State would give assistance to all schools which provided sufficient secular education, leaving the patron of each of those schools to make it a condition of attendance, that the children shall receive the religious instruction which he thinks fit, that system being unaccompanied by the conditions which you have laid down as being necessary before any system could obtain your assent; what do you think would be the effect upon the Roman Catholic promoters of national schools in Ireland?

I think, if the national schools were connected with such a system as that, the Catholic children would be totally withdrawn from them.

8752. Viscount *Hutchinson.*] The Roman Catholic clergy and laity, you think, would cease to co-operate with such a system?

With such a system as that which I understand to be propounded to me in the question of the noble Chairman.

8753. Are you acquainted with the system for the education of the poor which prevails in England?

No, I have only heard of it.

8754. Do you know the general outlines of it?

No; I have never read any work or pamphlet to put me in possession of all the details of their organization or their workings.

8755. You were present at the Synod of Thurles?

I was.

8756. Are you aware, that in the very first paragraph of the section, "De Scholis Nationalibus," there is a direct reference made to the system prevailing in England?

Yes; I understand that to refer to a separate grant, giving to the Catholic pastor the complete control of the education, both in secular and religious matters. With respect to the working of the system in England, or of its effect, I know nothing.

8757. Should you be surprised to hear that that is not the system which prevails in England?

I cannot say I would be surprised, because I never understood it in any other sense than that which I have mentioned. I was led to understand that there was a separate grant given to Protestants, Presbyterians and Catholics, or at all events, to Catholics, in England, for the education of the children; and I understood they were to have the complete control of both the secular and religious instruction; all I do say is, that such was my impression.

8758. Can you state from your knowledge, that that was the impression of your brother prelates?

I think it was; but I can only speak with confidence for myself, others of them might have been more extensively informed on the subject than I was.

8759. Lord Bishop of *Ossory.*] Do you think that they passed a sentence of this kind upon the plan without understanding what was the real relation in which Roman Catholic schools stand to the State in England?

I should think they understood it in such a way as would give them fair play, and preclude the possibility of proselytism in the schools if it were introduced into Ireland.

8760. *Chairman.*] Do you think that the opinions you entertain on the subject of national education, are similar to those of the late Archbishop Murray and Dr. Croly?

I think they are quite coincident with them.

8761. Have you any knowledge of convent schools?

No particular knowledge of them. There is no convent school in the diocese in which I live, excepting one that has been lately established; and it is a very excellent school, but is not yet placed under the Board; it has not been long enough established to be taken into connexion with the Board, but application has been made to the Board for a grant for it. I am aware, however, from documents which are to be found in the archives of the Commissioners of Education in Dublin, that there are children educated in convent schools in Ireland, to the number of 4,000, at a cost of 40,000*l.* to the Commissioners.

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8762. Do you believe there is any interference with the religious opinions of the few Protestant children who attend there?
I am not personally aware that there is any.

8763. Viscount *Hutchinson.*] Have you lately attended any of the meetings of the Board of National Education?
I have been present at some of their meetings lately; I do not attend the meetings constantly.

8764. You have heard, perhaps, of the case of the Youghal convent school?
By hearsay only.

8765. Did not you hear that in that school, there had been some unfair management?
I heard that there was some report of unfair management, and I also heard that it was under investigation at the Board. What the result of the investigation is or will be, I am not prepared to say; some report to that effect has been made to the Board, and it is under investigation.

8766. Lord *Ardrossan.*] Did you concur in the propriety of the exclusion of the Archbishop of Dublin's book; the "Lessons on the Truth of Christianity"?
I did; with respect to both his books.

8767. Do you think that the restoration of that book to the list of books published and sanctioned by the Board would be objectionable to Roman Catholics generally in Ireland?
I wish your Lordship to understand, that the book is not excluded as a book of religious instruction, to be used at the hour of religious instruction whenever the patron of a school desires it to be used, and the parents or guardians of children do not object; but to introduce the book as a book to be used during the hours of secular instruction, I think would be the cause of the withdrawal of all the Catholic children from the schools.

8768. Have you ever turned your attention to the different constructions which have been put upon the 8th Rule?
I have.

8769. What is your own view of the construction which should have been placed upon it?
My view of it is the same which has been put upon it by many others; that an objection made by one parent or guardian to the use of any religious book, was sufficient to exclude it from the school.

8770. You stated a short time ago that you considered the national system of education which has been established in Ireland, the best which has ever been established in that country?
Better than any antecedent system.

8771. Do you mean by that, the system as it at present exists, or the system as it existed before the late resolution of the Board in 1853, in reference to those books, and in reference to Rule 8?
I think it better at present than it was then; but at any time I think the national system was preferable to the Kildare-place system.

8772. If you think that the restoration of the Archbishop's book to its ancient place, and the restoration of Rule 8 to the position in which it stood before, would drive all Roman Catholic children away from the schools, how can you think that the system, as it existed before the recent changes, was better than any system which had previously existed in Ireland?
I fear that your Lordship is under a mistake with regard to the 8th Rule and the books. If the 8th Rule had remained in its integrity, possibly the books would not have been eliminated, there might not have been a necessity for their being eliminated; and I will tell your Lordships why. Those books are clearly books of religious instruction; and, according to Rule 8, books of religious instruction were not to be read by any whose parents or guardians objected to their being read by them. Then, all that a Catholic parent or guardian would have to do, Rule No. 8 still having force, would be to object to the reading of that book, and consequently it could not be read in the school hours; still it might be read as a book of religious instruction by those who might choose to employ it for that purpose.

8773. Was

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8773. Was not it the rule, and does not the rule still exist, that the Scripture Extracts and the Book of Sacred Poetry are books of combined religious instruction; and if objected to at the time of secular instruction, are read at an hour set apart, either immediately before or immediately after the common education, not relegated to the hour of separate religious instruction?

Still, they are books which are authorized and sanctioned by the Board, while the others are not.

8774. Was not the book on the Evidences of Christianity sanctioned by the Board, and placed in precisely the same position as those two books to which I have just alluded, previously to the resolutions of the Board in 1853?

Yes, I believe it was. I became a member of the Board only when the discussion on this topic had been nearly terminated; it had lasted a long time, and had nearly terminated, when I began to attend the Board. I am not aware what the previous part of the discussion consisted of.

8775. Earl of *Harrowby.*] Have you any doubt that this book originally received the full approbation of every Commissioner on the Board?

I am not prepared to say that it did.

8776. Are not you aware that, by the conditions of the constitution of the Board, no book can receive their sanction which is objected to by any one of the Commissioners?

If I may be permitted to allude to a deceased person, I would say that the book in question was tolerated by the late Dr. Murray, under the impression that Rule 8 protected the Catholics from the reading of it, if they did not like it.

8777. Can you speak of that from your own knowledge?

I can speak of it from what he told me as his opinion.

8778. You know incidentally that, in point of fact, Dr. Murray always interpreted Rule 8 in the way in which you yourself have understood it?

I am sure he did.

8779. Lord Bishop of *Down.*] Do you think the withdrawal of the Archbishop's books, the one from the published list, and the other from the sanctioned list, has had any effect upon the public, either to increase or diminish their confidence in the Board?

I can only speak as far as the Catholic public is concerned. I say, decidedly, it admits of no doubt whatever, that their confidence in the Board has been increased by the withdrawal of the books; their confidence was much diminished by their retention.

8780. Earl of *Carnarvon.*] You are quite unaware whether it has produced any change in the Protestant part of the community?

I am not aware what change it may have produced in the Protestant community, but I have heard persons not of the Roman Catholic faith say, they were books which should never have been introduced at any time.

8781. Lord *Ardrossan.*] Have you any objection to the Scripture Extracts as a book to be used in the hours of combined religious instruction?

I have.

8782. Will you state what the objection is?

My reason is, I do not consider it to be a book from which religion is to be learnt; I do not consider it is a book from which the doctrines of faith exclusively are to be gathered; speaking only as an individual, I do not see the use of wasting time with it; religious instruction ought to be given separately, as religious instruction.

8783. Approving of the system as you do, you think still it would be an improvement in that system if the reading of the Scripture Extracts were done away with?

I do not say I would do away with them; they are not done away with by the Board; they remain and are tolerated; they are left to the option of the patrons; some Catholic patrons use them and some do not.

8784. Lord *Beaumont.*] Your private opinion is, that it is rather a loss of time to use them?

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My private opinion is, that secular instruction should be completely separated from religious instruction. During the time devoted to secular instruction, that alone should be given, and during the time set apart for religious instruction, such only should be given by approved parties.

8785. Lord *Ardrossan.*] Do you think that that element of the system, which is called combined religious instruction, ought to be done away with?

I do.

8786. Earl of *Harrowby.*] Do you think that that was the feeling of Archbishop Murray when he first took a share in the proceedings of the National Board?

I am not aware what his opinions were upon that subject; but I do happen to know his opinions upon other points, incidentally, by way of conversation with him.

8787. Lord Bishop of *Down.*] It has been stated by the Archbishop of Dublin that he has been informed confidentially, that a desire exists on the part of some of the members of the Board to expunge from all the Reading Books, everything that partakes of a religious element; have you ever heard any member of the Board express a desire to expunge from those Reading Books everything which partakes of a religious character?

I never did.

8788. Do you entertain that desire yourself?

There is very few things in the Reading Books which I think objectionable.

8789. Earl of *Harrowby.*] Do you object to those passages from the Holy Scriptures which are to be found in the secular Reading Books now?

I have never had reason to object to them; they are tolerated there; some persons object to them, and some do not; some read them, and some do not.

8790. You do not yourself, object to the existence of that portion of religious instruction which may be considered to be conveyed by the passages of Scripture, which are introduced into the secular Reading Books?

I remarked nothing in those Scriptural passages calculated, in my opinion, to undermine the faith of any child. I do not think there is anything in them which could have any injurious tendency.

8791. Do you consider there is anything injurious in the books called the Scripture Extracts?

I do not say that there is; all I have said was, that I did not consider them to be books from which religion is to be learnt; and therefore it is a loss of time to be using them, seeing that I would not desire them to be read during the hours of secular instruction. In my opinion secular instruction should be separated from religious instruction, and at the time of imparting this, proper religious books should be employed, Catechisms, for example, and books containing the principles of moral duties, and the like.

8792. In your view, do the passages from the Scriptures, which are contained in the secular Reading Books and the books which are called the Scripture Extracts, stand upon precisely the same footing?

I do not think any Scripture Extracts contained in the one or the other, could have any injurious tendency as regards the faith of any child?

8793. You would see no more reason for eliminating from the use of schools at which Roman Catholic children attend, the Scripture Extracts, than those passages of Scripture which are mixed up with the secular books?

The fact is, that so far as I know, they are not eliminated by any Bishop or by any priest of the Catholic Church. Some priests prefer other books, and instruct their children from them, in preference to these.

8794. Are you aware that the Scripture Extracts are in much less general use in the national schools, than they were a few years back?

I am not enabled to state to what extent they have been used at any time.

8795. You are probably aware that in reference to the Marlborough-street schools, there is a very different practice existing at the present moment to that which formerly prevailed?

It may be so.

8796. Do you see any reason why the Scripture Extracts should be put into a different category from the passages from the Scriptures, which are mixed up with the secular Reading Books?

The number of passages in the Reading Books is very small, and they do not occupy much time in reading.

8797. Your only objection to the use of them is, that it is rather a waste of time which might be better employed?

It is a waste of time, and besides, they are considered to be books of religious instruction, whilst in point of fact, they do not contain religious instruction to the proper and full extent required, and therefore, voluminous though they comparatively be, they are not calculated to impart all the knowledge of faith and morals which should be communicated to children.

8798. Do you consider that there is no moral instruction conveyed in the passages included in the Scripture Extracts?

There is no doubt there is; but I do not consider that they are a sufficient vehicle through which all those instructions should be conveyed.

8799. Under what idea then do you imagine that Archbishop Murray concurred in selecting certain passages from the Scriptures to be introduced into schools generally, and not only to be tolerated, but recommended by the Board?

I suppose he concurred with the others, considering them quite safe, although he deemed them insufficient.

8800. *Chairman.*] Upon that point you had no communication with him?

I am not well informed as to the motives which influenced any of the members of the Board at that time, as I had not the honour of forming one of the body.

8801. Earl of *Harrowby.*] Are not you aware of Archbishop Murray having expressed regret, when he found that the Scripture Extracts were excluded from the schools?

I never heard so; I would not object to the books as I have already stated to your Lordships. The Scripture Extracts are used *ad libitum* by patrons of schools, and no Bishop, so far as I know, has censured them for doing so.

8802. Lord Bishop of *Down.*] You do not place any prohibition on clergymen of your own persuasion using the Scripture Extracts, if they think fit?

If they think fit to use them they can do so at the hours of religious instruction.

8803. Earl of *Harrowby.*] Would you feel differently with respect to the use of the Scripture Extracts in any school, according as the teacher were of your own faith or a different faith?

Yes; and not only according to whether he were of my own faith, but whether he were capable of giving a proper meaning to each verse and text.

8804. Viscount *Clancarty.*] Would you have an equal objection to a teacher, not of your own faith, teaching a child from those ordinary Reading Books in which so much scriptural knowledge is contained?

I object to any unauthorised teacher, of either my own or any other creed, teaching anything regarding faith to any Catholic children.

8805. Those Reading Books containing passages from the Scriptures, which may not perhaps be represented as embodying matters of faith, but which are rather historical than otherwise, would you consider it objectionable, that Roman Catholic children should be instructed by Protestant teachers from those books?

I would rather that Protestant teachers would not teach them anything appertaining to the Scriptures at all.

8806. If a Protestant teacher is the superintendent of a national school, would not it be his duty to explain those passages which the children were reading to him, so that the children should understand them?

It is because he would explain them, that I would object to his teaching them. If he explains them, he will explain them in his own sense, and according to his own views, and perhaps they might not be views which I would approve of.

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8807. Earl of *Harrowby.*] You do not know what the limits of his explanation would be?
I do not.

8808. Viscount *Clancarty.*] You object, therefore, to a Protestant teacher being in a national school to which Roman Catholics resort?
I would not say so. A Protestant teacher may give good secular instruction.

8809. Viscount *Hutchinson.*] I wish to draw your attention to the 9th paragraph of the section, "De Scholis Nationalibus," in the statute of Thurles, "Permitti de nimine potest, professorem historiæ Protestantem abhinc in schola quacumque normali ludimagistros Catholicos historiam docere." That principle would apply to national schools of all kinds?
Yes.

8810. You are probably aware, that in the secular books of the Board, there is little or no historical information provided?
Yes.

8811. So that practically, in the united secular education given by the National Board, the children are left ignorant of the history of their own country, is not that the case?
I think so.

8812. In the schools under your management, is any effort made by the patrons to communicate to the children at the time of the separate religious instruction, some outline of the history of their country, it being plain that it cannot be communicated at the time of combined secular instruction?
Will your Lordship permit me to call your attention to the meaning of the passage; the meaning of the passage is this, that in the model schools, the teacher is not to teach history to the pupil masters, that is, to those young men who are in training to be schoolmasters themselves, "Permitti nimine potest, professorem historiæ Protestantem abhinc in schola quacumque normali ludimagistros Catholicos historiam docere." He is not to teach history to the rising generation of pupil teachers.

8813. A similar principle is carried out by the National Board; they feel the inconvenience of history being taught to the children by a person professing a different faith from those children?
Your Lordship will recollect that it was not in consequence of this decree of the Synod of Thurles that the National Board has so acted; the decree alluded to by your Lordship was passed in the year 1850, and the national system has been in existence since 1832.

8814. Do you approve of the abstinence of the National Board from affording historical instruction in their general secular education?
Take any history chosen by your Lordship, and let a Catholic professor be required to teach it; he will put his own gloss upon it; give him a history of his own choice, and it will not be accepted by those of other religious communions. Let a Protestant get a history to teach; he too will put his own gloss upon it, straining the facts to accord with his own political and religious views. I think for that reason it is better not to have any common history at all taught, because the person who teaches it must be of no religion whatever, or he must be of one of those denominations who will be as little likely to agree upon historical as upon religious matters.

8815. You introduced a society, called the Society of St. Vincent de Paul, into your diocese?
Yes.

8816. You are the President of the branch of that society which is established at Belfast?
Yes.

8817. The Reverend Mr. O'Loughlin is the spiritual director?
He was; he is now appointed to a parish.

8818. What are the principal objects of the Society of St. Vincent de Paul?
The only objects of it are to aid the poor and the sick, and to assist in the educating of children.

8819. In

8819. In national schools?
In national schools, or other schools if they cannot get grants for national schools. They endeavour to get up schools for themselves, and afterwards put them under the National Board, if they can do so.

8820. They give instruction in Sunday schools also?
They do; they instruct in the Catechism, and in moral duties.

8821. Will you look at this little book, and tell me whether it has been sanctioned and issued by that society?
The stamp looks very like the stamp belonging to that society.

8822. The society is in the habit of circulating books?
It is.

8823. Can you tell whether that book is used in the Sunday school?
I am not sure whether it is or not; it might be, and it is not improbable that it is; the stamp looks very like an authentic one.

8824. I will read to you one or two passages from this book: "At the very beginning of the Protestant religion, we find its votaries running into all manner of disorders. For example, King Henry the Eighth, the father of the Protestants in this country, after living 19 years with his lawful wife Queen Catharine, and at the same time keeping two mistresses, Elizabeth Talbois, widow of Sir Gilbert Talbois, and Mary Boleyn, sister to Ann Boleyn, wished to put away his queen; and because he could not get the Pope to give his consent, he threw off all shame, and married Ann Boleyn, who was his own illegitimate daughter. As one wicked action brings on another, the King gives to Rowland Lee the priory of St. Thomas of Canterbury, with all its lands, revenues, and beautiful buildings, without having any just claim even to one stone on the premises. Thus the impious King robbed the Church of God to pay the sacrilegious priest for performing the ceremony of marriage between himself and Ann Boleyn, though his lawful wife Queen Catharine was still alive, and the King had not procured a divorce either from the Pope or Parliament." Do you think this, and similar passages are proper instruction to give to children in national schools, who, in a former part of your examination you state you desired should be brought up in affection to the constitution of the country?
Your Lordship is leaving the Committee under the impression that this book is taught in some national school; but it is not taught in any national school whatever.

8825. In Sunday schools, in connexion with the national schools, is it not taught?
The Sunday schools are not in connexion with the national schools.

8826. I will refer to the Donegal-street national school, which is under your patronage, is it not taught there?
That book was not in the Donegal-street national school, because none of the Society of St. Vincent de Paul teach in the Donegal-street national school. There is indeed a Sunday school in the Donegal-street national school-house, but the members of the society do not teach there.

8827. I see the Rev. Henry O'Loughlin is joint patron with you of that school?
He has left Belfast; he is now parish priest of Ballymoney.

8828. He was spiritual director of the Society of St. Vincent de Paul?
He was.

8829. Viscount *Clancarty.*] Does the National Board object to the system of teaching adopted by the Society of St. Vincent de Paul; do they receive their schools into connexion?
They do receive them.

8830. I understood you to say, that they got them connected with the national system when they could?
It is possible that the society may erect a school in immediate contiguity or proximity with another national school already existing, and under those circumstances the Board would not give a grant to it.

8831. Viscount *Hutchinson.*] Though you are quite certain that this book has

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not been taught in the Sunday school connected with your school, there is nothing to prevent its being taught in a Sunday school connected with the Society of St. Vincent de Paul, and in connexion with a national school?

Certainly, it cannot be used in connexion with a national school. I say, distinctly, that no Sunday school in Belfast, or elsewhere, to my knowledge, is in connexion with a national school. There is a Sunday school held at the Donegal-street school-house; they are not exclusively the same children who attend it that frequent the school on week days; boys working in the different factories, for instance, and girls working in the spinning mills here and there, come to be taught the Catechism on Sundays, although they are not scholars of the national school; and their teachers are well educated Catholics who assemble to instruct them in conjunction with the clergy.

8832. Is the system of instruction adopted in the schools of the Society of St. Vincent de Paul, carried on, on principles analogous to those of the national system of education?

I am afraid your Lordship labours under a misconception with regard to the society; not one member of the society, so far as I know, teaches a school; they are all lay persons who provide the funds, and they employ teachers, who conduct their schools as other schools are conducted. Those teachers are generally persons trained in the model schools, and they abide strictly by all the rules of the Board, when they are taken into connexion with it.

8833. Is there anything to prevent the book I have just brought to your notice, being used in a national school at the hour of separate religious instruction?

It is never used at the hour of separate religious instruction in any national school with which I am acquainted, nor have I ever heard of its being used in any.

8834. Can you state that, of your own knowledge?

To the best of my knowledge and belief.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Tuesday next, One o'clock.

Die Martis, 27° Junii 1854.

LORDS PRESENT:

Earl of Harrowby.	Lord Bishop of Ossory, &c.
Earl Granville.	Lord Beaumont.
Viscount Hutchinson.	Lord Ardrossan.
Viscount Clancarty.	Lord Fingall.
Lord Bishop of Down, &c.	Lord Monteagle of Brandon.

THE EARL GRANVILLE in the Chair.

Evidence on National Education (Ireland).

J. J. Murphy, Esq.

27th June 1854.

JEREMIAH J. MURPHY, Esquire, is called in, and examined as follows:

8835. *Chairman.*] WILL you have the goodness to state what offices you hold under the Government?

I hold the office of Master in Chancery, and also that of a Commissioner of National Education in Ireland.

8836. When were you appointed a Commissioner?

On the 14th of July 1851.

8837. Have you been able to give much attention as a Commissioner, to the working of the system?

Not very much; my other avocations were so important that I was not able to give as much attention as I should have desired; however, upon every occasion when I could or I thought it necessary, I have attended the Board.

8838. Has your attention been called to the recent exclusion of the Christian Evidences, and the Lessons on the Truth of Christianity?

I moved the exclusion of them.

8839. On what grounds?

I moved the exclusion of the Christian Evidences (Parker's book), because I considered much of that book quite opposed to Catholic teaching and doctrine in essential matters, and I had ascertained that such was the almost universal, if not the universal opinion of the Roman Catholic clergy, and the intelligent Roman Catholic laity of Ireland.

8840. Did your wish to exclude that book arise from any new circumstances which had arisen, or did you regret that it had ever been introduced?

I regretted that it had ever been introduced; my attention was drawn to it by a Roman Catholic clergyman, who stated to me that it was a most objectionable book, and entirely subversive of Catholic teaching and faith. I then read it for the first time, and, having applied my own judgment to it, I was satisfied that it was a book of that character. I therefore thought that its introduction or continuance was not consistent with the principles of the Board, as previously avowed, and as announced in their reports, and that it was not right towards Catholics, or towards the members of the Catholic body whose children were taught in the schools, to permit such a book to appear upon the list of books recommended by a body of Commissioners, of whom some were Roman Catholics.

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8841. Did you consider it a variation from the recommendation of the Commission in 1828?

I did, certainly; in the 9th Report, page 186, I find this passage: "The public money which the Board has to administer, is taken from persons of all communions, and the sanction of the Board is required only for books to be used in the instruction which persons of different religious denominations are to receive together. It appears to be a recommendation of the Board, and not an objection to it, that it is not likely to give its sanction to any books to be used for the instruction, in common, of persons of different communions, which would enforce the religious views of some, in opposition to those of others." In the 11th Report, page 266, they say, "We venture to express our unanimous opinion, that no such plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual execution in this country unless it be explicitly avowed and clearly understood as its leading principle, that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or description of Christians." I may say that a Presbyterian member of the Board, upon discussions on former occasions, and upon the occasion of the discussion which resulted in the exclusion of this book, stated distinctly his opinion that the book in question was an essentially Protestant book. Being therefore an essentially Protestant book, I considered that its use in the schools during any period of combined instruction, would be contrary to the declaration of the Board, that no attempt should be made to "influence or disturb the peculiar religious tenets of any sect or description of Christians."

8842. Lord *Ardrossan.*] How do you account for Archbishop Murray having approved of and sanctioned that book?

I cannot find any trace whatever of Dr. Murray having approved of or sanctioned that book; on the contrary, so far as I have been enabled to discover, we have the clearest evidence that he did not approve of or sanction that book. That book, in its present shape, or something very near it, was originally proposed as a book to be used by the Board, in combined instruction. It was objected to by Dr. Murray, mainly on account, as I believe, of the two first chapters in it. It was then submitted to him for revision, and he procured those passages to be expunged, and the name of the book changed, and called the "Lessons on the Truths of Christianity." This latter book, which was adopted and published by the Board, excludes, in a very great measure, if not entirely, all the objectionable matter which appeared in the other book. This being the case, I afterwards endeavoured to ascertain how far it appeared upon the proceedings of the Board, or from anything I could hear from other quarters, that Dr. Murray had approved of what would appear to me, under the circumstances I have stated, to be a strange recommendation, namely, that this book from which he had those passages deliberately expunged, should be adopted, and put upon the list of recommended books. I could find no trace of any direct approval on his part. The drafts of reports, without any appendix, are first submitted to each Commissioner, they are then considered at a meeting of the Board; when approved of they are published, with an appendix to each, which has been arranged by the resident Commissioner, with the assistance of the Secretaries. In the body of any of the published reports, there is no reference to the introduction of Parker's edition, as a recommended book; and I have never found, nor can I ascertain that Dr. Murray ever approved of the recommendation, or re-introduction of a book, as a secondary book, to which he objected originally as a primary book. I understand it was represented to the Board, on the occasion when that book was introduced (on which occasion it appears Dr. Murray was not present), that Protestants might wish to use Parker's edition, in preference to the other, and, upon that ground, the strange anomaly was introduced of having two essentially different editions of the same book, one of which was deemed objectionable and had been already objected to appearing upon the lists of the Board.

8843. Was not Dr. Murray a constant attendant at the meetings of the Board, and did not he take great interest in everything relating to it?

I believe so.

8844. How could this book have been constantly recommended in reports issued by the Commissioners without his approval?

There is no direct approval of it, as far as I can see; the inference, no doubt, exists,

exists, that he may have seen this in the list of recommended books, if he read all the appendices to the reports. I cannot say whether he did or did not.

8845. Lord Bishop of *Ossory*.] For what purpose do you think Dr. Murray had certain passages expunged; was it to render the book fit for the education of Protestants, or fit for use in common education?

Fit for use in common education.

8846. After those passages were expunged it is to be supposed that he regarded it as unobjectionable for common education?

Certainly; but I have been hitherto dealing with Parker's edition. The Lessons on the Truth of Christianity are quite a different book. When the objectionable chapters and passages referred to were expunged, I believe Dr. Murray considered the book so altered as one fit for use in common education.

8847. Is not it the fact, that the book published by Parker, underwent certain modifications, in order to remove the objections made by Dr. Murray?

I never heard so; I was asked in a previous question, whether there had been any newly discovered matter, which led me afterwards to object to Parker's edition being included among the list of books recommended by the Board. My answer is this: It appears that after Parker's edition had been placed upon the list of books recommended by the Board, the Archbishop of Dublin published another book, called "Introductory Lessons on the History of Religious Worship, being a sequel to the Lessons on the Christian Evidences, by the same author." I have examined the second part of that book, and I can confidently state that there is scarcely a single tenet, doctrine, or institution of the Roman Catholic Church which is not broadly condemned in it; for example, the unity of the Church; the infallibillity of the Church; the universality of the Church; the sacrament in one kind; the distribution of the sacraments; the Apostolical succession; what is there called Saint-worship, and the worship of the Blessed Virgin. The doctrine of confession and absolution, called the power of the priest to forgive sins; death-bed salvation; tradition the interpretation of the Scriptures; prayers for the dead; the authority of the Catholic Church, and its denial of the right to exercise private judgment, and various other matters: all of which are strongly commented on and denounced in this book; a book purporting to be a Sequel to the Lessons on Christian Evidences, by the same author, which appeared on the list of books recommended by the Commissioners, amongst whom were five Roman Catholics. Although it may have been, and I believe was done with the best possible intentions, and although the Archbishop of Dublin had, of course, a perfect right to publish such a book for Protestants; yet when the Board had given its sanction to the "Christian Evidences," I considered that it would have been fairer to the Board, and particularly to its Roman Catholic members, not to have given this new publication the title of a sequel to those evidences. Further, it appears upon the back of the very copy of Parker's edition, which I received when I became a Commissioner, and similar copies of which had been circulated through all the schools, that the "Introductory Lessons on the History of Religious Worship, being a Sequel to the Lessons on the Christian Evidences," by the same author, are advertised.

8848. Lord *Monteagle* of Brandon.] The objection you raise to the title is as connecting it with books already approved of by the Board?

Yes.

8849. *Chairman*.] Are your objections to the use of that book in schools, exclusively Roman Catholic objections?

Certainly not; my objections to the use of that book are of course Roman Catholic objections, so far as they relate to the doctrines in it; but my objections to the use of that book, as well as of the other book namely, the Lessons on the Truth of Christianity, are these: In the first place, I do not I consider that such a book is suited to the age, or to the acquirements of the class of persons who are to be instructed in the national schools. In the second place, it is stated by Archishop Whately himself, in the advertisement to Parker's edition, that if it gets a fair trial, that is, if it be taught with the aid of a competent instructor, and on such as have been for some time in a well-conducted school, where the business is not confined to the mere learning of words by rote, the

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most complete success may be confidently anticipated. My opinion certainly is this; that there are very few of the national teachers who are, and it could scarcely be expected that persons of their description, with their small salaries and previous education, could be competent to teach a book of that kind; because, whatever may be the knowledge of the children, I consider it perfectly plain that the teachers ought to have a greater amount of knowledge than can be expected from the mere circumstances of their reading that book with the children, in order to make them competent to teach it usefully and safely. In page 70 of this book, the "Lessons on the Truth of Christianity," it is said that the greater part of this internal evidence requires some experience and knowledge of the work, and reflection, as well as acquaintance with the Scriptures, for any man to take it in properly; I consider that this observation is applicable to the whole subject of that book, and that very few indeed of the teachers, who might be appointed to teach it, possess that knowledge, or that experience of the world, that acquaintance with the Scriptures, or that perfect acquaintance with the doctrines of religion and its principles, which would enable them to teach that book safely.

8850. Lord *Monteagle* of Brandon.] Would the objections which you have so clearly stated to be applicable, in your judgment, to those books as printed at the public expense, and used for the purposes of common instruction, equally apply, in your opinion, to corresponding books of an exclusively Roman Catholic kind?

Most assuredly.

8851. You would apply strictly the same rule, of which you have advocated the application here in the case of Protestant books, to Roman Catholic books of a similar kind?

Just as strictly.

8852. *Chairman.*] Do you believe the opinions you have expressed in regard to the book referred to, are generally held by the majority of the Roman Catholic clergy and laity?

I have no doubt that they are; I never spoke to a Roman Catholic clergyman or layman upon the subject who did not condemn the Lessons on Christian Evidence.

8853. How do you account for its having so long remained on the list of books sanctioned by the Board?

The only way in which I can account for it is this: I was myself willing, under all the circumstances, to allow it to remain, provided the 8th Rule had not been interfered with; I consider that the 8th Rule operated as a practical exclusion of that book; if any child or children objected to it, it would be relegated to the time of separate religious instruction. When with pain I was obliged to take the step I did, namely, to move the exclusion of those books, I stated that I was quite ready not to do so, provided things were allowed to remain as they were, and no attempt were made to alter the 8th Rule, which Roman Catholics had always regarded, and which I have reason to know that Dr. Murray himself regarded as a safeguard against the introduction of the book.

8854. Lord *Ardrossan.*] Can you state any instance in which what appeared to be the literal construction of the 8th Rule was carried into effect?

I can. In the minute of the Board on the 20th of March 1851, which was adopted before I joined the Board, there is the following: "Read letter 4 D. 34, Kilbride National School, county of Dublin. Copy of Board's rules to be sent to Mr. Duffy, and that his attention be directed to eighth paragraph of the second section respecting use of Scripture Lessons, from which he will find that, if the parent or guardian (by which is meant the legal or natural guardian of any pupil) object to the reading of these books during the time for secular instruction, the use of them must be set apart for religious instruction. Also, that the Rev. Mr. Moore be furnished with a copy of the rule, and the Commissioners trust it will be strictly observed." I find that the Archbishop of Dublin appears to have been present at the meeting at which that minute was made, he always taking the chair when present. The letter written, in pursuance of that minute, bears date the 25th March, and is as follows: "The attention of the Commissioners of National Education has been called to the observation, dated the 4th October last, made in the report book of the Kilbride national

national school by the Rev. Peter Duffy, and to your remarks thereon, copies of which were forwarded to the Board by the inspector of the district. The Commissioners direct us to transmit to you the enclosed copy of their rules, and to remind you that, according to Regulation 8, section II., if the parent or guardian of any child object to the reading of the Scripture Lessons during the time of secular or literary instruction, the use of the book must be limited to the period allotted for religious instruction. The Commissioners trust that the rule will be strictly observed in Kilbride national school. We are to observe, that by the word 'guardians,' the Commissioners mean to imply the natural or legal guardians of the children. We enclose a note from the Archbishop of Dublin at his Grace's request. We are, MAURICE CROSS, JAMES KELLY, Secretaries."

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8855. Have you a copy of the note which was enclosed?
No, it was a letter written by the Archbishop.

8856. Is not that resolution of the Board totally at variance with the answer given to Mr. Tottenham in 1840?
It is.

8857. How do you account for that variance?
That was a letter of which scarcely any Commissioner at the Board was aware. Dr. Henry, who has so long been a Commissioner, upon that letter being read, said that he had never heard of it before. In the Sixth Report of the Board, bearing date, April 1840, the following passage occurs: "We should also state that we, by no means, insist on having the Scripture Extracts, published by our authority, read in any of the national schools, nor would we allow them to be read during the time of secular or literary instruction in any school, attended by any children whose parents or guardians objected to them. In such case, we should prohibit the use of them, except at the times of religious instruction, when the persons giving it, might use them or not, as they should think proper." The letter to Mr. Tottenham bears date the 7th September 1840, about five months after this published report of the Board, and, with the principle of which it appears to me to be inconsistent. I find, that in point of fact, the very same principle is announced and carried out in all the reports down to the year 1845, being all that I have in town, namely, that such books, when objected to, should always go to the time of religious instruction. The letter to Mr. Tottenham, as far as I can understand it, seemed to me, and certainly to us generally at the Board, to have been inconsistent with the Sixth Report, and with what was held out to the public in that report as being the rule of the Board in reference to such books.

8858. Lord *Monteagle* of Brandon.] Are you aware that the letter to Mr. Tottenham was prepared upon a minute of Mr. Blake, who was also the framer of the 8th Rule?
Yes, I believe so.

8859. Lord Bishop of *Ossory*.] With respect to the letter to Mr. Tottenham, having been unknown to the members of the Board, is not it the case, that that letter which you have now read became known to the members of the Board at a later period?
Certainly.

8860. During all those discussions it was unknown for a still longer period than the other?
It was unknown; and when I was first asked whether I knew of anything giving a construction of the rule, I was unable to say I did, but afterwards, both those two documents were "disinterred," if I may use the expression.

8861. *Chairman*.] Have you seen a letter addressed to Dr. Stopford on the subject of the 8th Rule, which is not in accordance with the letter to Mr. Tottenham?
I have; in that letter it is stated that the 8th Rule, as there explained, was a fundamental principle of the Board.

8862. It has appeared in evidence that some persons have put a different construction on the 8th Rule; can you state whether the literal construction which

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you yourself adopted, was the construction put upon the rule by a considerable number of persons connected with the Board of Education?

Yes, by the larger portion of the Board.

8863. Lord *Monteagle* of Brandon.] Viewing it as a question of the construction of a legal document, could you yourself feel any doubt as to what construction you would give to the rule?

No.

8864. Viscount *Clancarty*.] In the letter you have quoted as addressed to Mr. Duffy, there twice occurs an explanation of what is meant by the term "parent or guardian;" it is stated that by that expression is meant, legal or natural adviser; will you state what was the necessity of such an explanation of the meaning of the term "parent or guardian"?

I suppose it seemed to the parties who framed that letter that there was that necessity.

8865. Do you conceive that natural or legal adviser has necessarily the same meaning as "parent or guardian," or is it meant as a qualification of the term "parent?"

I suppose it was meant if there be no parent or actual guardian, the Board will consider persons standing in the relation referred to, as guardians for that purpose.

8866. Lord *Ardrossan*.] Now that the Archbishop's books on the Truth of Christianity, have been withdrawn from the list of books both published and sanctioned by the Board, are you satisfied with the construction at present put upon the 8th Rule?

I do not object to it; I am not however satisfied with it, for this reason: I fear that in practice it will lead, and I know thatit has already led, to some inconvenience, and therefore though not at the time expressing my reasons for opposing it, I did certainly oppose it; I will state to your Lordships the reason why. The rule, as it stands at present, appears to me to impose upon a teacher the duty of teaching the Scripture Lessons and the Sacred Poetry, whether he will or no. If he happens to be a teacher in a district in which the Roman Catholic clergyman thinks these books ought not to be read during combined instruction, or perhaps at all, he will be in this position, that he must either abandon his place under the Board, or act contrary to the direction and to the advice of his spiritual superior. We have had already two instances in which objections have been made, not, I believe, by teachers, but by pupil teachers, and the Board were in this difficulty. I, for one, never would have assented to exclude them, because they stated they conscientiously refused to teach these books; what was done in these cases was, that a direction was given to have some other pupil teachers employed, who would not object to teaching the book. Supposing however that there is only one teacher in a national school, and that teacher from a conscientious motive, and acting under the direction of his pastor, does not think it right to teach these books, of course then he must forfeit his place; when we come to deal with this question we shall be involved in very serious embarrassment.

8867. Do you think it should, under any system, be left to the teacher to decide what books he will teach to the children committed to his charge?

Not in general instruction, but in matters of religious teaching you cannot, in my opinion, safely control him if he has a conscientious objection on the subject; and this, not so much by reason of the inconvenience to the individual teacher, as of the outcry and other consequences to which it may give occasion. For example, if he be removed on this account, and another teacher be put in his place, and teaches a book, which may be discountenanced by the Roman Catholic clergyman of the parish, the children may not have that confidence in him which they had in the former teacher, and in other respects it may lead, and in my opinion, your Lordships will find that it will lead to vey great difficulty.

8868. Do you think a Roman Catholic patron or a Roman Catholic teacher could have any reasonable ground for objecting to the teaching of those books to Protestant children, if the Roman Catholic children have the right to withdraw from that teaching?

I do; if I considered it was religious teaching, I certainly would not, acting scrupulously

scrupulously and consistently, myself teach it to persons of a different persuasion.

8869. In what way would you propose to change the 8th Rule?

I would propose to leave it as it was, which, in my opinion, was the only sound principle. I believe every experiment seeking a deviation from it has failed, and will fail in its results; for, in my opinion, the use of any such book when objected to, should, according to the original, and, as I consider, the wise rule, be relegated to the time of separate religious instruction.

8870. Are the Committee to understand that you object to combined religious instruction being introduced at all, as an element in the system?

I certainly do not think that it was a wise step.

8871. Supposing that element to be retained, how would you alter the 8th Rule, so as to make it satisfactory to yourself?

I have not considered that question; I think there are so many difficulties connected with either of the two courses, that I am not prepared to say what alteration of that rule, if any, I should suggest.

8872. Lord *Monteagle* of Brandon.] Did not the practice from the foundation of the national system, up to the passing of the 8th Rule, admit, with the sanction of Archbishop Murray, and without any reclamation against it, that for the greater portion of that time the Scripture Extracts might be used during the hours of combined instruction in all the schools in Ireland?

As far as I can discover I believe the Scripture Extracts were very generally read in the schools. There was, however, great difficulty in dealing with the question, which occasioned complaints made to the Roman See. These complaints led to an investigation at Rome, which was not determined till the year 1841, and was going on from 1837 or 1838 down to 1841. Therefore, in order to remove the objections and to give every assurance of protection to Roman Catholics, the conditions as to the reading those books and removing them in case of objection, to the time allotted for religious instruction were stated first, I believe, for two years, in the reports, and were afterwards embodied in the 8th Rule, paragraph 2.

8873. Lord *Beaumont*.] If the principle which you advocate were completely carried out, would not it place the entire control over the books to be used in the schools in the hands of the priesthood?

No; there is a rule of this kind, that no book of religious instruction shall be used in any of the schools without its being submitted to the Board; I would not alter that rule at all.

8874. As far as the objection to the books goes, would not the principle you advocate enable the clergy to exclude any book from the schools?

During the time of combined religious instruction, certainly.

8875. Supposing the clergy considered that the common school books had in them so much of a religious element that they thought it was their duty to object to those books, would not they thus, according to your own views, be enabled to exclude even those books, or portions of those books, from use?

The Commissioners have the entire control of what books shall be read in combined instruction. They have always, and I think wisely, preserved the most entire control over such books. If any clergyman objected, his objection would be duly considered; if deemed untenable, after full consideration, it ought not, and I am sure it would not, be acquiesced in; and he would then only take the course of withdrawing his school.

8876. *Chairman*.] Would you wish the rule to be so carried out as that, with reference to any of the common Reading Books which contain a certain amount of religious instruction, the parent of a child, acting upon the suggestion of the priest, should have the means of requiring that Reading Book to be withdrawn from use?

No, I would not allow any such rule; I think the Reading Books very different from the other books; they have been very carefully prepared, and long and universally adopted in our numerous schools.

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8877. Do you wish to see that portion of the Reading Books, which contain religious instruction, modified in any way?
In no way.

8878. Are you aware of any such opinion having been expressed by any member of the Board?
I never heard any such opinion expressed; there may have been modifications proposed in minute particulars, but not in substance.

8879. Lord *Monteagle* of Brandon.] Have you heard of any objection proceeding from correspondents of the Board, or those who carry on schools in the country, to the ordinary Reading Books?
From time to time, as I recollect, some few objections have been made to particular passages or terms; for instance, to calling the middle ages the "dark ages."

8880. Nothing in the essence of the books was objected to?
Not that I have heard.

8881. It being in evidence before this Committee that a very considerable number of the national schools are entirely within the patronage of Roman Catholic clergymen, as far as your knowledge goes, no objection has been raised against the ordinary Reading Books on their behalf?
None.

8882. On the other hand, have you had occasion to know, and does it come within your experience, that those ordinary Reading Books have met with very great approval and cordial assent on the part of the Roman Catholic clergy?
I have always understood so.

8883. Can you tell the Committee whether, in any of the schools, of which there are many in Ireland carried on without association with the Board on the part of various Roman Catholic communities of a religious and charitable nature, those very Reading Books in question are used?
I have heard so; they are very much approved of.

8884. Lord *Ardrossan.*] You said just now that none of the books used at the time of separate religious instruction had been so used without having previously received the sanction of the Board?
Of the particular members of the Board who are of the religion for whom they are to be used during the time of separate religious instruction.

8885. Has it come within your observation that any question has ever been raised before the Board as to those books?
I never heard of any.

8886. Lord *Beaumont.*] Have you never heard the question mooted at all what books are used?
I never heard the question mooted at all.

8887. Lord Bishop of *Ossory.*] Therefore, the rule by which such books were to be submitted to the members of the Board of the same religious persuasion as those for whose use the books were intended, is a dead letter; no books have been submitted to you, as the Roman Catholic member of the Board, for your approbation from any school?
No book from any school has, as I recollect, been submitted for my approbation, that is, no book which has been used in the schools; but a history of Ancient Rome was submitted to me. Copies of all books for secular instruction, before they are introduced, are sent to each member, in order that he may examine them, and that he may consider whether they are fit books to be adopted or introduced.

8888. You are speaking of books for general instruction?
Yes. I never, since I joined the Board, knew an instance of any book of religious instruction having been sent either to me or to any other of the Roman Catholic Commissioners for approval.

8889. You

8889. You are probably aware, that in point of fact, in the secular books of the Board, there is scarcely any historical instruction?
I believe not much, as far as I am aware.

8890. That is a sacrifice which it is necessary to make to the principle of a system of united education of children of different faiths?
None of those which I saw contain much historical instruction. I really cannot say, with my other numerous avocations, that I have gone through many of the books. I accepted my present office at the Board, having first represented, that the state of my avocations would interfere with my regular attendance, and it was only in substitution of the office which I held previously as a Commissioner of Charitable Donations and Bequests, I accepted, and which I accepted reluctantly, the office of Commissioner of National Education.

8891. Lord *Beaumont.*] Do you see any objection to a History of England, or the History of Ireland, being one of the books used in the schools?
I should wish very much to see a History of England and of Ireland used, and in fact all other histories used in the schools.

8892. Lord *Ardrossan.*] Do you not think it would be very difficult to compile a History of England or Ireland which should suit the purposes of united education in Ireland, or without raising sectarian feelings?
I think it would.

8893. Lord *Monteagle* of Brandon.] Are you prepared altogether to despair of such a result, or do you merely say that it would require great tenderness and delicacy in dealing with matters approaching so near to religious controversy?
It would be very difficult, certainly. I would not, however, absolutely despair of it.

8894. Viscount *Hutchinson.*] Would it be possible, do you think, to write a history of the great Rebellion of 1641, and of the events which then took place in Ireland, which would be acceptable as a book of general secular teaching to parties of different faiths?
It would be very difficult.

8895. Lord Bishop of *Ossory.*] Are you aware that it has been pronounced at the Synod of Thurles, that Roman Catholics are not to be taught history any more than religion or morals by Protestants?
I have heard so. I have not read the Statutes of Thurles.

8896. Viscount *Hutchinson.*] Do you consider the decrees of that Council binding upon you as a Roman Catholic?
I have not considered the subject. I certainly have not read them, or in any way directed my attention to them.

8897. *Chairman.*] What is your opinion of the practical working of the national system in Ireland?
I think it has done a vast deal of good; much more good than could have been anticipated from it.

8898. Lord *Beaumont.*] It has had great difficulties to struggle with?
It has.

8899. *Chairman.*] In what respect do you think it has shown a failure?
The only respect in which it appears to me to have shown a failure is this; that it has not, I am sorry to say, secured the co-operation of the members of the Established Church, to the extent that I would wish it had done.

8900. You think it very desirable that their co-operation should be obtained, if it is possible to do so, without the sacrifice of any principle, which the majority of the people in Ireland consider it necessary to maintain?
I should most anxiously do anything in my power to effect that most desirable object.

8901. Lord *Ardrossan.*] Do not you think the system of non-vested schools is, to a certain extent, a departure from the original programme, if it may be so termed, laid down by Lord Stanley?
I rather think it is; but in the condition of Ireland it would have been utterly impossible otherwise to obtain control over certain non-vested schools, or schools

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not likely to be vested, being schools attended by classes which it was most important to bring under the control of the system.

8902. Do not you think it is less likely that united education should exist in a non-vested school, than in a vested school?
It is.

8903. Lord *Beaumont.*] If it were practicable to increase the number of vested schools, you would be favourable to the attempt?
I should.

8904. Do you think it would be advantageous to have more model schools than you now have?
I do not know that; I would rather make the instruction in every ordinary school, as far as possible, better and more practical. Those model schools are attended with great expense, and with several difficulties. In my opinion it is better to educate the people in detail than *en masse*.

8905. Lord *Monteagle* of Brandon.] Do not you think the model schools, provided they are well administered, and the original principles of the national system are carefully guarded and adhered to, are of very great importance indeed, as providing additional facilities for the instruction of the teachers?
Very great. It is merely to any great multiplication of them I object; I consider we might establish a few more; but as to the introduction of the system of model schools to a much greater extent, I object to it. I am of opinion that to have a limited number of such model schools in different localities, and suited to the exigencies of the country, is very important.

8906. For the purpose of the preparatory treatment of the future teachers, previous to their reception at the training-school in Dublin, as the ultimate test of their acquirements, as well as the completion of their education, do not you think that model schools, well administered and not unreasonably distributed in point of numbers, present very great facilities for the improvement of teaching?
I have no doubt they do.

8907. I understood you to say, when your attention was called to the distinction between vested and non-vested schools, that the non-vested schools afforded facilities for withdrawing from the strict superintendence of the Commissioners, a certain class of schools which might most require their superintendence; what class of schools had you in your mind when you said that?
I adverted to the old and numerous class of hedge-schools and inferior country schools. As regards those outlying schools in districts where there was a strong feeling, and much ignorance and poverty, I consider that if we had not taken non-vested schools into connexion with the Board, we should not have got the education of such districts under our control at all. Therefore it was a choice of difficulties; and if in any respect a departure from the original programme, it was a most beneficial one.

8908. You have referred to the hedge-schools; does your memory extend sufficiently far back to remember the state of those schools, and the qualifications of the teachers?
I can only speak of them from hearsay.

8909. To what conclusion does the tradition which may have satisfied your own mind, lead you?
The introduction of the national system was the greatest blessing which could have been conferred upon the Irish people.

8910. Among the traditions you must be familiar with on this subject, are the traditions of your own profession; was not it the fact, that the teachers of those hedge-schools, which were antecedent to the improved system of education being introduced into Ireland were, of all classes, the classes that were most viewed with suspicion from the character of the men, both socially, politically, and morally?
I have always heard so, and believe it.

8911. Lord Bishop of *Ossory.*] I suppose in the same way you are acquainted with the character of the hedge-schools, you are aware that a great improvement was made, both with respect to the character of teachers, by the training-school

school in Dublin, and with respect to the books employed in the general education of the poor by the labours of the Kildare-place Society?
Assuredly.

8912. Lord *Ardrossan.*] Do not you think, practically, that though in the north, perhaps there is a greater mixture of different denominations in the non-vested schools; the non-vested schools have become denominational schools?
To a very considerable extent, I believe they have.

8913. Do you think that even under a system of separate grants, they could become much more disunited than they are at present?
They could not, perhaps, become more denominational in regard to numbers or the class of persons who attend them, but I am satisfied they would become more denominational and violent in feeling and in hostility to the schools around them.

8914. *Chairman.*] It appears to have been the practice of the Board, in a good many instances, to receive schools under them which have not been much supported by any local contributions; is not that an objectionable practice?
It certainly is inconsistent with the original proposals for the foundation of the system. It is objectionable if it could be avoided, but I am greatly afraid, in the condition of Ireland, it would have been impossible to have avoided it. I have been looking over the reports of the examination before the Committee of the House of Commons in 1837, and I find, from the evidence of the Rev. Mr. Carlisle, that it was first made a condition that the books supplied to the schools should be paid for to a certain extent, but that it was soon found to be impossible to carry this condition into effect, as they could not procure, in many cases, even the small contributions required for books; and that ultimately, with the sanction of the Government, the Board was on this account allowed to send down free stock. Now, if they could not even then get contributions for books, which must have been very small sums indeed, I do not consider that you could depend, to any great extent, upon local contributions in aid of the schools: it would be very desirable if it could be otherwise, but I am afraid it could not.

8915. It has been stated in evidence, that a greater amount of united education has been shown to exist in some of the Church Education schools, than in some of the national schools; how do you account for this fact, or do you admit it to be the fact?
I am not aware that it is the fact, except from the credit to be attached to statements made by a very respectable body, which I believe the Central Committee of the Church Education Society to be. My own impressions leading me to think otherwise, I wished to have the means of testing the accuracy of the statement; I therefore made inquiry at our Board as to whether there were any returns published which would enable us to do so, and to ascertain whether there was, in fact that amount of mixed education in any of the Church Education schools which had been represented, I found that the statement having been made and the attention of the Commissioners having been drawn to it, they caused their Secretary to make application to the central body of the Church Education Society for a return of the names of the particular schools, and of the numbers of the different persuasions in those schools. I spoke lately to Mr. Cross, the Secretary, upon the subject. He stated to me, that he had himself made an application to the Church Education Society on the part of the Board, and the answer he received was, that they had not the means of furnishing any such returns to him, that the returns were not made out, but that they would be very happy to give them if they could. The returns were not given, and the means of testing the statement were not furnished.

8916. Lord Bishop of *Ossory.*] You are probably aware that the mode in which education is carried on by the Society is through diocesan committees, which conduct their own business in their own dioceses?
Yes.

8917. And, therefore, it may be easily understood, why, if they did not judge it expedient to send up detailed returns to the Central Committee, or that Committee did not require such returns, the Central Committee might be unable to furnish such returns to you?
Certainly.

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8918. Are you aware that it was for a long time rather a boast of the National Board, that they refused to make such returns to a demand of the House of Commons?
I am not aware of it.

8919. Do not you know that upon grounds which they thought sufficient, they refused to make such returns?
I am not aware.

8920. Among the reasons for not publishing such returns, does not it occur to you there may be this one: "That in that way, special attention is directed to schools which contain a number of Protestant children, and, therefore, there might be increased exertions put forth to remove those Roman Catholic children?"
Very possibly. I am far from aspersing the motives of that or of any other society: I merely mention that as the statement appeared to me to put forward a strange fact, and one contrary to my own impression. I was anxious to have the means of testing it and, therefore, applied for this information, but found that it had been stated to us, I am sure truly and correctly, that the information we required could not be furnished to us from the Central Committee in Dublin.

8921. Are you not aware that if the same application had been made to the National Board, up to the time when, under the direction of Lord Eglinton, such returns were obtained, they would have been obliged to make the same answer?
Certainly. They had not up to that time, as I believe, the means of furnishing such returns.

8922. *Chairman.*] Are you acquainted with the plan, a most able exposition of which was made in a speech by the Bishop of Ossory, at a meeting of the Church Education Society, by which it was stated the co-operation of members of the Established Church would be probably secured?
I have read the published speech of his Lordship.

8923. What is your opinion of that plan?
My opinion of the plan is that it would be very objectionable, and scarcely practicable.

8924. Why would it be objectionable?
It would be objectionable, because it would be, in fact, annulling what had been done in pursuance of the Reports of Committees of repeated Parliaments, from the year 1811 down to the present time; it would be in fact annulling the national system of combined education, and I am quite sure it would be productive of very great bitterness and disunion among the clergy and the people of Ireland.

8925. Lord Bishop of *Ossory.*] You regard it as objectionable, as overthrowing the national system?
Yes.

8926. In what way would it overthrow the national system; would it lessen either the amount of secular education given in the national schools, or the amount of religious education given in the national schools?
I do not think that if this plan were adopted you could have such a thing as a combined national school at all; it would annihilate the combined national schools.

8927. What do you call the "combined national schools"?
The national schools under the supervision of the State attempting to combine the people of Ireland in united education.

8928. If the fact be, that united education has been successfully attained by another system carried on concurrently with the national system, and that the national system, notwithstanding the sacrifices made for the purpose of attaining united education, has failed to attain it, why do you suppose that the introduction of the principle of this other system, to any extent to which it might be introduced into the education given by the State, would have the effect of lessening combined education?

I am

I am satisfied it would have that effect. I think the very first thing it would lead to would be the setting up of ecclesiastical schools upon both sides. The rector of the Established Church would establish his schools. On the other hand, the parish priest in the country would establish his schools: there would be open and constant struggles and rivalry between them. The proposed plan would give to the Roman Catholic clergy the means of using, and daily inducements to exercise all the powers of their religion to secure attendance at their schools; it would on the part of the members of the Church bring into action all the power and all the influence which wealth, station, and rank would command, for the purpose of enlisting pupils of different religions for their schools.

8929. Supposing that to be the result, will you describe to the Committee how it differs from the existing state of things; is not there at present in every parish in Ireland a rector's school, and in every parish at least one priest's school, very frequently planted down in direct opposition to it, with the aid of the National Board?

They might both be receiving grants from the Board in the supposed case, but when the schools of the clergy under the new system received a grant from the Government I think the feeling would be quite different.

8930. Do you mean that the anxiety of the Roman Catholic priests to keep away Roman Catholic scholars from the Church Education schools would be increased, or that the anxiety of the Protestant clergy to obtain such scholars would be increased?

I have no doubt such an effect would be produced in both ways.

8931. Lord *Monteagle* of Brandon.] The system would become more antagonistic than it is?

Yes.

8932. You have spoken of the effect which would be produced in a particular parish, namely, that it would lead to contests between the Roman Catholic clergyman and the minister of the Established Church; might not there be another and a very formidable contest also created, namely, a contest with respect to the division of the grant, which would be of a national and Parliamentary character?

I had this objection in my mind when I stated that the proposed plan would be scarcely practicable; I think it would be impracticable. You would have contests as to how much of the grant was to be given to each class of recipients, as to whether it should be given in the ratio of the population or to the numbers of the respective religious denominations, or the numbers attending the schools, and that would lead to infinite financial difficulty.

8933. Do not you anticipate, from the experience of late times, that if the question of Irish education assumed the character of a Parliamentary contest, such as you have described, the strong probability is, that one of those divisional grants, or possibly both of them, might be altogether lost?

I think so.

8934. Supposing that contest arose, which do you think would be lost?

I am very sorry to be obliged to say that I think the Roman Catholic one would.

8935. Supposing that to be the result, would not the ultimate consequence be to deprive the body which is the poorest, and the most standing in need of education, of that species of education which, by universal assent, is the one which suits at once their intellectual wants, and guards their religious liberties?

It is my decided opinion.

8936. Lord Bishop of *Ossory*.] You said you had read the speech, referred to by the Noble Chairman, in which the plan, which has been of, was at least sketched out?

I have.

8937. Did you find in that speech, or in the plan there set forth, any ground for

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for your apprehension that a contest might arise upon party principles, or religious principles, as to the distribution of the grant?

I do not think that it was intended in the plan, but I feel quite sure that the necessary consequences of the plan would lead to it.

8938. Do you know in what way the sum appropriated to the education of the poor in Ireland was in that plan supposed to be distributed?

As well as I recollect it was suggested that it should be in proportion to the proficiency of the pupils, and to the perfection of the school.

8939. That is, that it should be a capitation allowance upon the proficiency of the pupils, to be ascertained by the Inspectors of the Board.

Yes.

8940. How would that give rise to a dispute whether Protestants should have more or Roman Catholics less?

It appears to me that it would give rise to it, because there would be jealousies always existing as to who was to estimate, apportion, and administer the grant, and who was to determine its amount, which would be ever varying; I think this would create injurious rivalry, and would also involve very considerable difficulty. If the grants, varying from time to time, were to be determined upon such questions, there would be continual contests as to which exhibited the greater proficiency; and I do not think that the reports of the Inspectors upon those subjects, be they Protestant or Catholic, however satisfactory they might be to the persons who had to dole out the grant, would be likely to be satisfactory to the portions of the public of different denominations receiving it.

8941. You doubt whether Inspectors could be found whose reports as to the proficiency of the pupils could be relied on?

In an antagonistic system I doubt it very much, and as regards those whose schools were inspected. Moreover, if such a system be introduced, what is to be done with all the present national schools, for instance with the vested schools under the Board to the number of 1,100 or 1,200. They are vested under the authority of Parliament in trustees for certain purposes, and subject to certain conditions. Large portions of the public money have been given to erect or aid in erecting those schools. Model schools have also been established at great and enormous expense. What would become of all those under such a system. They could not be given to either party, and all the expense which has been incurred in the erection and support of those schools, looking at the matter in a financial point of view, would be lost.

8942. Lord *Monteagle* of Brandon.] Where any of them have been erected partly by private contributions, and partly at the public charge, how could you by possibility deal with the pledge you have given to those who have bestowed their contributions upon the security of that engagement?

How are you further to deal with the persons who have given their money in the first instance; how are you to deal with trustees who have legal estates and hold them upon those particular trusts. How could those schools be re-vested. To whom is the ground with the erections on it to go.

8943. Viscount *Hutchinson.*] You do not suppose, do you, that when the Commissioners entered into the agreement with the parties who joined them in building a vested school, they promised anything more than this: that they would continue to give aid to that school, as long as it was carried on upon certain fixed principles?

Certainly.

8944. The Commissioners did not by that agreement pledge themselves, and pledge the State, never to give aid to any other system of education?

No.

8945. Therefore, is not it plain that the difficulty you have suggested with respect to vested schools, could be met by simply continuing to give them, aid, provided they are carried on on the present system?

Provided they are carried on on the present system, but not upon an altered system, or upon the new system proposed. If you are to carry them on upon the new system, you cannot leave them with either party.

8946. Lord

8946. Lord Bishop of *Ossory*.] Supposing the new system to be applied to vested schools, it would only give the trustees larger powers than they now possess; they would not be bound by those rules by which they are at present bound by the Board?

Supposing those trustees or some of them objected to receive this larger power, upon the principle of making it a condition that the Scriptures shall be read in the schools, what is to be done. Are the public to lose the money contributed. Again, it is proposed to give power of having the Scriptures read at all times when the patron or the person who may have the control of the school thinks fit. The result of that would be, that every Roman Catholic child might be removed from the school, and then the school, in some districts, would be left with but a few individuals in it. Also, where the school was vested in trustees for the purpose of carrying on the united system, the trustees might differ. Supposing the trustees to consist of a Protestant clergyman and a Roman Catholic clergyman, of which there are some cases, or of a Protestant and a Roman Catholic layman, how could it be managed who should retain the school.

8947. Viscount *Hutchinson*.] Are not you aware that those cases which you speak of, are very rare indeed?

I believe the number of the former cases is inconsiderable, but there are a good many of the latter.

8948. Viscount *Clancarty*.] The vested schools of which you are speaking are intended to represent more exactly than any other school, the original system which was introduced?

More exactly than the non-vested schools, but not more exactly than the model schools.

8949. They were intended to represent what the model schools set them the example of?

Yes.

8950. Was not the introduction of those schools founded upon a Report of the Commissioners in 1822?

So I always understood.

8951. Do you know what the schools were termed in that Report by the Commissioners, who consisted, many of them, of persons of high ecclesiastical rank?

I have not read that Report.

8952. "The Commissioners who were to be appointed to form a new system, would be much more profitably employed in forming new seminaries, than in altering the old ones, and that induces us strongly to recommend that the institutions that now exist should remain under their present management, and that the spiritual improvement already manifested among them, should be left to operate undisturbed under the influence of that emulation which the new establishments will naturally excite." Those new establishments are called supplementary schools. Supposing those vested schools were to be left in their present form, embodying the exact principle of the national system, what would prevent the introduction of a system such as that which you state you have read in the Bishop of Ossory's speech, into non-vested schools?

Nothing would prevent it, except that in the present condition of Ireland it would be most undesirable.

8953. Lord Bishop of *Ossory*.] With respect to the violence done to the consciences of Roman Catholic pupils, do not you think that the large number of schools now under Roman Catholic management would afford to such pupils sufficient protection; and if further protection were needed, do not you think it might be extended, by increasing the number of those schools at the rate at which it has already been increased?

By extending those schools, you might supply a larger amount of accommodation, but you could not interfere with the power or influence which might be exercised for the purpose of inducing children to attend other schools.

8954. Can you interfere with that now?

I think now it does not prevail to the same extent that it would prevail, if there were separate grants given to denominational schools.

 8955. Viscount

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8955. Viscount *Hutchinson.*] You have alluded to the influence which the richer class of Protestants might exercise over the poorer class of Roman Catholics, in inducing them to attend Protestant schools. In point of amount, what comparison do you make between the force or the influence which is in fact exerted by such Protestants, and the force or the influence which is exerted by Roman Catholic priests to prevent children attending schools where the Scriptures are read?

I am far from saying it would be force, it would be influence; and I have no doubt would be exercised from religious and conscientious motives, but I consider that particularly in times of distress and of poverty, it would be likely to be productive of very great injury to the faith of Roman Catholic children.

8956. In that answer, do you allude to the offering the children food and clothes?

To the offer of food and clothes, which are given in those schools, and which, within my own knowledge, it has been necessary to counteract by getting up subscriptions, in order to have food at all events given in some of the national schools, to induce children to remain at them; I refer to subscriptions among the richer class of Roman Catholics, to raffles, and collections after sermons, and contributions of that kind.

8957. Have you ever heard of a Protestant landlord using his authority as a landlord, or his power over a tenant in the way of arrears of rent, for the purpose of obliging him to send his children to a Protestant school?

I may have heard of statements of the kind, but I make it a practice never to give credit to any statement against the character of a person, without proof. I have heard the thing spoken of generally, but I cannot say that I ever knew any instance of it.

8958. *Chairman.*] Do you think it likely that there would be difficulty in obtaining sites for Roman Catholic schools, the land being chiefly in the hands of Protestant landlords?

I have no doubt there would.

8959. Lord *Monteagle* of Brandon.] Has not that been one of the causes why in several instances land in the immediate proximity of a chapel or the chapel yard has been used for the purpose of building a school?

Certainly.

8960. Viscount *Hutchinson.*] Have you never heard it stated that Protestant landlords in Ireland, who are supporters of the national system, have refused sites for the erection of Protestant schools upon their estates?

I have never heard it; I can however suppose it; I do not know whether it is to their discredit. I conceive that any person favourable to the national system, may be influenced in such refusal by general and consciencious considerations.

8961. *Chairman.*] Would there be any difference, with regard to liberty of conscience, in a landlord giving a site to a national school in which liberty of conscience is respected, and his giving a site only to a school in which liberty of conscience is not respected, refusing it to a school which advocates the opposite doctrine?

I think that many landlords who under the present system give sites to the National Board, would never give them if the system proposed were adopted, and the schools were to be mere denominational schools established under separate grants.

8962. Lord Bishop of *Ossory.*] Will you refer to the Commissioners' Report in 1845, and will you read the passage commencing, "We now come to consider the number of schools necessary to meet the wants of the country"?

"We now come to consider the number of schools necessary to meet the wants of the country. The population of Ireland amounts to about 8,000,000, and of these probably there are 1,140,000 (or about a seventh of the whole) between the ages of 7 and 13 years. We are satisfied that at least one-half of that number would require the aid of the national schools; and as we do not think a school should in general much exceed 100, we consider that there should be 5,000 national schools established, each under a competent teacher."

8963. That was the view of the Board at the time, of what the wants of the country then required, and what they hoped to attain at some distant period.

You

You are aware that the number of schools and of scholars has reached that limit?

Yes.

8964. Lord *Monteagle* of Brandon.] Is not the question of the distribution of schools locally a matter to be as carefully considered as the total number of schools, and may not there be an excess in one part of Ireland and a deficiency in another?

Assuredly.

8965. Is that a case within your own knowledge; are not there poorer districts of the country in which it has been more difficult to raise schools, and richer and more liberal districts in which it is comparatively easy to get them?

Certainly.

8966. Lord Bishop of *Ossory*.] What was the number of schools added to the previously existing number in the last year of which we have any return, namely, in 1852?

I am unable to state the number, not having that return.

8967. It appears by the Report that it was 264; and when the Board possess and exercises the power of making additions to the already large number of schools at that rate per annum, do you think there is any reason to apprehend that there would not be a supply of schools in those districts which might want them?

Under the present system, I have no doubt there would be such a supply.

8968. Do not you know that, under the present system, it is not uncommon to plant a national school in the immediate neighbourhood of a Church Education school?

I should suppose it to be very likely. If the district be populous, I dare say the site selected by the Church Education school would be the most central and the most desirable; and when another party comes to consider the site for a school, he may select one in or about the same place.

8969. Without reference to the educational wants of the locality, do not you know that upon the principle that it is right to give protection to Roman Catholic children, under the circumstances of their having no school to go to but a Church Education school, the Board have been in the habit of receiving and acting upon applications for such schools?

The Board do not object to act upon such applications, where they see that there is a sufficient population likely to make up an average attendance at the school, and that there are merely denominational schools in the neighbourhood.

8970. Lord *Monteagle* of Brandon.] Would not the Board act equally in that respect, upon an application from members of the Established Church, or from Protestant Dissenters who showed that within a given locality there was a Roman Catholic school providing abundantly for the Roman Catholic children, but giving educational facilities to which Protestants fairly objected; would not you, as a Commissioner, feel it your duty upon such a case being made out, to establish a national school for the accommodation of the Protestant children?

Assuredly.

8971. Lord Bishop of *Ossory*.] Does not it appear from that answer, that according to the principles so avowed by you, if the consciences of either Protestants or Roman Catholics were likely to be done violence to under the proposed change of system, the Board would be ready to interpose to give them the kind of protection they might need?

Provided they could be continued as a Board, which I think would be impracticable.

8972. *Chairman*.] Would not the cases be very different. The Board now gives the public money to establish schools in those districts in which there are either no schools or such schools only, that the children of both faiths cannot conscientiously attend them; is there no difference between such a system and that which would appear to be a useless expenditure of the public money, namely, giving money to schools of a more exclusive character, and then giving additional sums of money to others, in order to counteract the influence of the first?

It appears to me to be very different.

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8973. Lord Bishop of *Ossory.*] Would not the fact be that the public money has already been granted to schools of a denominational character, and that in giving the public money to Church Education schools the Board would be supplying the kind of remedy which the circumstances require, as far as the necessities of the Protestants are concerned?

I can only speak of the practice of the Board, and of the feeling of every member of the Board, which are, that without reference to the religion of the applicant, or of the neighbourhood where any person applies to the Board, and shows that there is a want of a school in a district, and that there will be an average attendance, the Board never has, to my knowledge, hesitated, and never will hesitate to assent to that application.

8974. Lord *Monteagle* of Brandon.] Are you acquainted with the province of Munster?

I am.

8975. You know the west part of the county of Limerick, that the population is to a great extent a Roman Catholic population?

Yes.

8976. Supposing a landed proprietor, having many schools upon his estate, became a party to a change of system, which left all the secular instruction just as it is in all respects, but gave to him, whether he was a Roman Catholic or a Protestant, the full power of giving such religious instruction as he thought fit, how do you consider that system would be received by the Christians of the denomination to which that landed proprietor did not belong?

Very ill.

8977. Would it be practicable, in your judgment, to work out such a system without producing contests, jealousies, and trouble in all respects, in a community such as I have described?

I consider it would not.

8978. Lord Bishop of *Ossory.*] Are you aware that there are 2,800 schools under the patronage of Roman Catholic priests?

I believe there are.

8979. Probably you do not assent to what seems to be implied in the last question, that the greater part of the patronage of education rests with the landlords of Ireland, be they Catholics or Protestants?

The greater part of it does not.

8980. Viscount *Hutchinson.*] Supposing a Protestant gentleman, in the south of Ireland, who is known to hold strong Protestant convictions, were to surrender his convictions and to make a compromise, and adopt the system of the Board; supposing he were to establish a school, and were to put it into the hands of a Protestant master, and observe the rules of the Board; do you think that that patron would succeed in attracting to his school the children of the Roman Catholic poor of his district, more than he now succeeds in attracting the same children to a Church Education school?

I do not think he would succeed so well in certain localities; that is in the south of Ireland.

8981. So that the position of the Protestant landed proprietor in the south of Ireland, who has conscientious objections to the system of the Board is this: that he is denied aid from the State, because he cannot conscientiously accept that aid upon the conditions which the Board imposes, but if he does accept those conditions, he is not in a better position as to inducing the Roman Catholic children to accept instruction from him than he was before?

I think he would be in a better position if he adopted the national system; he would be in a better position by giving his adhesion to any extent to the national school in the district, than if he were to establish or support a school upon anything like an exclusive system: such as the Church Education Society. I misunderstood the previous question; and my answer to it was given in reference to the employment of a Protestant teacher by a Protestant patron, in a Roman Catholic district, instead of a Roman Catholic teacher.

8982. Lord *Monteagle* of Brandon.] Do not you think the national system would

would give a protection to the consciences of Roman Catholic children, which would not be given without the adoption of that system?

Assuredly.

8983. As far as that protection went, it would diminish the objection, such as it might be, which was felt by Roman Catholic children, or by their parents, to the attendance of such children at that school?

Certainly.

8984. Viscount *Hutchinson.*] Are not you aware that the objection of many Roman Catholic Bishops in the south of Ireland is not so much against the reading of the Scriptures, as against the children being taught by a Protestant master?

I am not aware of that.

8985. *Chairman.*] As an intelligent layman belonging to the Roman Catholic Church, would the argument of a priest addressed to you with respect to allowing your children to attend a school, where, in your own judgment, the religious instruction would be contrary to that of your own faith, have the same influence with you, as when urging you not to send your children to a school where, in your own opinion, sufficient protection would be given to their religious convictions?

I would always upon these matters exercise my own judgment; of course, paying every respect to the opinion of the clergyman. I certainly am not one of those who consider it advisable, or who would be influenced to send my child to any school, as a school of elementary education, where his religion might be interfered with, or where I was not fully assured it would be sufficiently protected. My opinion is, that for the *elementary* instruction which is to be given to children, they ought to be sent either to a school of their own persuasion, or to a school where it is certain that their conscientious convictions will be duly respected.

8986. Viscount *Hutchinson.*] You would prefer a school of your own persuasion?

I must say I would, in my own case.

8987. Lord Bishop of *Ossory.*] Do not you know that it has been pronounced at Thurles, that it is dangerous to Roman Catholic children to attend schools over which Protestants alone preside; and, therefore, that it is by all means necessary for their safe education, that in all schools to be frequented by them, there should be at least one Roman Catholic schoolmaster or mistress?

I have not read the articles of the Synod of Thurles.

8988. Are you aware that there was such a decision?

I have heard that there was such a decision.

8989. Lord *Monteagle* of Brandon.] There was no such opinion carried into effect in the administration of the national schools under the supervision of Archbishop Murray, in common with others was there?

No.

8990. It is probable that you are aware that the national system in its original principles met with the strong and cordial co-operation and approval of Bishop Doyle?

It did, as appears by his letter.

8991. *Chairman.*] What is your opinion of the present state of the rules of the Board, both with respect to convent schools and other national schools?

My opinion is that now is the time for considering all the rules of the Board, and revising them carefully, and compiling them, with the experience we have, for each particular class of officers, and for all the schools under our superintendence.

8992. Do you see any great difficulty in such a codification of the rules?

None whatever. On the contrary, I proposed it on the last day. I attended at the Board, and it met, as I conceived, with the assent of all the members in attendance.

8993. Lord *Ardrossan.*] Do not you think that such a codification would be carried out in a more satisfactory manner, if the number of the Board were diminished,

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diminished, preserving at the same time the proper distribution of the different religious denominations represented on the Board?

I conceive not. As the Board is at present constituted, the majority of the members of the Board being merely honorary members, most of whom have other avocations, they cannot attend; consequently, if there were persons who should be obliged to attend, it might be different. When I was a member of the Board of Charitable Donations and Bequests, in consequence of the small number of members whom we could muster in attendance, it was sometimes very difficult to find a quorum.

8994. Do not you think, if the Government could obtain Commissioners, who from their residence and their other pursuits, would be likely to attend regularly, it would be advisable to diminish the existing number of Commissioners?

Perhaps it might. I cannot say.

8995. Lord *Monteagle* of Brandon.] Supposing the object which you have recommended, to be attained, and the present somewhat complicated system of rules were to be reduced to one clear and intelligible system, capable of being easily referred to not only by the Commissioners but by the patrons of schools, the teachers of schools, and the inspectors acting under your authority, what is your opinion with respect to allowing an unlimited power of varying those rules when so revised and adopted, to be vested in the Commissioners, or what would be your judgment upon the suggestion of requiring the sanction of the Government of Ireland, responsible to Parliament, in acquiescing in such variations?

I consider that those rules should be fixed and established, as far as possible, for the guidance of the Commissioners, of the public, and of the officers; and that the Commissioners should have no power to vary them without the sanction of the Government or of some proper persons appointed by it.

8996. In the event of some such change as that being adopted, would not it greatly facilitate the proceedings of the Commissioners themselves, and obviate many occasions of unnecessary discussion and controversy which, with their present unlimited powers, are likely to arise among them?

I am satisfied that it would; it would be a great relief to the Commissioners.

8997. Would not it also give them greater authority in dealing with their correspondents, who might apply to them for a variation in those rules, if they were able to say, "These rules are not only ours, but they bear the sanction of the Government"?

Unquestionably.

8998. Viscount *Hutchinson*.] Do you propose, therefore, that the functions of the Commissioners should be purely administrative?

To the extent only that they should administer defined rules which, having been duly considered and recommended by them, had received the sanction I referred to, and that they should not have the unlimited power of making rules themselves from time to time.

8999. Lord *Monteagle* of Brandon.] The question I took the liberty of putting to you did not refer to the mere interpretation of ordinary and immaterial regulations, but to everything which relates to fundamental principles?

Certainly; so I understood it.

9000. Lord *Ardrossan*.] Whatever fixed and accurately defined rules you might make, there would probably still arise from time to time questions with regard either to the introduction of new books, or it might be with respect to the removal of old ones; do not you think it would be a safeguard to the system to render the sanction of the Lord Lieutenant, or of the Government, requisite before any new book should be introduced, or any old book removed?

I cannot call it a safeguard to the system, because that might show some distrust in the Commissioners; but I am sure that there could be no objection on the part of the Commissioners to communicate with or to receive the sanction of the Government upon that or any other step they might take. I believe, practically, no attempt was ever made of that kind with respect to anything approaching to religion, and certainly not in the way of exclusion, without the Government, through the Lord Lieutenant, having been made fully aware of it.

9001. The removal, for instance, of the Archbishop's book did not require, and did not receive, the formal assent of the Lord Lieutenant, did it?
It did not; I am not aware that it received the *formal* assent of the Lord Lieutenant.

9002. It could have been done without his consent?
It could; so far as the existing members of the Board are concerned.

9003. Do you think that, upon the whole, it would be an improvement, if the Board were made more responsible to the Lord Lieutenant than they are now?
I think it would be likely to give rise to less questioning as to their acts, when the public saw that all such acts were done under certain rules and regulations, which had received the sanction of the Lord Lieutenant or of the Government.

9004. Earl of *Harrowby.*] You think it would relieve them from the liability to pressure, which is now put upon them?
Yes. Every day I may say we are pressed to violate some rule or other, or to explain or interpret rules. If the rules were made clear and plain, and it were understood that we could not modify or relax them, it would be sufficient in those cases simply to point attention to the particular rule which might be applicable.

9005. You think the experience of so many years administration, has given you a sufficient knowledge of the cases which would be likely to arise, to enable you to resolve them into general rules?
I think the Commissioners now possess that knowledge.

9006. Lord *Ardrossan.*] Do you think that those rules could be so codified, as that they would not cause distrust to any of the religious denominations in Ireland?
I think so. Of course the different members of the Board who had to approve of or recommend the rules in the progress of discussion upon them, would see, as regards their own denominations, that they contained nothing which could be fairly objectionable to members of those denominations.

9007. *Chairman.*] You do not purpose, do you, to make any alteration in the spirit of the rules, but only to render them more clear and uniform, and to classify them according to their different subjects?
That is solely the object of my proposal.

9008. Earl of *Harrowby.*] And to embody the existing practice, in the shape of rules?
And to embody the existing practice in the shape of rules.

9009. Lord *Monteagle* of Brandon.] So far as that existing practice is of a character capable of being so embodied in a general rule?
Certainly.

9010. Lord *Fingall.*] In what manner would you propose to increase the power of the Government over the Board?
The only way in which the power of the Government would be increased, would be in the way of a controlling power.

9011. Lord *Monteagle* of Brandon.]. Would not it obtain the object which has been in view in the recent questions and answers, that the rules, when codified, should be submitted as the rules recommended by the Commissioners to the approval of the Government?
Yes.

9012. Having obtained that approval, they would remain in force with respect to the national schools, subject to such variation as again should be recommended by the Commissioners, and approved by the Government?
Exactly so.

9013. Lord Bishop of *Down.*] Would not you consider it desirable that no rule should be submitted to the Lord Lieutenant or other chief governor for his approval which did not pass the Board unanimously?
I cannot say that.

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9014. *Chairman.*] Do you think there would be any danger in making the Government too much a party to the administration of the national system?
Not in the shape of the mere revision or approval of rules, upon the recommendation of the Commissioners. In saying so, I assume that the principles of the system are to remain unchanged.

9015. Viscount *Clancarty.*] You stated that in codifying the rules and reducing them to an intelligible and permanent form, you would not depart from the present system?
I would not.

9016. Would you, as one of the Queen's Commissioners of Education in Ireland, be satisfied that the present system should be upheld, with the perfect certainty that it could not embrace or obtain the co-operation of the clergy of the Established Church?
I should be quite satisfied about it. I think that there is no system now which in a less objectionable way can educate so many of the people; it is a choice of evils. I regret that the clergymen of the Established Church should not have given in their adhesion to it; but as they have not, I think the Government ought to do as much as they can to educate, and to obtain a proper control over the education of the great mass of the people.

9017. Lord *Beaumont.*] Do you think that more sacrifices have been made to obtain the support of Roman Catholic clergymen than have been made to obtain the support of Protestant clergymen?
No; in my time I am not aware of any.

9018. Viscount *Clancarty.*] Was not the present system adopted mainly with a view to obtain the co-operation of the Roman Catholic clergy?
I cannot state that.

9019. Did you ever read the letter which Lord Stanley addressed to the Duke of Leinster?
I did.

9020. Does not that state that it is in deference to the principles of the Roman Catholic Church that the principle was introduced?
Lord Stanley's letter states that it was one of the reasons for introducing it; he says, in reference to the Kildare-place Society, "Shortly after its institution, although the society prospered and extended its operations under the fostering care of the legislature, this vital defect began to be noticed, and the Roman Catholic clergy began to exert themselves with energy and success against a system to which they were in principle opposed, and which they feared might lead in its results to proselytism, even although no such object were contemplated by its promoters. When this opposition arose, founded on such grounds, it soon became manifest that the system could not become one of national education."

9021. Are not you aware that as the result of the proceedings under the present system, the clergy of the Established Church are just as much opposed to the present system as the clergy of the Roman Catholic Church were to the system of the Kildare-place Society?
I believe a great proportion of the clergy of the Established Church is opposed to the present system.

9022. Is it your opinion, as one of the Queen's Commissioners, that their scruples should not be considered in any amended form of the rules, or of the system?
Assuredly their scruples should be considered, and would always be considered, consistently with the fundamental principles of the system.

9023. Lord *Monteagle* of Brandon.] In Ireland, there is a considerable portion of the education of the people carried on by Roman Catholic religious communities, is there not?
There is.

9024. Many of those are under the charge of ladies bound by religious vows or obligations?
Yes.

9025. In many of those schools, a very advantageous system of industrial occupations has been introduced, has there not? *J. J. Murphy, Esq.*
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9026. Being, by their character, of a religious nature, do you consider that in the revision of the rules of the National Board, any different rules would be applicable to those religious establishments from those which would be applicable to others?
Certainly not. The rules as to religious instruction should be made sufficiently comprehensive to embrace theirs, and all other cases.

9027. You would place them directly under the same system?
Yes; I would make no exception.

9028. Viscount *Hutchinson.*] Have you ever heard of any attempts at proselytism at such convent schools?
I have heard of one, alleged to have been made at the Youghal school, but I do not believe it.

9029. Lord *Monteagle* of Brandon.] With respect to the national system generally, whatever charges may have been brought against it, have you heard of any well-authenticated cases, or cases which carry with them your own conviction of proselytism one way or the other?
I have not.

9030. Do you believe that suspicion exists to any great extent, of proselytism in the schools under the National Board?
I do not think there is any.

9031. In many of the jealousies which have existed with respect to education in Ireland, and with respect to the use of particular books, do you consider that the apprehension of proselytism lies at the bottom of the objection?
I do.

9032. In relation to the use of the Scriptures, do you consider that the fear of proselytism lies at the bottom of much of the objection which we have heard of?
I do.

9033. Viscount *Hutchinson.*] Did you ever hear of Roman Catholic clergymen insisting upon their flocks removing their children from the national schools under the patronage of Protestants?
I cannot charge my memory with having heard of any such cases.

9034. Did you ever hear of the school of the Rev. Mr. Frew, at Ballysax?
I did not hear any of the particulars connected with it. I know that the Rev. Mr. Frew had some correspondence with the Board upon some subject, but what it was I cannot say. I was not in attendance at the Board when his case was under consideration, nor have I any recollection of its particulars. With respect to convent schools receiving aid now, from the evidence of the Rev. Mr. Boytown, given before the Committee of the House of Commons in the year 1837, I find that they received aid from the Kildare-place Society.

The Witness is directed to withdraw.

The Rev. P. SHULDHAM HENRY, D.D., is called in, and examined as follows: *The Rev. P. S. Henry, D.D.*

9035. *Chairman.*] WILL you be so good as to state to what Church you belong?
I belong to the General Assembly of the Presbyterian Church in Ireland.

9036. What offices do you hold?
I am President of the Queen's College, Belfast; I am a Commissioner of National Education and a Commissioner of Charitable Bequests in Ireland. I do not hold any official position now in my own church, except being a minister of the body without a charge. I was previously agent of the Synod of Ulster before I was appointed President of Belfast College.

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9037. When were you appointed a Commissioner of National Education?
In the year 1837.

9038. Were you at that time the patron of a school?
I was the patron of a school in Armagh whilst acting as a minister there, a non-vested school.

9039. What arrangements did you make for the religious instruction of the children?
We had Bible reading every day at two o'clock for such children as chose to attend; Saturday was set apart for catechetical examination; the children of the Established Church went every Saturday to the primate's school; the teacher took care to allow them to go there. I had a good number of Episcopalian children; and that was the arrangement which they preferred at the time.

9040. Were any of the children obliged, as a condition of attending the school, to receive any particular religious instruction?
They were not obliged; I gave them perfect liberty to go away during the time of reading the Scriptures at two o'clock. A good number who did not belong to my own church remained, but it was perfectly voluntary; some who remained in the school continued to attend to their other business.

9041. Lord *Monteagle* of Brandon.] Should you have considered it consistent with the principles of religious liberty, upon which our non-conformist brethren have always professed to act, had you made that religious instruction compulsory upon the children, who themselves, or their parents, stated a conscientious objection to it?
I should have thought that, according to my humble opinion, wrong; I have been always opposed to the compulsory system, unless where I had no alternative.

9042. Will you explain what cases those were in which you felt you had no alternative but to adopt the compulsory system?
I was previously an active member of the Hibernian School Society; its principles were in a great degree liberal; for instance, they had teachers of all denominations, but Scripture reading was a condition of education. I would add to the answer which I gave to a former question, that, with respect to the funds of the State which are intended to be applied for the purpose of educating persons of all denominations, I should have thought it still more wrong to adopt the principle of compulsion.

9043. In the examination of an eminent member of your Church, the late Dr. Chalmers, he laid it down as a principle, which he would recommend for adoption in Ireland, that whereas the Scriptures in his judgment ought to be read in the schools, no compulsion whatever should be applicable to the consciences of those children who, through their parents, objected?
I remember that he did so; I cannot quote his words now, but that was the spirit and meaning of them. The letter containing his views was written by Dr. Chalmers a short time before his death, on his way from London to Scotland.

9044. The statement appears also in an examination of Dr. Chalmers before a Parliamentary Committee. Does that principle appear to you strictly conformable with the freedom of conscience advocated by the Presbyterian clergy?
I think I can adduce the best illustration of it in this way. During the time that the Synod did not accept aid from the Board, as can be proved by some documents which I shall have the happiness, I trust, of laying before the Committee, the Presbyterians of the north of Ireland always asserted the non-compulsion principle.

9045. Lord Bishop of *Ossory*.] With respect to the principle of compulsion, is it not the fact, that as long as the Kildare-place Society received Parliamentary aid, and had the power of giving aid to schools, the great majority of the Presbyterian schools in the north of Ireland were in connexion with that Society?
At the time I became a minister at Armagh they were beginning to drop off considerably. In my own congregation, some of the schools which had been built by Presbyterian funds had, from a variety of circumstances, fallen into the hands

hands of Episcopalian ministers; besides which, the Presbyterians were very anxious to avail themselves of the system, it being the only one of which they could take advantage at the time, there being a great want of education in the country.

9046. Is not it the fact that the great majority of the Presbyterian schools in the north of Ireland were in connexion with the Kildare-place Society so long as the Kildare-place Society had the means of giving aid to them?
A great many of them were so.

9047. Was there at any time during that connexion any declaration on the part of the authorities of the Presbyterian body that the principle of compulsion, which was the principle of the Kildare-place Society, was contrary to Presbyterian principles?
There was a declaration made in the year 1834. I am not aware of any declaration which had been made previously to that date by the Synod.

9048. You are aware, however, that in connecting a school with the Kildare-place Society there was an obligation entered into to carry out the fundamental principles of the society, which were recited?
Yes, as far as I remember.

9049. I presume, whether you think it right or wrong, in the sense of being expedient or inexpedient to adopt this principle, you cannot maintain that it is contrary to the principles of the Presbyterian body, on your recollection of those facts?
At the time they had no other alternative; and there was this distinction, that to Roman Catholics at that time was given the liberty of reading the Douay version of the Scriptures.

9050. Did that reconcile the Roman Catholics generally to the Kildare-place Society?
No; afterwards it did not.

9051. However, the rule was that all children in attendance at the schools were to read the Scriptures?
That was the rule. There is one distinction which I think I ought to make, viz., between that which is done by a body and that which is accepted by individuals. The Presbyterians did not unite with the Kildare-place Society as a body in their corporate or public capacity. Individual ministers joined that Board; the junction of the Synod with the National Board brought forth a declaration from the Synod; and as a body they had always declared their adhesion to the non-compulsion principle.

9052. During that time every year there was a meeting of the Synod; it was known, I presume, to the Synod, that such a connexion existed between their ministers and the Kildare-place Society?
Between individual ministers and the Kildare-place Society.

9053. Was there any declaration that ministers so connecting themselves with the Kildare-place Society, and carrying out its rules, would act in opposition to Presbyterian principles?
The Presbyterians allow ministers in such cases to act for themselves, as members of your Lordships' Church do with respect to individual bishops and ministers. The Church of England has not given any deliverance with regard to the connexion of the Archbishop of Dublin, who was lately a Commissioner, or the Bishop of Derry, with the Board. Individual bishops are allowed very much to take their own course; and it would be a great hardship to tie up every man of a body by any declaration of the kind.

9054. You are aware that there is this clear distinction between the Church of England and the Presbyterian body, that the governing body of the Presbyterians meet annually, and express their opinions and judgments with respect to the conduct of the body, and the exercise of discipline over members of the body, but there is no such thing in the Church of England?
The diocesan meetings of the Established Church are very much of the same character. The case of the Synod is quite analogous to that of a diocesan meeting of the clergy. Great differences both regarding ecclesiastical and

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political matters are allowed to exist, and members of different dioceses in Ireland are connected with the national system, and I am not aware that there has been any authoratative deliverance upon the subject from the bishops.

9055. Do you think that those Presbyterian clergymen who were in connexion with the Kildare-place Society, were acting in opposition to Presbyterian principles?

I do not think, under the circumstances, they were.

9056. With respect to the Hibernian Society, how long did your connexion with that society last?

I think it lasted for two years.

9057. Were not you a member of the Armagh committee of that society, up to the year 1841?

I cannot remember the exact year. My membership with it continued after I became a Commissioner of Education. I can perfectly reconcile the two things. The one was supported by voluntary contributions, and the other is supported by the funds of the State, taken from the pockets of my countrymen of all denominations.

9058. That is an important distinction, supposing it to be well founded, applying to what the conduct of the State ought to be in supporting schools or not, but with respect to your own principles in connecting yourself with the Hibernian Society, you must be aware that you did not act contrary to the principles of the Presbyterian body?

I apply to that the same reasoning which I did to the case of the Kildare-place Schools. When Lord Derby's letter was promulgated, setting forth a principle applicable to the whole community (the majority of my countrymen being Roman Catholics, who had been left in gross ignorance), I rejoiced in the principle, as I still do, and I think it is the only one which is applicable to the country, at large.

9059. In continuing your connexion with the London Hibernian School Society up to the year 1841, do you think you acted in opposition to the principles of the Presbyterians?

I think there was no inconsistency in the two principles; the Hibernian Society I supported, because it was maintained by voluntary contribution, and because I believed it filled a chasm in the country. I thought the two could work perfectly harmoniously.

9060. Lord *Monteagle* of Brandon.] At the time the Hibernian Society was first instituted, taking into account the previous state of public education for the poorer classes of Ireland, confined as it was almost exclusively to schools of a much more limited and exclusive character, was not that society a more liberal society than any which had been previously in existence?

It was a decided step in the right direction.

9061. In like manner, when the Kildare-place Society for the education of the poor was first introduced, was not it a step decidedly in advance, as compared with all other establishments receiving public aid?

Decidedly.

9062. Therefore, whatever might have been the extent of desire to have the most comprehensive system of education, both in relation to the Hibernian Society in its origin, and the Kildare-place Society on its first introduction, were not both the one and the other, the nearest approximation that the circumstances admitted of, to an enlarged and liberal system of education?

Clearly, as far as I remember, many Presbyterians rejoiced at the time in the establishment of anything that would approximate more closely to their principles of non-compulsion than those two societies did.

9063. Viscount *Clancarty*.] Is it your opinion that the Presbyterians rejoiced in the establishment of the national system of education?

No, I do not say that.

9064. Lord Bishop of *Ossory*.] Will you have the goodness to read out the questions and answers from the examination of Dr. Cooke, which I now show to you

"What

"What do you conceive are the feelings of the Presbyterians with respect to the society for promoting the education of the poor of Ireland, commonly called the Kildare-place Society?—That they feel a lively interest in all its operations; that they feel exceedingly grateful both to the members of the society for their attention to their applications, and to Government for granting them aid; and I think that the people are every day seeing the beneficial effect of their labours. You are aware of the fundamental rules of that society?—I am. Are they considered objectionable by any members of the Presbyterian community?—No, not all; the principle thing I know of is, that in the school-hours the Catechisms are excluded and the reading of the Bible insisted upon, and that amounts to the whole of their principle, I believe."

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9065. Lord Bishop of *Down.*] If the Presbyterian body had not the means, through want of sufficient funds, to give adequate education to all their children, would not they think it better to connect themselves with a system which required the compulsory reading of the Scriptures, rather than leave the mass of their children in ignorance?

It would be a great inducement, particularly if it were a step in the right direction, and they would feel bound to adopt such a system to give their children the benefit of education.

9066. Then it does not necessarily follow, from their taking aid from a society which made the reading of the Scriptures compulsory, that they adopted that as a fundamental principle?

It does not. When a more enlarged principle was introduced, they would desire to avail themselves of it.

9067. Lord Bishop of *Ossory.*] Will you have the kindness to read out the 10th Query, prepared by the Committee of the Kildare-place Society to all persons applying to them for aid to their schools?

"As the fundamental principles, and the practice of the society require that the Bible or Testament, either in the authorized or Douay version, without note or comment, written or oral, shall be read in its schools by all the scholars who have attained suitable proficiency in reading; that Catechisms and all books inculcating peculiar religious opinions should be excluded from the schools during school-hours; and that there should be no distinction on account of religious opinions in the appointment of masters, managers, or teachers, or in the admission of scholars, it is the intention of the managers of this school henceforth to conduct in strict conformity with the foregoing regulations."

9068. Do not you believe that a Presbyterian minister, or a member of the Presbyterian body, who entered into that obligation, carried it out faithfully?

I have no doubt they did so.

9069. *Chairman.*] Whom did you succeed at the Board?

The late Dr. Carlile.

9070. What were the grounds of his secession from the Board?

He seceded, not upon the ground of any fundamental principle, but owing to some differences with the other members of the Commission on financial subjects.

9071. Was the Synod of Ulster at that time in connexion with the Board?

It was not.

9072. What were the principal points which led to the correspondence between the Presbyterian body and the Board?

Considerable misunderstanding still exists in many quarters regarding the questions which arose between the Board of Education and the Synod of Ulster, previous to the time of their junction in 1840. With the permission of your Lordships, I will take leave to mention in succession eight points, which I have adduced as arising from the whole correspondence and afterwards consecutively show how they were disposed of, modifications in certain instances having previously taken place, and certain general principles being still retained. I do not commit myself to what was done at the Board of Education previously to my uniting with it. I am responsible for what was done in the Correen case, which has been often spoken of before your Lordships, but not for many previous proceedings. At the same time, I think it is very desirable that a clear understanding

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should exist with regard to what the eight objections were. The first was this: The Presbyterians objected to the exclusion of the Bible during the ordinary school-hours. Secondly. They took exception to an old rule of the Commissioners, which required patrons to keep a register of the attendance of the children at Divine worship on Sunday. Thirdly, They objected to the control given to individual members of the Board over the books used during the period of separate religious instruction. Fourthly, They protested against being associated with clergymen or laymen of other religious denominations in making application for aid. Fifthly, They entertained and expressed scruples against allowing a clergyman of a different religious persuasion from the patrons, to impart religious instruction to the children of their respective communions in the school-rooms. Sixthly, They objected that neither the patron nor the teacher should be bound to exclude from the school any children who might be willing to receive the religious instruction given therein. Seventhly, They objected to restrictions respecting the use of the school-rooms on Sundays, or after school-hours on the other days of the week. Eighthly, They, in some instances, also expressed a disinclination to put up the inscription "National School;" and in a few instances ministers insisted that if put up, it should be accompanied by adjuncts of a denominational character. Confining my observation to the time when I acted as a Commissioner, I will endeavour to deal with these objections in succession, in order to afford a clear view of the modifications which took place, and of the times when they were made. The first objection held by the Presbyterians was that the Bible was excluded during the ordinary school-hours. That was explained, I think, very satisfactorily by Lord Derby's (then Lord Stanley) letter to a deputation of the Synod of Ulster in 1833, and more fully explained and made a rule in 1837, in the Fourth Report of the Commissioners. These are Lord Stanley's words: "His Majesty's Government fully recognises the right of all who choose it to read the sacred Scriptures, but the exercise of this right in the case of infants must be subject to the control of their parents and natural guardians; and in point of time, in the national as in all other schools, it must be limited by the appropriation of certain hours to certain other branches of study. The proposition that any child at any hour, and in the midst of any other allotted employment, should be permitted to read the Bible, is a proposal so perfectly novel and unheard of, and so totally impossible, as it appears to me, to be reduced into practice, that I should not have noticed it, but that such appears to be the express sense of the words of the proposition No. 2, and seemed to be sanctioned by some at least of the deputation from the Synod. The national schools are not so much the schools of the Government as of local patrons and managers, who submit voluntarily to certain regulations in order to entitle them to receive aid from the Government. They are therefore at liberty to lay down their intended course of study; they are free to appoint certain hours during which certain studies are to be carried on, in some of which Roman Catholics and Protestants may, in others of which they cannot object to join. There appears to have been a considerable antiquity in the use of the expression 'school-hours,' which has given rise probably to some misconception. The phrase might (and perhaps in strictness ought to) apply to all hours in which instruction is given to the children: in this sense the portion of time set aside for religious instruction may be called school-hours. These hours are (as I have already observed, and as may be seen by the printed regulations), not exempted from the control of the Commissioners; and the Scriptures, as well as the authorized Catechisms, &c., of any Church, are expressly permitted to be used at these times. But the expression "ordinary school-hours,' has been generally employed to denote those portions of time which are devoted to the combined instruction of children of various persuasions, and at which all the children belonging to the school are expected and required to attend. Those hours, be they more or be they fewer, will be allotted to other studies; and in them, of course, neither the Bible nor any other book could be employed to which the parents or guardians of any of the children could object on the grounds of religious scruples. To introduce the reading or hearing of any such book during the ordinary school-hours, viz., those during which all the children of all denominations are expected to attend, would be a palpable violation of religious liberty of conscience. But there is not (nor ever was) any objection to the reading of the Scriptures, or the giving of any other religious instruction, on days and hours to be specified by the local patrons, to those children

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children whose parents choose that they should attend. Those days and hours however must be specified, in order to remove from the mind of the Roman Catholic parent the possibility of a suspicion that his children may be influenced to join in studies of which he does not approve. Nor is there any objection to the application of the term 'school-hours' to these portions of time, provided they are distinguished from the hours of universal and necessary attendance." The clergy of the diocese of Derry and Raphoe, in the exercise of their independence, as in the case of the Synod of Ulster at the time of the investigation in 1837, proposed certain modifications, and among them, that there should be a Scripture class in all the national schools, to be composed of those children whose parents or guardians might wish them to read the Bible. The Derry clergy gave up the compulsory principle. I have no doubt many of those who gave it up on this occasion, had their schools like those of the Presbyterian ministers, in connexion with the other societies previously alluded to. This is their language:—"1st, That there shall be a Scripture class in all the national schools, to be composed of those children whose parents or guardians wish them to read the Bible. 2d, That it shall be part of the daily education given in the schools, that such class shall read the Bible at suitable times during the ordinary school-hours. The execution of these stipulations we think will be provided for by the following modifications in the rule at present regulating the conduct of the Board of National Education. In the Regulation No. 3, under the head of 'Regulations of the Schools as to Tuition, Attendance,' &c., the first rule shall be altered to stand thus:—I. The ordinary school business, during which all the children, of whatever denomination they be, are required to attend, and which is expected to occupy a competent number of hours in each day, is to consist of instruction in those branches which belong to a literary and moral education, embracing the reading of the Holy Scriptures by those children whose parents or guardians consent to it." Then they give the modifications, that approach towards the Board, that express desire to unite with the Board upon the non-compulsory principle induced the Commissioners, after the inquiry in 1837, to modify their rule with regard to the school-hours, and that modification we find in the Fourth Report of the Commissioners for 1837. I have no doubt the expressed desire of the Synod of Ulster and the Derry clergy led the Commissioners to reconsider that rule. They did so. The Board say, "Having received your Excellency's permission to revise our existing rule as to religious instruction, we have anxiously considered, whether we could effect such an alteration in the letter of it, without violating the principle, as might satisfy any of those who have been hitherto conscientiously opposed to us. The principle of the system, and which we consider fundamental and unalterable, is, that the national schools shall be open alike to Christians of all denominations; therefore, that no child shall be required to be present at any religious instruction or exercise, of which his parents or guardians may disapprove; and that opportunities shall be afforded to all children to receive separately, at particular periods, such religious instruction as their parents or guardians may provide for them. The letter of the rule is, that religious instruction shall be given out of the hours during which all the children attending a school are assembled for common instruction. It has been considered by some, that to limit the time for religious instruction in this way, tends to discourage it altogether, and therefore, that an opportunity should be afforded for giving it at whatever hour may be deemed most convenient. The rule, as to time, was framed with a view to convenience, and convenience only, and it never has been considered by us that we should violate principle if we allowed religious instruction to be given during the ordinary school-hours, provided that such an arrangement were made, as that children, whose parents did not approve of it, should not be required to attend, or be present at it. We, therefore, propose modifying the letter of the rule so as to allow religious instruction to be given, and, of course, the Scriptures to be read, or the Catechism learned during any of the school-hours, provided such an arrangement be made, as that no children shall take part in, or listen to any religious reading or instruction to which their parents or guardians object." That disposed of the first objection of the Presbyterians that the Bible could not be read during the ordinary school-hours.

9073. Lord *Monteagle* of Brandon.] That modification was not made exclusively on behalf of the Presbyterian body, but embraced all the schools under the guardianship of the Commissioners?

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Yes, and it arose equally from the representation of the Derry Clergy of the Established Church and the evidence of Dr. Cooke and others, before the previous Commission.

9074. Lord Bishop of *Ossory.*] In what year was that?
In 1837.

9075. Were you a member of the Board in 1837?
No, I was not.

9076. Lord *Monteagle* of Brandon.] Will you now proceed to the second modification which was made?
The second modification had reference to the register for the attendance of the pupils on public worship. That was withdrawn, with the sanction of Lord Stanley, in the year 1833. That objection, therefore, was wiped away. I will then deal with the third objection, the control given to individual members of the Board over the books used at the time of separate religious instruction. That is explained by a document I will now put in evidence; it is a modification which took place in consequence of the objection which was then expressed. The rule as it originally stood was this, "They will require to have the entire control over all books to be used in the schools, whether in the combined moral and literary or separate religious instruction. None to be employed on the former except under the sanction of the Board, nor in the latter but with the approbation of those members of the Board who are of the same religious persuasion with the children for whose use they are intended." That was modified by a minute of the Board on the 10th of April 1832, and it is thus modified: "That the following document, signed by the Commissioners, be transmitted, through the Duke of Leinster, to the Right Hon. E. G. Stanley, for the approbation of His Majesty's Government: 'It having been found that an objection involving religious principles has been made, particularly by Presbyterians, against vesting any individual with a control over books to be used in religious instruction by ministers of that communion, and that difficulties are likely to arise with respect to ministers of other denominations who are not represented on the Board as now constituted.' Resolved, 'That it be recommended to His Majesty's Government to permit the Board to alter Regulation IV. so as to stand as follows: They will require to have the right of veto upon all books used in the schools for the combined moral and literary instruction. They will further require that all books used for religious instruction shall be used under the sanction of the minister recognised by the parents of the children for whose instruction they are employed, and that such minister shall obtain the consent either of any one member of the Board to whom he may choose to apply, or of the particular Church to which he belongs, according to the rules of that Church, namely, that an Episcopalian minister who does not choose to apply to any member of the Board, shall obtain and submit for the inspection of the Board the consent of his own diocesan; a Presbyterian minister that of his own Presbytery; and a minister of any other denomination the consent of whatever person or body the denomination to which he belongs regards as possessing ecclesiastical authority. No such sanction is required for the use in religious instruction of the Sacred Scriptures, or of the public standards of any Church. The rule, as it at present stands, is as follows: 'If any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Commissioners.'" With respect to the fourth matter of objection, to being associated with clergymen and laymen of other denominations, that was given up, I conceive, in 1833, when the Commissioners accepted the four propositions of the Synod of Ulster. There was a query-sheet in connexion with that, to which the Presbyterians objected. They believed that it implied a recognition of the *ex officio* character of the priests or clergy of other denominations as visitors of their schools, and that in making application for aid it was necessary to seek the co-operation of others.

9077. Lord Bishop of *Ossory.*] Was not that altered from the time that the Board employed district inspectors; did not the query-sheet cease from that time to be directed to applicants, and was not the information sought through the district inspectors?
The query-sheet was not withdrawn till December 1839, a short time before the

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the junction of the Synod. Shortly after becoming a member of the Board, I was led to understand that the query-sheet was withdrawn, and I have reason to know that the withdrawal of it formed one of the grounds upon which the Presbyterians made their application to the Board. I now approach the distinction between vested and non-vested schools, and the principle involved in it. It was objected, fifthly, by the Presbyterians, that they could not grant liberty to the assembling of the pupils of other denominations in their schools, in order to allow their pastors to give them religious instruction. At the time they presented their Correen case the principle was clearly recognized, by the adoption of that case, that the managers are not required to give the use of their school-room to clergymen or laymen of other denominations for religious instruction; that the patron has the liberty of giving religious instruction to all who will accept it, and of withholding that liberty from others; that it is perfectly non-compulsory. There is no compulsion to be used, either to induce children to remain or to compel them to retire.

9078. At what date was that objection removed?

In January 1840, upon the presentation of the Correen case. I must say, on behalf of my colleagues, and in their absence, that the Archbishop of Dublin, and Mr. Blake, and others, always declared that that was always the meaning of the rule. I am myself free to admit that there was some ambiguity in the wording of the rule, calculated to lead to the misconceptions that prevail.

9079. Lord *Ardrossan.*] What do you say was the meaning of the rule?

If you look back to the Temple Meeting-house case, I think myself there is a great deal of ambiguity in some of its expressions. "The rule, that the hour from two till three of each day, except Saturday, shall be employed in reading and instruction in the Holy Scriptures, is quite compatible with the regulations of the Commissioners, provided that such children only as are directed by their parents to attend be then allowed to continue in the school, and all others do then retire." Upon this construction, as laid down here, I always differed from some of my colleagues. The principle laid down here is, that it is compulsory upon the patron to require those children to retire whose parents directed them to do so. When the principle of non-vested schools was raised, there was a difference made in that respect; it was, in my view of the original wording of the rule, a concession to the Presbyterians, and to all others along with them. It was satisfactory when, in 1842, the rules on this point were made perfectly clear.

9080. That ambiguity you believe to be now removed?

Since we revised our rules in 1842, that ambiguity has been removed. In the intermediate time between 1840 and 1842, a great deal of correspondence arose between Archdeacon Stopford and the Board regarding the meaning to be attached to this rule. The Commissioners have inserted this Temple Meeting-house case in their Report of 1840, in order to show the analogy between it and the Corren application. Archdeacon Stopford thought he saw a distinction, and he asked for an explanation of the rules, and that, and other circumstances, led to the rules being cast into their present form, as they are to be found in the Report of 1842. This was the first time that the distinction was fully explained to the public, and embodied in the rules, as regards vested and non-vested schools; it is in the Report of 1842. "In schools, towards the building of which the Commissioners have contributed, and which are, therefore, vested in trustees for the purposes of national education, such pastors or other persons, as shall be approved of by the parents or guardians of the children respectively, shall have access to them in the school-room for the purpose of giving them religious instruction there at convenient times, to be appointed for that purpose, whether those pastors or persons shall have signed the original application or otherwise." That applies to vested schools. The clergy of all denominations in a vested school have still the right of going there and giving religious instruction under certain conditions and provisions. Now comes the distinction between vested and non-vested schools. "In schools not vested, but which receive aid only by way of salary and books, it is for the patrons to determine whether religious instruction shall be given in the school-room or not; but if they do not allow it in the school-room, the children, whose parents or guardians so desire, must be allowed to absent themselves from the school, at reasonable times, for the purpose of receiving such instruction elsewhere."

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In the 9th Rule it is stated, "Whatever arrangement is made in any school for giving religious instruction, must be publicly notified in the school-room, in order that those children, and those only, may be present whose parents or guardians allow them." It does not compel the patron to put them away from the religious instruction.

9081. Earl of *Harrowby.*] Do you consider that the doubt whether the patron is obliged to see to the retirement of such children is completely at an end?

Perfectly so; and, as far as non-vested schools are concerned, the settlement of the question arises also out of the Correen case, which I shall refer to presently.

9082. Lord Bishop of *Ossory.*] What distinction do you think exists between vested and non-vested schools in that respect?

It is now the same with regard to both. The principle is conceded also in the Correen application. The patron is not to compel retirement in any case.

9083. Earl of *Harrowby.*] Is the point now clearly ascertained, and in what way, that under no circumstances is it the duty of the patron to see that the children whose parents object, quit the school when the religious instruction is going on not in accordance with their own persuasion?

I have already stated, that the Archbishop of Dublin and Mr. Blake, always asserted that the Board never intended to compel any person to put the children away from the religious instruction. This was the more readily agreed to and embodied in our rules in 1842, from such an opinion having existed upon the point.

9084. In what way is it laid down, that it is not the duty of the patron to see to the retirement of the children when the religious instruction is being given?

Rule 3, applies to both cases: "The patrons of the several schools have the right of appointing such religious instruction as they may think proper to be given therein, provided that each school be open to children of all communions; that due regard be had to parental right and authority, that accordingly no child be compelled to receive or be present at any religious instruction, to which his parents or guardians object."

9085. Has that ever received an authoritative interpretation?

I think from the rule I have read, the non-obligation is clearly implied. I have often heard the late Dr. Murray say, that he could not be a party, and I could not be a party, to require the retirement of any child from religious instruction; it is the parent's right to withdraw his child, and the onus is thrown upon him of doing so according to the late arrangement and settlement of the rule. The patron is not to compel the children to retire.

9086. Viscount *Clancarty.*] If the children be not required to withdraw, what guarantee is there against their faith being tampered with by those who may possibly hold out inducements to them to remain?

The notification is made on the time-table, that the religious instruction is given at a certain hour, and we have lately required that a space of time shall be allowed between the secular instruction and the religious. We have faith in parents that they will discharge their duty. I have to state, that I have now been many years a Commissioner, and I am not aware that a single instance of proselytism has taken place in any of the schools.

9087. Without any case of proselytism having occurred, what is there to ensure the parent's wish being complied with, if inducements are held out to the child to remain when the religious instruction is going on?

The clergy of the different churches influence their hearers, and I do not think there is much danger of that, and I repeat, we have had no proselytism on any side.

9088. Earl of *Harrowby.*] It is practically left to the discretion of the children themselves to retire, when sufficient notice is given?

It is. The sixth objection referred to the obligation which was laid on the manager to cause the children to withdraw. That I have already disposed of. The seventh restriction was as to the use of the school-room on Sundays, and after hours on other days. I wish to refer your Lordships to an extract from a letter from the Rev. Dr. Stewart of Broughshane, dated the 17th of October, 1840.

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1840. It embodies a letter which had been addressed to Dr. Hincks, of Killileagh, who raised the point in 1837. "We are desired to inform you that the rule of the Board, prohibiting national school-houses from being converted into places of of public worship, was the subject of a correspondence with a clergyman in 1837, who had signed an application for aid, to a school in which he was interested. The objections of that gentleman to the rule in question, were maturely considered, and an explanation was given of the construction put upon it by the Commissioners, which was in substance as follows:—First. That any lectures or addresses, whether accompanied with prayer and singing or not, connected with the religious instruction of the children attending the national school, would not be regarded as a violation of the rule. Second. That the attendance of the parents of the children or of their connexions, during such lecture or address, would not render it a violation of the rule. Third. That in the opinion of the Board such lecture or address being given by a clergyman of any denomination or by a layman, makes no difference. Fourth. That the erection of a pulpit or of an altar in the school-house, and any assembly of the public generally for religious worship and instruction, whether such service be conducted by a clergyman or layman, would be regarded as a violation of the national system. It is perhaps unnecessary for us to observe with reference to condition, No. 1, that no children whose parents or guardians object, should be required to attend such lecture or address. We are further instructed to remind you that if any use be made of the school-rooms tending to contention, and well-founded complaints between adverse parties, it is competent for the Board to interfere for the purpose of remedying the evil." After the union of the Synod of Ulster with the Board, Dr. Stewart, and some others continued to have public worship in their school-houses. The abuse, as we thought it was, was reported to the Commissioners, and a copy of that letter was at my suggestion sent to Dr. Stewart. I received from him an answer in return, stating that it was perfectly satisfactory to him. He afterwards himself gave up the practice of preaching in the school-houses. That practice, however, still continues in some instances; the Board have put one construction upon public worship, and some Presbyterian ministers have put another. I shall be anxious before my examination closes, to draw the attention of the Committee more fully to this subject. We had a difficulty to deal with on two sides; one arising from the public worship, which is observed in some cases in Presbyterian schools, and the other regarding conventual schools; I think, if both those matters can be rectified, a good opportunity now presents itself.

9089. Lord *Monteagle* of Brandon.] Is the Committee to understand that Dr. Stewart's application on the 17th of October was practically replied to, not by the enunciation of any new rule, but by the communication to him of the decision of the Board made in the year 1837, and was that communication acceptable to Dr. Stewart?

Quite so; Dr. Stewart looked upon it as our deliverance at the time. We had not changed the rule.

9090. This decision was in general terms, not specifically applicable to Presbyterians, but to all denominations, Episcopalians and others?

To all denominations.

9091. Dr. Hincks is a clergyman of the Established Church, is he not?

He is. The eighth objection regarded the inscription, "National School," required to be put over the doors of the school-houses. That objection was not raised by the Presbyterians first, but the difficulty arose, after their connexion, from a variety of circumstances. They had a desire not to put up the inscription. We insisted upon it, and the point has been yielded.

9092. That regulation as to the inscription applies to vested as well as to non-vested schools?

Equally to both.

9093. Therefore, even in cases in which the Board has not contributed to the building of the school, the Board requires that it shall be designated in the public view as a national school?

As a national school alone. In some instances we have found the name of the parish given; that is allowable; but we now object to denominational adjuncts.

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We have had some cases of abuse in regard to it, and we are endeavouring to act as firmly as we can, in order to put an end to them, and we have lately added an explanation to our rule on the point.

9094. As a consequence of that visible designation of the school by your regulation, is not that school open to any one who chooses to go in and observe the instruction which is given?

The object of putting up the inscription is to draw the public attention to the fact of its being a national school, and to indicate also, that the public are to have access to the school at all hours, for ordinary business.

9095. Earl of *Harrowby*.] Can that be carried out conveniently with regard to conventual schools?

A case arose at the Board within the last fortnight, and I was one of those who certainly thought that arrangements ought to be made when we endow a conventual school, that in accordance with our rule the doors shall not be shut. I would require it upon a general principle, applicable not to conventual schools alone. At this very moment we have sent down an inspector to a school to insist upon it that some change of arrangement shall take place. I have a note to refer to, when I come to that subject in the course of my evidence.

9096. *Chairman*.] Will you read the document you refer to in connexion with the Correen case?

The Correen case is contained in the first volume of the Reports, p. 145. I may state, that about a year after I accepted the office of Commissioner, I received a letter from Dr. Cooke, expressing a desire that I would endeavour to negociate the matters in dispute between the Government and the Board of Education and the Synod of Ulster. He consulted me whether I thought it possible to do so; and for some of the reasons which I have already stated, I entertained a confident hope that a junction might take place. I communicated with Lord Ebrington, and with the Board of Education at once. It was arranged that a deputation should come up, of which Dr. Cooke, Dr. Stewart, Dr. Morgan, and other leading ministers and elders of the Presbyterian Church were members. It was further arranged that Lord Ebrington would receive the deputation formally, and fully enter into the merits of the case. The Archbishop, Mr. Blake, and myself, &c., accompanied the deputation to the presence of his Excellency upon that occasion; the matter is alluded to in the Report of 1840, after junction of the Synod. I will read what took place before the Lord Lieutenant. "We had at the close of the last year 136 applications undisposed of, and having received several since, we have altogether 245 now before us, of which 62 are from ministers of the Synod of Ulster. The whole of these 62 appear consequent on a grant which we have made to the Rev. Robert Stewart, D.D., a member of that body, and to which, therefore, and as it was attended by peculiar circumstances, we think it necessary particularly to advert. Your Excellency received a deputation from the school directory of the Synod on the 24th of January last, when such members of the Board as were able to attend were present at your desire. Upon that occasion your Excellency stated in substance, '1st, That the principle of the national system was one of equal right and justice to all classes of Her Majesty's subjects, and therefore, that no advantage, save what was equally open to all, could be given to the members of any particular communion.' Being a member of the Board where I had to administer the funds for the benefit of all, I wish it to be distinctly understood, that nothing was granted to the Presbyterians upon that occasion which was not equally granted to all. 'Secondly, that the Board having found it difficult to get full and satisfactory answers to the queries which have heretofore been sent to applicants for aid, had lately changed its practice, and had resolved in future to send queries only to its own superintendents, who would communicate with the parties to each application, make the necessary local inquiries, and then report the circumstances to the Board for its consideration. Thirdly, that according to the fundamental principles of the system, the national schools must be open to children of all religious denominations; nevertheless, that the patrons of each might have such religious instruction given to it, during school hours, as they thought proper, provided such an arrangement was made as that the instruction so given should not interfere with or impede the literary business of the school, and that no children should be required to attend or be present at it whose parents or guardians disapproved

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approved of their being so. These explanations were deemed so far satisfactory, and it was arranged that an application should be made to the Board for aid towards some one school, the actual circumstances and rules of which should be stated; that the Board should come to a decision upon it without waiting in the particular case for any previous reference to their local superintendent; and that whatever was done by the Board with it, should be done also upon every other similarly circumstanced. Upon this understanding, an application, of which the following is a copy, was laid before us by Dr. Stewart, accompanied by other members of the deputation, all of whom approved of it." The Board met the next morning, and the corrected form of application was laid before us, and we agreed to accept it at that time, holding over the inquiries through our inspector, taking the application on trust, in fact, from Dr. Stewart, but not giving up our right to inquire into the particular circumstances of that and every similar case. "The name of the school is Correen; it is situated in the townland of Correen, in the parish of Skerry, barony of Lower Antrim, and county of Antrim, and is not near to any house of worship; post town Broughshane, about one mile and a half to the south-east. It was founded in 1818, built by private subscription, and a building grant of 30*l.* from the Kildare-place Society. The house is 26 feet by 16 feet in the clear, and seven feet high in the side wall. It is built of stone and lime, slated, and well fitted up with desks. It is all in one room, and wholly employed for the use of the children. It is held by lease, and rent-free. The school is under the management of a committee chosen by the parents of the children. Patron or superintendent, Rev. Robert Stewart, D.D. The times for reading the Holy Scriptures, and for catechetical instruction, are so arranged as not to interfere with or impede the scientific or secular business of the school; and no child whose parents or guardians object, is required to be present, or take part in those exercises; and no obstruction shall be offered to the children of such parents receiving such instruction elsewhere as they may think proper. The school opens in the summer at half-past nine A.M., and continues till half-past five P.M., with the interval of one hour, from one till two, for dinner. In the winter it opens at ten, and continues till three; in both summer and winter it is held during six days of the week. The school is open upon all days of the week to the public of all denominations, who have liberty to inspect the registry, witness the mode of teaching, and see that the regulations of the school are faithfully observed; but no persons, except members of the committee and the officers of the Board, are permitted *ex officio* to interfere in the business or management of the school. The books used, in addition to the Scriptures and the Westminster Catechism, are those sanctioned by the Kildare-place Society. The number of children in attendance is 42, of which 20 are males. There is a registry and daily report-book faithfully kept in the school. The children pay for reading, 2*s.*; writing and accounts, 2*s.* 6*d.*; English grammar, geography, &c., 3*s.* per quarter. In addition to a grant of books, the aid required is the sum of 8*l.* to pay at the above rates for children whose parents, from poverty, are unable to pay, and whatever gratuity the Inspector of the Board may report the teacher to deserve." That school was endowed upon this application, and it has since been regarded as the foundation of the union with the Presbyterians and of the distinction between vested and non-vested schools being clearly laid down.

9097. Lord *Monteagle* of Brandon.] In all cases the concessions which were then made to the Presbyterians were equally made to all other denominations of Christians?

Perfectly so, and in accordance with the previous statement made by the Lord Lieutenant.

9098. So far as any apprehension prevails that those concessions were made exclusively to the Presbyterians, or gave them any peculiar privileges as distinguished from any other class of Christians, that is a mistake?

No doubt the modification was more clearly explained after the junction of the Presbyterian body, but I am quite certain that what was given to the Presbyterians, was all along equally intended for all.

9099. Does any difficulty exist at present between the Presbyterian body and the Board as reported on by the inspectors?

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No. With the exception of the religious worship which is observed in a few school-houses, we have not had the slightest difficulty in any other respect.

9100. Will you explain how that question now stands?

I am greatly afraid that some of the Presbyterian clergymen take a different view of what public worship means from the one taken by the Board. It is allowed to them, that they may have lectures, that the children may attend, and their connexions and friends; but I fear in some cases they announce the intended service from the pulpit as if it were public worship. At the same time it is right to observe, that I never knew a case, where on Sunday, for instance, worship was held in a school-house at the ordinary hour for public worship. On the contrary, I am aware of an instance in which the Reverend Mr. Parke of Ballymeny, the Clerk of the Synod, wrote to the Board withdrawing his school from connexion with them for a time; because he was obliged to use his school-house for public service on the Lord's Day, his Church being under repair.

9101. Earl of *Harrowby*.] I presume there is more difficulty in drawing the line with regard to Presbyterian worship than others, inasmuch as it is less ritual in its character?

There is. Supposing we should allow Presbyterians to have the Sacrament of baptism administered in their school-house, that would involve an equal concession of the right of observing all Sacraments to others. I would very much rejoice if something more definite should be adopted in this case. I think we should give everybody the perfect control of the school-houses in after hours, subject to two things, that is, that in case of abuse, the Board should interpose, and also subject to the condition that no public worship shall be observed in it.

9102. Viscount *Clancarty*.] What is the great practical inconvenience in public worship being held in the school-house?

Suppose it is carried to its utmost limit, we might have baptisms in the school-houses; the Roman Catholics would have an altar. The Episcopalians would have some of their peculiar services, and it would make the schools so thoroughly denominational, that the parents of other denominations would undoubtedly feel an objection to them.

9103. Are not you aware that in many parts of Ireland, school-houses, not national, are licensed as places of public worship by the Diocesan, in consequence of the absence of a church?

I am; that such is the case in regard to schools in connexion with the Church Education Society.

9104. Do not you conceive that it is a hardship that in those places the people should be debarred from the possibility of having access to the assistance of the Board on account of that rule?

The difficulty would arise, exactly as it has done in the case of some Presbyterian schools. I should myself prefer to the present undefined and loose system the plan of allowing religious instruction to be observed in accordance with the desire of the patron.

9105. Lord *Monteagle* of Brandon.] How would you propose to apply that rule among different religious persuasions. If such a permission were given to a school of a mixed character, would it be practicable to allow the same privilege to Roman Catholics, to Presbyterians, and to Episcopalians?

I must admit the probability of difficulty; the non-vested school-houses are the peculiar property of individuals. If united instruction has not succeeded to the full extent that many of us desire, it might not be promoted or improved by the concession; but indubitably our present system is loose, and leads to abuse.

9106. Viscount *Clancarty*.] In the case of united patronage it would be impossible to allow an exclusive religious service in the school-house; but in the case of a school belonging to a clergyman of the Established Church, do you consider it a sound rule that he should be debarred from having religious service in that school-house?

Viewing it as a general principle, I think the evil on the whole would be considerable, though there might be special cases where there would be very little cause of objection.

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9107. Lord *Monteagle* of Brandon.] Do not you enforce the existing rule in all cases, supposing the case of a national school under the superintendence of a Roman Catholic priest, which, it was reported to you had been used for the purpose of Roman Catholic worship, should not you feel it essential to interpose?

Clearly, we do so, in all cases; and we have adopted no principle which we do not make a general one.

9108. Have not cases arisen in which complaints have been made to the Commissioners that altars have been erected in some of the school-houses?

I believe there have been one or two cases in the South of Ireland where altars were erected, which were desired to be removed, and were accordingly taken down.

9109. Viscount *Clancarty.*] Should you hold it to be a violation of your rule if a Roman Catholic priest held a confession in the school-house?

I would regard it as a direct violation.

9110. Have you had no complaints of stations being held at school-houses?

Yes; but it proves the uniformity of our practice upon the subject, that we at once interposed, and put an end to the violation of a our regulations.

9111. Earl of *Harrowby.*] Do you conceive that the existence of national schools either in convents or in chapel yards in any degree militates against the impression, that such schools are completely common to all denominations?

I would much prefer that every school should be established and conducted upon common ground, but in the circumstances in which the Board was placed, it was found impossible at first to carry out such a desire. The query is always put to the Inspector, "Can ground be obtained in any other quarter?" From the feeling which exists in Ireland on the part of many landlords, sites have been refused. I know that in the north of Ireland sites have been refused to ministers of different denominations, and the Board have no alternative, desiring as they do to extend the blessings of education to those who seek for and require it, but to erect schools sometimes on grounds attached to chapels, kept as separate and distinct as possible.

9112. In all cases where a school has been erected in a chapel yard or in connexion with a convent, it has been where the Commissioners found that they had no other alternative?

What I have said has respect not to conventual schools, but to those of the other different kinds.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday next, One o'clock.

Die Jovis, 29° Junii 1854.

LORDS PRESENT:

Marquess of Salisbury.	Lord Bishop of Down, &c.
Earl of Wicklow.	Lord Bishop of Ossory, &c.
Earl Granville.	Lord Beaumont.
Viscount Hutchinson.	Lord Ardrossan.
Viscount Clancarty.	Lord Fingall.
Viscount Canning.	Lord Monteagle of Brandon.

THE EARL GRANVILLE in the Chair.

Evidence on National Education (Ireland).

The Rev. P. S. Henry, D. D.

29th June 1854.

The Reverend P. SHULDHAM HENRY, D.D., is called in, and further examined as follows:

9113. *Chairman*] HAVE you any explanations to give with respect to your evidence on the former day?

I am anxious to have an opportunity of stating one or two circumstances arising out of the apparent or alleged inconsistency which existed, in the Presbyterian Church having been at one time in connexion with the Kildare-place Society, and afterwards connecting itself with the Board of Education. Since I had the honour of appearing before the Committee, I met incidentally Dr. Cooke, and in speaking on the subject to him his answers were exactly in accordance with my own statement, and with what I had anticipated. He said, that during the time of the connexion of the body with the Kildare-place Society they adopted the best system they could, and that their gratitude rested upon the fact which nobody denies, that the schools in connexion with the Kildare-place Society enjoyed the blessings of scriptural education. I take leave to state that the Presbyterian body, whether in Scotland or in Ireland, has been always distinguished by two important principles; its attachment to scriptural education, and its attachment to liberty of conscience. I think, when your Lordships come to analyse the evidence which is before you, and will be before you, regarding the connexion of the Presbyterian Church with the National Board, you will find a number of very important principles involved in it, which are perfectly consistent with the theory of the Presbyterian Church, and I have no doubt they will guide your Lordships in coming to a decision regarding the conduct pursued by the Presbyterian body on so momentous a question. Those principles, I think, will be found to be non-compulsion, non-exclusion, liberty of scriptural education, liberty of conscience, and parental authority. If time permitted me to go into an analysis of these fundamental principles, I could prove to your Lordships that they do exist, and exist in connexion with the junction of the Synod of Ulster with the National Board. I wish further to state that the Presbyterian body, years after the junction, expressed itself to be perfectly content with that junction, and with the benefit arising from it. A deputation went from that body to the predecessor of the noble Earl, who is present, in the office of Lord Lieutenant of Ireland. That deputation consisted of Dr. Morgan, Dr. Cooke, and others. They waited on his Excellency upon an important subject which has been since arranged regarding the Queen's Colleges; and I remember distinctly that the memorial concluded by thanking the Government for having conduced to a junction, which the Presbyterian body, after a series of years, had found to be fraught

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with important advantages to the body. I believe that this is a fact of very considerable importance; and that the sentiments thus expressed, are in accordance with the uniformly expressed opinions of the Presbyterian body. I shall be able to afford your Lordships' some proof.—The four propositions of the Synod of Ulster, embody all those leading points. The Correen case also, brings them out; but there is one very important document as representing those opinions, which I wish to put forward in evidence. It is an extract from the evidence given by Dr. Cooke, before the previous Committee in 1837. He was asked, "Are there any regulations then entered into for the Synod's own conduct?" I may state that the Synod at that time was not in connexion with the Board, owing to the circumstances which I have before explained; but it had established a system of its own, and this brings out the peculiarity of that system, and shows that it was a system quite free from all compulsion. Dr. Cooke's answer is, "Yes; the Synod was specially called at Belfast, in December 1834; they passed a set of regulations for schools to be under their own care. Have the goodness to state the third of those regulations which was then passed?—In order to give the third, I must also read the second: the second is, that in these schools, due care shall be taken that the ordinary branches of a sound, literary, and mercantile education shall be effectually taught; third, the children of other denominations may avail themselves of the literary advantages afforded by these schools, without being compelled to join in the religious exercises prescribed for our own children. Have the goodness to give in a copy of the resolutions passed on that day, on that subject?—As it is the acknowledged duty of this Church to provide for the children of the people under its care, a system of scriptural and Presbyterian education, superintended by its ecclesiastical courts, the following regulations for conducting schools to be established under this system in each congregation was drawn up, and ordered to be published, and transmitted to presbyteries with all convenient speed. First, in these schools, the Scriptures in the authorised version, and the standard Catechisms of the Presbyterian Church shall be daily taught to the children of our communion; the time to be occupied in these scriptural and catechetical exercises to be regulated by the parents, under the advice of the session of each congregation. Second, in these schools, due care shall be taken that the ordinary branches of a sound literary and mercantile education shall be efficiently taught. Third, the children of other denominations may avail themselves of the literary advantages afforded by these schools, without being compelled to join in the religious exercises prescribed for our own children. Fourth, the management of the schools, the rates of payment, the choice of books, and the regulation of school hours, shall be vested in the parents of the scholars, aided by the advice of the session; and the session shall use their best efforts to secure the regular payment of the school rates to each master whose school is under their care. Fifth, the appointment of teachers shall be vested in the parents of the scholars, or in persons deputed by them; but no one shall be appointed to the office who has not been previously examined, and his competency sustained by the session of the congregation within whose bounds he is to teach, and whose moral and religious character has not been fully approved be them." I have stated, that after the Presbyterian Church had been for years in connexion with the Board, they expressed to the Lord Lieutenant their gratitude for what had been done in that respect. To show that the connexion of the Presbyterian Church with the Board of Education has at least produced no bad moral effect in the country, I wish to lay before your Lordships a document which will prove that point. I hold in my hand "A Return, showing in each prison in the United Kingdom on the 25th day of December 1852, the number of prisoners of each religious denomination: the names of the clergymen, and other religious instructors appointed or officiating in each prison during the previous year, to promote the reformation of the prisoners of each denomination." I find that a Return which is signed by Mr. Hitchins, the Inspector of Government Prisons, is to the following effect: in September last there were 3,902 in all the Government prisons. I must take leave to guard myself by saying, that it may appear to your Lordships that I am perhaps illiberal as a Presbyterian, but it is not so; I am thrown somewhat into the defensive in this case. I accepted the office of Commissioner of Education on the simple ground of endeavouring to be useful to all my countrymen. I regard it my duty, certainly, to protect the interests of the Presbyterian Church, and in any contrasts that

that I am about to make, I beg to assure you Lordships that I refer to them in the spirit of perfect liberality towards the Established Church of Ireland. I do not speak of other Churches, but my point is, that the connexion existing between the Board of Education and the Synod of Ulster has, in regard to that body, been productive not of bad results, but of the best moral consequences in the country. I find that in the Government prisons there were, at the period of this return, 222 Church of England prisoners, 44 Presbyterians, and 3,600 Roman Catholics. In all the county prisons in Ireland, I find at the same date, 600 of the Established Church, 137 of the Presbyterians, including all Dissenters, and 5,268 Roman Catholics. I feel it due to the Board of Education, and to the body with which I am connected, to present to your Lordships this document.

9114. Lord Bishop of *Ossory.*] This explanation, I presume, has especial reference to my examination of you on a previous day?
It has reference to the allusion to Dr. Cooke.

9115. The object of my examination was not to show that the Presbyterian body were inconsistent in connecting themselves with the National Board; it was to show that, from their antecedents in the country, they have no right to say that what they call the compulsory principle is contrary to their principles; on that subject I will ask you a few further questions: is not it true that the Presbyterian body was connected, to a great extent, with the Kildare-place Society?
Yes; I admitted that on a previous day.

9116. Did not the Kildare-place Society adopt what is called the compulsory principle as regards the reading of the Scriptures?
Yes.

9117. Was not the Presbyterian body also, to a considerable extent, connected with the Hibernian School Society?
To a small extent; not to a very considerable extent.

9118. Is not it the fact, that you were yourself for a time secretary to a branch of that society?
I was agent, but not secretary; that is, I distributed Bibles; the Rev. Robert Miller, I believe, at the time was secretary.

9119. Up to the year 1840, were not you a member of the committee of the Auxiliary Armagh Branch?
Yes.

9120. The principle of the Hibernian Society was, that all children were to learn by rote certain portions of the New Testament, was not it?
Certainly.

9121. In that society, also, the compulsory system was adopted, was it not?
I should go back to the peculiar circumstances of Ireland at the time. We were in a transition state from a previous extremely compulsory principle, which had proved a total failure. Education was then tried only upon a very small scale, and we were very glad to avail ourselves of any advantages which then presented themselves. I believe there is a very great difference between a large grant being given by Parliament into the hands of administrators for the benefit of all, and small sums like those which existed, being supplemented by voluntary contributions to a large extent. Inconsistency is a very dangerous weapon to deal with. There are Members of your Lordships' Board who now take a different view regarding the adaptation of the national system to Ireland from that which they did at one time. I think every man and everybody must be allowed to adapt himself and his conduct to circumstances as they arise, which involve no inconsistency of principle. Both the Presbyterian body and myself were connected with those societies; and when different circumstances arose, we adopted other systems, without any inconsistency or violation of principle whatever.

9122. All I desire to show is, that you have deprived yourself, by your connexion with those societies in which the compulsory system was carried out, of the power of saying that the compulsory rule is contrary to Presbyterian principles?
I think that circumstances which I have stated very much modified the case.

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9123. With respect to the distinction that you have taken as to the operations of the National Board being carried on by the money of the State, you are aware, probably, that the Kildare-place Society received grants to the amount of 25,000 *l.* a year?

I stated this on a former day. It was the only mode of educating then which we had, and we resorted to it under the circumstances. I am sure, under any circumstances, the non-compulsory system is more in accordance with our spirit and principles than any other.

9124. At the present day the Presbyterians have established a society for industrial schools in Connaught, have they not?

They have.

9125. Are you aware that the reading of the Bible is imperative in those schools?

I understand that it is not so imperative as you suppose. If those schools are under Presbyterian management, I will venture to say that any child applying for industrial education or literary education without the other, would receive it. I am not sufficiently aware of the history of those schools to speak positively, but I will venture to affirm that I am right in asserting this to be the principle.

9126. Is not it the fact, that the mode in which education in needlework is carried on there, is, that while all the scholars are engaged in needlework, the mistress, or some other person appointed for the purpose, is reading the Bible?

I am not aware of the precise regulations adopted; but supposing it to be the case, I venture again to affirm, that if any child applied to the teacher or manager for the enjoyment of the benefits of secular education without the reading of the Bible, it would be granted.

9127. How would it be practicable to give the secular education upon such a principle as that; if the rule of the school is, that the Bible is read while the needlework is going on, how could any child be suffered to withdraw, except at the loss of the instruction given?

The practicability is a mere matter of detail; I have only made an assertion as to the principle; I am not aware of the exact nature of the rules of those schools; I know that there is a combination of religious teaching, and of industrial teaching, but I have certainly always understood that the one was not made an absolute condition of the other.

9128. Do you know that none of those schools have been connected by the Presbyterians with the National Board?

I do not know it as a fact; it may be so; I do not doubt it, if your Lordship asserts it.

9129. Viscount *Hutchinson.*] Are you acquainted with the Reverend Dr. Edgar?

I know him very well.

9130. He is one of the principal ministers of your Church, is he not?

He is a leading minister.

9131. And I presume, a man not likely to state anything which would be against the principles of the Presbyterian Church?

Not at all; but I am not accountable for Dr. Edgar's opinions; he is a man capable of thinking for himself, and he enjoys perfect freedom; I should call it Presbyterian freedom, such as I claim for myself.

9132. Are you acquainted with the Report of the Belfast Ladies Relief Association of Connaught, which has been in evidence before this Committee, and which is written by Dr. Edgar?

I beg to state that that association, in its connexion with the Synod of Ulster, is a voluntary association of ladies in Belfast, supported by clergymen and others belonging to the Presbyterian Church. The view that I have always taken has been, that if the Episcopalian prelates and clergy could get over their difficulty with regard to the reading of the Scriptures being compulsory, it would be perfectly consistent for them to support voluntary associations of a similar or even different

different kind. I think there is not the slightest inconsistency on the part of the members of the Synod in supporting voluntary associations of that nature.

9133. Lord Bishop of *Ossory.*] By voluntary associations of a different kind, do you mean associations for establishing schools in which the compulsory rule was adopted?

I have no hesitation in saying, that I can perfectly understand the distinction between a body of gentlemen or noblemen administering public funds voted for the benefit of all denominations, and some of those gentlemen or noblemen connecting themselves individually with other associations where the reading of the Bible might be a condition.

9134. Supposing this were done by the prelates and clergy of the Established Church, namely, that having connected themselves with the Board, they formed voluntary associations for carrying on schools on the compulsory system, do you think it would be open to the prelates and clergy of the Established Church to say, that the compulsory rule was contrary to the principles of the Established Church?

I do not think the acts of individuals would bind the body. What I have been speaking of is the general principle; your Lordship, I understand, to be speaking of a special matter.

9135. Would it be open under such circumstances to the clergy and prelates of the Established Church, to maintain that the compulsory rule was contrary to the principles of the Established Church?

Quite open to individuals. The distinction appears to be only between the Established Church as a body, and individual members of that Church. It would be a hard thing to bind every clergymen in a body by what the body did in such a case. Supposing the clergy of the Established Church as a body were connected with the National Board, it would be exceedingly wrong to bind every minister of that Church not to insist on the reading of the Bible if he chose to do so.

9136. Viscount *Hutchinson.*] You sit here as a leading minister of the Presbyterian Church in Ireland?

I have not now a charge, but I am a minister of that Church.

9137. You profess to give the Committee upon this subject not only your own individual opinion, but to inform us what the views and feelings of the body generally are?

I do not now take an active part in their proceedings, as once I did, and do not attend the public assemblies as I was formerly enabled to do. I still devote myself to opening churches and preaching charity sermons, but am not so conversant with the proceedings of the Presbyterian body, or so well-informed of many details as I have been on former occasions.

9138. Do you wish the Committee not to attach any more weight to the opinions you are giving us than that which is due to yourself as an individual?

I ask you to attach weight to what I support in evidence by public documents. I am not fully conversant with some of the details regarding the schools you have referred to.

9139. *Chairman.*] You are acquainted with the general principles which govern the majority of the Presbyterians, are you not?

I am. I have said that I am acquainted with the general principles which have guided the body, but not with details of voluntarily supported schools.

9140. Viscount *Hutchinson.*] You have stated your opinion to the Committee, that the compulsory rule is contrary to Presbyterian principles?

I have generally understood it to be so, that is, under certain circumstances. I have stated it to be so where the State gives a grant for the support of education.

9141. Supposing that the condition of obtaining aid from the National Board were the adoption of the compulsory rule, so that no person could obtain aid from the State for the purposes of educating the poor without adopting that compulsory rule, do you think it would be contrary to Presbyterian principles for a member of the Presbyterian Church to accept aid from the State under those circumstances?

 I believe

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I believe that if the Presbyterians who have entered into connexion with the Board of Education upon totally different principles were thrown into the circumstances you speak of, they would much prefer to follow in their schools precisely the course which they adopt at present. I am quite clear that if this were the case, if, for instance, any organic or fundamental change took place in the Board of Education at this moment, if your Lordships, for example, should reverse the great principles which have been laid down as the basis of the system, the Presbyterian body would stand firmly upon the spirit of the regulations which I have read. It would be a different question entirely whether the Board of Education would give them aid upon those principles; but supposing that they did not, I am certain that they would stand firmly upon them, and carry out the non-compulsory system.

9142. Would it be contrary to Presbyterian principles for the minister of a Presbyterian Church to accept aid, under the conditions supposed?

I do not think many of them would do it; I myself would not, if I had the alternative I have now.

9143. Supposing you had not that alternative, but that the national system were identical with the system of the Kildare-place Society?

I admit that it would be consistent with the principle to have in all schools the reading of the Scriptures, but I am sure the principles adopted by the body would not make this a condition of giving secular education in any case.

9144. Supposing a system of national education were established, by which the Presbyterians were left to conduct their schools in the same manner that they do now, but that other religious bodies who had conscientious scruples upon the subject were allowed to introduce the compulsory rule into their school, if they pleased, what effect would that have upon the connexion between the Presbyterian body and the Board?

I think the Presbyterians, as a body, would deplore it; I do not think they would have the protection which, as a body, they now enjoy under the Board; I believe they would be exceedingly sorry to see the introduction of an antagonistic principle; it would tend very much to disturb the harmony which now exists in most of the counties of Ireland, between the Presbyterian Church and the Church of England, if two antagonistic systems were in operation under the State; and I am quite sure that the Presbyterians would deplore any change of circumstances which should lead the Government to abandon as the basis of national education in Ireland, the great principle of non-compulsion.

9145. Earl of *Wicklow.*] Do not you believe that previously to the introduction of the national system of education, there was practically no objection on the part of parents of any religious faith, to their children reading the Scriptures?

I think there was less objection then than there is at present. Circumstances have arisen to change the religious aspect of Ireland very materially.

9146. Do not you think that the introduction of the present national system gave a sanction to a certain degree to that principle, which did not exist in force before?

It did so, particularly in regard to the non-compulsory principle.

9147. If that were the case, do you believe that there would not have been by any means, the same inconsistency in the Presbyterian body connecting themselves with the Kildare-place Society at that time, as there would be in their endeavouring to carry forward the principle of compulsion now, under the existing state of things?

I think there exists considerable difference; at that time even Roman Catholics, to some extent, read the Scriptures.

9148. If it be the principle, as it has been stated to be, of the Presbyterian body, that the compulsory reading of the Scriptures shall not be introduced into their schools, do not you believe that their connecting themselves now with a body like the Kildare-place Society, would be more inconsistent than it was at the time when the Kildare-place Society existed?

Not only more inconsistent, but more objectionable. I think the state of affairs is very different. It was one of the circumstances of the distinction

I referred

I referred to, that now they have in existence a Board which is more consistent with their principles than the former one.

9149. Lord *Monteagle* of Brandon.] Is not there also a very great distinction between the Kildare-place Society or any other association of that description of charitable and pious men intent upon a good work, towards whose objects a Parliamentary grant is given in aid of their private subscriptions, and an actual department of the Government founded by Parliament, supported by Parliament, reporting to Parliament, responsible to Parliament, and receiving large annual grants from year to year?

I think there is a very great distinction. I believe it is one thing to supplement large contributions by small grants, and another thing to give the whole grant, and a large one, to be administered by Commissioners of all denominations, and to be applied for the benefit of people of all denominations.

9150. Is not there also a main distinction between a grant or an institution which is administered by a voluntary association, and a grant which is administered and conducted by persons selected and named by the Crown, and reporting to Parliament?

A very great distinction. In the one case there is public responsibility; in the other there is only private responsibility.

9151. Some years before the vote of the Kildare-place Society was withdrawn, and the National Board was established, in consequence of the difficulty of applying the rule of the Kildare-place Society in all instances, a supplemental vote was made by Parliament, called the Lord Lieutenant's Fund, which was placed at the disposal of the Lord Lieutenant, to reach those cases which were not included in the Kildare-place grant, by reason of the compulsory clause in its rules. Is not that a proof that even anterior to the foundation of the National Board, the difficulties of the compulsory system in the Kildare-place Association had been felt, and had led to the vote in question?

I was not aware of the conditions on which the 4,000*l.* was granted; but regarding the fact that difficulties arose, so as to impede the progress of education at that time, there can be no doubt. I rest that upon the reports which were made by different Commissions, and also upon Lord Derby's letter—the charter of the Board of Education.

9152. Viscount *Hutchinson.*] Did the Presbyterian body take advantage at one time of the Lord Lieutenant's fund?

I am not aware that they did.

9153. Is not it extraordinary that they did not, when they had such an objection to the principle of compulsion, according to your views?

I cannot give information on that point.

9154. Lord Bishop of *Ossory.*] It was not from any difficulty arising out of the connexion of the Presbyterian body with the Kildare place Society that that grant was made, was it?

I am aware that the Presbyterian body had become very lukewarm towards the Kildare-place Society before their secession from that society, owing to attempts which I myself knew to be made to proselytise Presbyterian children through the schools of that institution.

9155. With regard to the questions which have been asked you as to the distinctions between a State institution for education and a voluntary association, do you think that whatever they may be, they amount to this: that it would be contrary to the principles of the Presbyterian body to adopt the compulsory rule in receiving aid from a State institution; but, in accordance with its principles, to adopt that compulsory rule in receiving it from a voluntary association?

I believe they would admit fully the principle which I have laid down, that a public vote, so large and so comprehensive, coming from the pockets of all men, ought in secular education to be applied for the general purposes of all denominations.

9156. The principle then depends upon the amount of the vote?

It depends upon the circumstances with which it is surrounded.

9157. Will you look again at those questions and answers in Dr. Cooke's evi-

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dence, to which I referred you on a former day, and will you see whether he does not declare that there is no opposition to the principle on the part of the Presbyterian body?

I am not responsible for Dr. Cooke's views; I am not answerable for all the acts of individuals of the Synod. But I say this: that evidence brings out what was stated by him to me yesterday, that the gratitude he there expressed rested upon the fact of the Synod enjoying, through the Kildare-place Society, the blessings of scriptural education.

9158. Will you look to the third of these questions and answers, and see whether he does not state that the fundamental rules of the Kildare-place Society were not objectionable to any of the Presbyterian body; and does not he recite as one of them the reading of the Bible being obligatory upon all?

I find the answer as you have stated it.

9159. Lord *Monteagle* of Brandon.] Dr. Cooke was asked before the present Committee, "Are you expressing now only your own personal opinion, or do you think the Presbyterians generally, as a body, would approve of a system which would allow a clergyman of the Church of England to make it a condition of the children attending the school at all, that they should read the Scriptures, and which would at the same time enable a Roman Catholic priest to enforce a similar condition upon the children attending his school, with regard to the religious teaching of his own Church; do you think that that is a system to which the Presbyterians generally, as a body, would feel any objection?" His answer is, "I think the Presbyterians would feel a decided objection to making any religious instruction absolutely compulsory; that is, by giving secular, as a premium for attending religious instruction, or withholding secular, as a punishment for refusing religious instruction. Viscount *Hutchinson*. How would it affect the Presbyterians in the schools which they now carry on under the Board?—It would not affect them at all, except that it might enable them to do a thing of which they do not approve; that is, it would enable them to make it compulsory, say upon a member of the Established Church, to learn the Presbyterian Catechism. Lord *Monteagle* of Brandon. I understand you to say that it would not accord with your ideas of religious liberty that a power should be vested anywhere to interfere with the freedom of conscience of the individual in these respects?—That was exactly our great objection to one part of the original system; in several points, as I have stated, it interfered with our principles and our consciences. In the year 1830 Dr. Chalmers was examined before a Committee of the House of Commons on the state of the Irish poor; and before that Committee he stated, with respect to education, that the principle which he should recommend was, that the Scriptures should be read in the schools of the country, but that no compulsion should be applied in any shape, so as to render it obligatory upon any one to read the Scriptures against their conscience; is that an exponent of the opinion which you have now stated?—Exactly." Does that opinion, so stated, concur with the opinion which you have now given to the Committee?

I have no doubt that, taking all that in connexion with what I have already stated, it would lead to the conclusion that the general principle of non-compulsion, after all, is the principle which the Presbyterian body approve of, and that where particular instances may occur where it is departed from, it has been a matter of absolute necessity rather than of choice.

9160. Viscount *Clancarty*.] Are you acquainted with the Brown-street school in Belfast?

I am not acquainted with its present working and operations. I recollect originally that a good deal of discussion arose out of that question. It is a school, however, supported entirely by voluntary contributions.

9161. Are you aware that it is supported by a committee comprising several members of the Synod of Ulster?

I have no doubt it may be.

9162. Are you acquainted with Mr. Johnson?

Yes.

9163. Dr. Morgan?

Yes.

9164. And

9164. And Mr. Knox?
Yes.

9165. Would not you consider those three gentlemen to be Presbyterians of some note and consideration?
They are, no doubt.

9166. It has been given in evidence that they form a committee, with other gentlemen, for supporting the Brown-street Sunday and daily schools. In the last report of that school, this passage occurs: "Candidates for immortality, born to live for ever, and realising the destinies of eternity, the mind must be trained in Gospel truth; the soul must be enriched with divine love; the heart must be brought under the sanctifying operations of the Holy Spirit; each child must be taught to search and understand the Scriptures, as testifying of Christ, and opening up the pathway which leads to eternal life. These objects have ever been blended in the Brown-street school." Do you not consider that that passage rather militates against the assumption that the Presbyterian body are adverse to the principle of requiring the Scriptures to be read in the schools?
I am sure that these statements apply only to such children as are willing to read the Scriptures. I myself admit the entire of the statement and principle, that scriptural education is essential to a training for a higher and a better world, and I would give it to all who would accept it; but I am neither accountable for the individual acts of men, nor for those of the Brown-street school. I am here to give information to your Lordships regarding a number of practical points, and to defend my own vote upon a late occasion on the Commission to which I belong; and to ask you to receive from me some statements regarding it.

9167. As far as the circumstances connected with this school go, they show at least that the Presbyterian body do not adhere to it as a principle, that the compulsory reading of the Scriptures may be dispensed with?
I stated before what I considered to be the distinction between individual members of a body and the body itself.

9168. *Chairman.*] Before attaching any great importance to an isolated passage in the report of a particular school, would not it be important to know under what circumstances that report was drawn up, whether it was with the cognisance of the committee, and with what views and intentions the framer of the report wrote the passage; must not you be made acquainted with these circumstances before considering it as evidence of what are the general principles of the Presbyterian body on a point of this sort?
I think it would not be considered as evidence in any court of justice against the declared views of a public body; it would require to be better authenticated than it is, as evidence from the body to which individuals belong. Secretaries very often write reports of societies which individuals, but not bodies, can accept.

9169. Viscount *Clancarty.*] If it is authenticated upon oath, would not you consider that as giving to it some degree of weight?
I am not aware of the circumstances to which you allude.

9170. Lord *Monteagle* of Brandon.] Supposing, with respect to any member of this Committee most devotedly attached to the national system, it were shown that he was connected with a Sunday-school society, which is an exclusively Protestant institution, should you see any inconsistency in his supporting the Sunday-school society, and at the same time considering that the national system was a system well calculated for the education of the people of Ireland?
Not at all. While acting as a Commissioner of Education, I not only have held Sunday-schools in national school-rooms, but I was myself a Sunday-school teacher while I was a minister; and if I had an opportunity I would be so still.

9171. Lord *Ardrossan.*] Without entering into the reason why they have held aloof, do you consider it a misfortune that so many of the clergy of the Established Church in Ireland should have refused to concur in the system as at present established for national education?

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I had a most sincere desire, at the time of the junction of the Presbyterian Church with the Board, that the body of the clergy of the Established Church should avail themselves of similar advantages; that was one of the reasons I rejoiced at the junction of the Synod; it was subsequently a matter of great regret that the union of the Established Church was not accomplished.

9172. Do you think it would be very advantageous if some scheme could be devised by which their objections could be removed?

It would be of the utmost possible importance; I should be extremely glad to see the Church of England coalesced with the Board of Education upon a principle in accordance with the fundamental ones upon which that commission was established.

9173. You think that the Presbyterian body would not object to a system by which they would be left as they are, while the clergy of the Established Church were satisfied?

I think if it was effected on a system which would afford the Presbyterians the same protection which they have at present, they would not object, but concur. I cannot, however, myself discover, from all the inquiries which I have made, and after turning the matter in the best way I can in my mind, any system different from their own, which would give the Presbyterians the same protection which they have at present.

9174. Will you describe to what you allude by the word protection?

In the first place, they have their schools under the Board of Education, and I think the Presbyterians would have less protection than even the Roman Catholics under the system which your Lordship speaks of. There is a broad line of demarcation between the Roman Catholic Church and the Protestant Churches. It is defined between the Presbyterians and the Church of England; and I think the Presbyterians would feel that there would not exist the same protection which at present is guaranteed to them.

9175. What kind of protection do you allude to?

From their children going to schools where the learning of the Church of England Catechism would be made compulsory.

9176. Earl of *Wicklow*.] Supposing the objection entertained on the part of the clergy of the Church of England to the national system should continue in full force, that objection being, that unless the compulsory reading of the Scriptures be admitted, they cannot acquiesce in the system; and it being known that the principle of the Presbyterian body, as of the Roman Catholic body, is that of non-compulsion, should not you think it a great objection if any alteration were made to remove the scruples of the clergy of the Church of England in that particular?

I think it would be a very serious evil; it would introduce two antagonistic principles. I do not think you could get the same Board to administer the funds granted by Parliament, if these two antagonistic principles were introduced; and I think it would altogether introduce a new element into the administration. You find that the bulk of the people of Ireland have embraced the present system. It is in existence, and prosperous. It would be a different thing, perhaps, if the matter were to be introduced *de novo*; but you find that the experiment has been tried in two Churches; you discover farther, those two Churches satisfied, with the exception of some individuals who may object for special reasons; and I think that an alteration would be a very serious experiment now, when it might superinduce a desire for other alterations.

9177. Viscount *Hutchinson*.] Your argument is, that inasmuch as the system has already satisfied two of the Churches, it would be highly injudicious to endeavour to find the means of satisfying the other?

I think it would be extremely desirable to satisfy all, if you could find a principle which would include them, and which did not destroy greater good. I am satisfied there is a larger amount of good extended to Ireland under the present system, than could be communicated if it were counterbalanced by the resistance of other opposing systems. More than that, I cannot discover any system of a compulsory nature which would not lead to concessions to others of serious consequences in a national point of view. Supposing it were proposed that a system should be adopted which would admit of compulsion, you are to consider the other

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other side of the question, it would necessarily give up the Roman Catholic schools to the compulsory system also. I cannot understand how two systems, compulsory in the one case, and non-compulsory in the other, could co-exist, and supposing they did not, you must concede equal advantages on the other side; and that would be to give up instruction almost entirely to the priesthood of Ireland. This would be most injurious to all Protestant interests. I find in a return made to Lord Derby of the number of schools, that 1,700 Roman Catholic schools exists, where the minority of Protestants is about 10 per cent.; and only 600 schools of Protestants exist, where the minority of Roman Catholics is of the same per centage.

9178. Are not you aware, that there are already under the existing national system, 2,800 schools under the patronage of Roman Catholic priests?
I thought there were more than that.

9179. You stated that one of the results which you would fear from the power of compulsion being granted to the Church of England schools would be, that the Presbyterian children would be obliged to learn the Church of England Catechism?
I think it would open the door by which the same objection which existed with regard to the Kildare-place Society, would be again raised among the Presbyterians.

9180. Are not you aware that it is a fundamental rule of the Church Education Society that the teaching of the formularies of the Church of England shall not be compulsory on any child in attendance?
I am aware that it is set forth as a rule; but I apprehend, practically, it is not carried out.

9181. Do you believe that the children of Dissenters are obliged in the Church of England schools to learn the Church Catechism?
I believe the rules say they are not, but I believe they almost all do so.

9182. How is a Presbyterian child who attends a school under the Church Education Society less protected from learning the Catechism of the Church of England, than a Presbyterian child who attends a national school under the patronage of a Roman Catholic priest is protected from learning the Roman Catholic Catechism?
I think there is much greater protection in the one case than the other. The line of demarcation is broader. When you come to Protestantism there is more similarity, and yet, while there is a greater similarity between the two Churches, the Presbyterians are particularly jealous of their views of Church government and discipline, which they always wish to be guarded.

9183. Are not you aware that in many of the Church Education schools the General Assembly's Lesser Catechism is used as a means of imparting religious information to all the children?
I am not; I think the Presbyterian children who go to those schools, very often fall in with the opinions of others, owing to the atmosphere in which they live and breathe; and I assume that the Presbyterians have not access to the Church Education schools to give religious instruction to their own children, and therefore the children are almost necessarily brought under the tuition of Church of England clergymen.

9184. Lord Bishop of *Ossory*.] Supposing the whole body of the clergy of Ireland were now to join the National Board, and individual clergymen of the Established Church throughout the country were to establish non-vested schools, what kind of protection do you think there would be for the Presbyterian children there?
The protection is this: that the Presbyterians would not be so likely to attend the Church Education Society's schools as they would then be.

9185. The question refers to a non-vested national school. Suppose I, as a parish clergyman, am the patron of a non-vested school, at which Presbyterian children attend, how are they protected from my teaching them the Catechism of the Church of England?
By the exercise of parental authority.

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9186. Under the rule?

Under the rule. If your Lordship had a school under the National Board you would bow to the rules of the National Board, and there would be the guarantee that every child would have a right to absent himself; that is the distinction; the rule of the Board secures to the parents of all the children their natural rights. I think that that security is a far better guarantee than any private arrangement of a voluntary association can be.

9187. You think that the rule of the Board is a protection, but that the rule of the Church Education Society is no protection?

I think it is a more public and better-defined security. The Board of Education are responsible to Parliament and the country. You are responsible only as individuals. Public responsibility, I think, is of great importance on such a question.

9188. On what ground do you suppose the Church Education Society, being free to frame its rules according to its judgment and principles, adopted that rule, that the children of Dissenters should not be taught the formularies of the Established Church?

I cannot account for the motive of individuals or of Churches. I am sure they adopted it with the best motive.

9189. Whether they adopted it from principle or policy, would not the reasons for maintaining it continue under their connexion with the Board?

Supposing the school were a non-vested school, I imagine it would. There is still, however, the great distinction, that the National Board is accountable to the State; its rules are sanctioned by the Lord Lieutenant, and made public acts.

9190. Lord *Monteagle* of Brandon.] Is not there a security arising out of the system from the authorized public and independent inspection of national schools?

Clearly.

9191. Is not there also a clear distinction in the recognised right of the parent, or of any person interested, even a stranger, to enter those schools, and to inspect the system of instruction given there?

The whole of our rules afford a security which I think could scarcely exist in the other case.

9192. Is not there also this security, that the religious minister of any class of children, attending in the national non-vested schools, has a full right, though he may not enter the school to give religious instruction there, to require the attendance of those children at a convenient time and opportunity to give them religious instruction elsewhere?

He has a perfect right to enter the school, and to see how the business is conducted, during the ordinary school-hours.

9193. Is not there also a protection arising out of the power of appeal to the State authorities in case of any abuse?

There is.

9194. Would any of those protections which you have admitted to exist in the one case be found in a voluntary society?

I am certain that they could not exist to the same extent, or under the operation of the same power.

9195. Lord Bishop of *Ossory.*] If that voluntary society were connected with the State institution of which the noble Lord has spoken; and if it were connected with it upon certain rules and certain principles, and under certain engagements, would not there be the same securities applying to it against any violation of those rules and engagements?

I do not think there would be, where compulsion was the principle of the school.

9196. Viscount *Hutchinson.*] Suppose the compulsion extended only to the reading of the Scriptures, do you not think that then you would have the same security for children of your faith as they now enjoy in the non-vested national schools?

I do

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I do not think we should. We are to assume that the majority of the children would belong to the Church of England, and that the minister of the Church of England has peculiar privileges. I think there would be a greater probability of the religion of the child being interfered with.

9197. Are you aware that there are now 15,000 children of Dissenters, of whom I presume the great majority are members of your Church in the Church Education schools?

I have seen that stated.

9198. Do you think, with regard to those children, the Church Education Society is honest in its rule, of not teaching them the Church Catechism?

I am sure they are honest; but supposing the reading of the Scriptures were made compulsory under any plan which might be introduced, it would be a very serious matter. It is boasted that 20,000 Roman Catholics voluntarily pass the national schools, and voluntarily read the Scriptures, under the compulsory system. You would take away, on your new proposal, the advantage that results from this willing service.

9199. *Chairman.*] Have you any suggestions to make for raising the position of the teachers of the national schools?

I am exceedingly glad to bear some testimony upon that point. Our teachers are very inadequately paid. I could wish that a classification of teachers of a different kind should take place, and I could also wish that they were adequately supported. The average payment of all the teachers in the towns and best country schools is about 19*l.* a-year; hundreds of teachers have only about an income of 15*l.* The average should be made the minimum, and prizes should be given to the teachers producing the best monitors. I think that supplemental prizes should be given to those who have taught for a long time with efficiency. I could wish very much also that greater facility were given with respect to the training the teachers. We train a considerable number in a year, but I hope Parliament will place funds in our hands to enable us to extend the training department.

9200. Would you do that by enlarging the training establishment at Dublin?

The establishment there ought to be very much enlarged.

9201. Lord *Monteagle* of Brandon.] Will not the Normal schools in the provinces form a supplemental aid for the purpose of training teachers?

They are already affording some relief in that respect, but we have not funds to establish all the schools which were at one time contemplated; 32 was the number proposed originally.

9202. In the examination of the masters, do not you think danger may exist of making those examinations rather technical, exhibiting more the knowledge of the master than the capacity of the master to communicate knowledge to others, and to become an efficient teacher?

We have been following a good deal what has been called the intellectual system, that is the science of teaching. I know that this is particularly attended to in our training department, and it is upon that ground that I should very much urge upon the Committee attention to the point of increasing our facilities of training all teachers.

9203. Have you not, in attending the examinations, sometimes been struck with the minuteness of instruction and of acquirement which is sought and frequently attained, and made the foundation of advancement in the teaching class upon points of philology, and grammar, and etymology, which divert the attention of both the teachers and the pupils from what should be the real practical subjects of instruction?

I am quite convinced there is a danger of neglecting and overlooking some of the "weightier matters of the law," which I hold to be arithmetic, geography, and English grammar, &c., and I believe there is a tendency too much to rest upon the smaller points. At the same time a great improvement has taken place in the system of instruction since my younger days.

9204. Is there not a great deal of time and labour given to the "Tithe of Anise and Cummin" in the shape of affixes and prefixes, and matters which are perfectly immaterial?

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I think the perfection of education is the combination of the two; not only should the masters be taught more thoroughly in the solid departments, but they should be instructed to think for themselves, and to communicate knowledge. Those nice distinctions, to which you have alluded, have sometimes that advantage, that they lead children to use their minds, and to reason and think properly.

9205. Lord *Beaumont.*] In what are the teachers now examined in the training school before they are pronounced fit to undertake the management of a school?

The principal things are those which I have mentioned.

9206. You have mentioned arithmetic, geography, and English grammar?

They are examined in the matters contained in our books, and they attend some lectures on chemistry and natural philosophy. We endeavour to encourage attention to the chemical and agricultural departments.

9207. Are they examined in physical geography?

A good deal; we have a book of the late Dr. Clarke's upon that subject, which is a class book.

9208. Are they taught the elements of geology?

I do not think they are, to any extent.

9209. Lord *Monteagle* of Brandon.] Are not some of them passed into the Glasnevin Society?

A good many of them pass there to become agriculturists.

9210. When they pass there, are not they instructed in Johnson's Agricultural Chemistry, and in the elements of geology?

We encourage all our teachers to attend the classes of agriculture; not only the teachers who go to Glasnevin to attend specially the agricultural department, but all our teachers to attend the lectures on agriculture; we are very anxious to inspire a taste in the mind of every teacher on that subject.

9211. Lord *Beaumont.*] Is there any examination in history?

In some of the leading facts of history, upon which all are agreed, as arising out of our books.

9212. Is there any instruction given in the general history of the world?

I cannot call it general history. Some facts of history are laid down in our books in such a way, that all can agree regarding them. It was often proposed to have a general history of England; we have however, avoided that difficult question. We have a history of Ancient Rome, which is well written, and from which everything is excluded which appeared objectionable.

9213. Lord Bishop of *Down.*] Are the qualifications of the teachers to impart their knowledge tested in the training schools?

During their residence with us, they come in to the model school, and in succession take up different classes, and I have myself experienced very great pleasure in going round those classes, and hearing the admirable way in which they conducted them.

9214. Lord *Monteagle* of Brandon.] Since your connexion with the Board, what has been the result of your observations as to the character of the young men who are brought up as teachers?

A great change has taken place. When I first went to the Board of Education to attend the public examination, all the teachers almost were old men; men who were regarded as fit for very little besides. Now we have an energetic class of young men, who have come up through our own schools, and are thoroughly imbued with a love for education, and whom it would be most desirable to keep in our service; but I am sorry to say that we cannot retain many of them, because after being trained, 40 per cent. of the number disappear altogether from the ranks. They go into shops in Belfast and other places, and are drawn away by higher inducements; and unless Parliament assists us in retaining them, we must continue to expend large sums of money, which may benefit the individuals, no doubt, but which does not benefit the community.

9215. Does not the present anxiety on the part of the Irish people for emigration deprive you of many of your best teachers?
No doubt many of them emigrate.

9216. Can you tell the Committee whether the same general observation with respect to the improvement of the male teachers in your judgment applies to the female teachers in the country?
I think, as far as our training goes, it applies to them in a greater degree. I sometimes go into Mrs. Campbell's establishment, and am very much struck with the class of young women who come up; they are not only instructed in the elements of the education and industry suitable to them and the country, but they are instructed how to cook, and to attend to a number of domestic matters which are extremely useful.

9217. Mrs. Campbell has been a long time in that establishment?
She has.

9218. And fully possesses the confidence of the Board?
Perfectly so, in every respect. She is a Roman Catholic.

9219. Viscount *Clancarty*.] You adverted to the deficiency of funds for the training establishment; are there any voluntary contributions towards that object?
Not that I am aware of.

9220. Would not it be desirable to encourage them, and to induce patrons to send up young men and women to be trained from the localities in which they are to be afterwards employed, those patrons paying some portion of the expense?
I may say that we already have from time to time a few persons who are supported by such contributions in town, and we encourage them to attend the lectures to a certain extent.

9221. Lord *Monteagle* of Brandon.] That principle will be applied with your own normal schools, will not it?
There is no doubt of it.

9222. Is not there a difficulty arising out of the rule which has been enforced, namely, that you admit only such persons to be trained as have already got an appointment to a national school?
That is the rule. I am rather inclined to continue it till we are able to have all trained who are in our employment.

9223. Does not it produce this difficulty, that a school is frequently left without a teacher whilst the teacher who is to be appointed is sent up for instruction?
The teacher is obliged to employ a substitute in those cases.

9224. In such cases, is not that substitute frequently an inadequate representative of the teacher?
We have found that the evil has become abated in this respect. The substitute is generally a person who is looking for employment, or is perhaps an advanced monitor, who is seeking to rise from the ranks.

9225. If you are enabled to accomplish the whole of your scheme, and to establish a certain number of normal schools in the country, to receive from them the best scholars, and to admit them into the training school when they have gone through their probationary teaching in the provincial establishments, will not that make your Dublin establishment more efficient, both as a test of the education already acquired, and as a mode of completing and perfecting it?
Much more; besides that, a corps of trained teachers would then be recruited in Dublin, which would be at our command. We have laid the foundation of that to a certain extent.

9226. Have you known cases in which the patrons of schools in the country, having obtained their teacher from the model school in Dublin, upon the occasion of a vacancy have again and again applied to you to furnish them with new teachers?
It is almost invariably the case; and that proves the necessity of having a more

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more centralised means of training; a central fountain, as it were, supplied by the streams from the model schools.

9227. Earl of *Wicklow.*] Do you allow any teachers to be trained in your establishment who are teachers of schools not in connexion with the Board?

We have had some such from time to time; we have had some, I believe, of the Church Education masters who have lived in the town, and have attended the lectures which are given at our institution.

9228. In such cases, I presume, the expense is paid by the teacher himself?

Frequently by the teacher himself, or his relatives or patron.

9229. None of that expense falls on the Board?

None, in these special cases.

9230. Have you, in the suggestions that you have made for the improvement of the training of the masters, considered whether those improvements could be made without an increase of the grant from Parliament?

The only other means of doing it would be by encouraging a little more local aid, which I am confident might be done; not as a general principle, for the people of Ireland are still too poor to meet such a demand; but certain cases arise where we might supplement the Government aid by pecuniary aid from other quarters.

9231. In those suggestions which you have just made with regard to the better payment of the masters, you consider that the improvements might be carried out without applying to Parliament to increase the grant?

I have not gone that length; I think that funds might be obtained to some extent for certain purposes; but if you have 5,500 schools already, and if those schools increase in number, we must necessarily require an enlarged grant to carry out all the objects we contemplate. And I think it would be a paltry saving, seeing that the national system is established, and that you have already given such a sum to its support, not to increase it from time to time, in order to make the teachers more efficient, to improve the inspection, and render education more perfect.

9232. *Chairman.*] Have you any other suggestion to make, in regard to increasing the efficiency of the masters in the schools, and improving their position?

I should suggest that there should be a retiring allowance granted to the teachers. I think it is a great evil that teachers are allowed to wear themselves out, without providing for them some retiring allowance; an appeal is then made to the sympathy of the patron, to retain his exhausted teacher, rather than cast him unsupported on the world.

9233. As a Commissioner, how are you put in possession of all the proceedings of the Board when you are not present?

Unless we attend the Board regularly we are not put in possession of them, except in a way which I myself suggested about six months ago; and which arose out of the circumstances connected with the retirement of the Archbishop of Dublin. During the time of that discussion I had been very unwell, and I was quite surprised when I saw the return which was made, containing matter which I myself was not previously acquainted with; and I suggested, that on every day the absent Commissioners should have a programme sent down to them, of all the points intended to be brought under the notice of the Board. If your Lordships should report on the result of this inquiry, I suggest that you might recommend with advantage, that in future we should be put in possession more fully than at present of all the proceedings of the Board.

9234. Are minutes kept of the proceedings of the Board?

Minutes are kept of the proceedings, and they are the first read at every meeting. I need not tell your Lordships, that where the Commissioners are so scattered, there are sometimes very few present at that part of the proceedings of the Commissioners.

9235. Would there be any objection to circulating copies of those minutes?

No; if they were printed as Parliamentary documents are, and confidentially sent to us, it would be of the highest possible advantage.

9236. Lord *Ardrossan.*] Do not you think that the very fact of the Commissioners being so numerous and so scattered, would cause a grave difficulty in carrying out your suggestion, and that it is of itself an evil?

I do not think it would produce a difficulty in carrying out the suggestion; the Post-office would meet that case. With regard to our number, I take the liberty of suggesting that in one sense it would be desirable to increase it. I am sure we could get on very well with a smaller number of Commissioners; but we could get on much better if your Lordships would recommend us to appoint, or to have appointed, some one Commissioner thoroughly acquainted with agriculture, with architecture, and with a variety of industrial matters, matters which country gentlemen are acquainted with, and which are constantly brought under our notice. I am sorry to say that most of the existing Commissioners are ignorant upon those points.

9237. Lord *Monteagle* of Brandon.] Is not the necessity for such an appointment increasing day by day, in proportion as the agricultural department extends itself?

Clearly. We have a very excellent and efficient superintendent, Dr. Kirkpatrick, who has charge of that department; but if we could get a gentleman thoroughly conversant with Ireland, and with all its affairs, who would, as a Commissioner, sit at his desk, and make that office a thoroughly efficient one, the Government would confer great benefit upon us and on themselves.

9238. Lord *Ardrossan.*] Do you mean that that officer should be a paid Commissioner?

I do.

9239. Earl of *Wicklow.*] In addition to the existing paid Commissioners?

Yes. I think Mr. Macdonnell, than whom no more honourable man exists, would fill, as he does, with great efficiency, the more diplomatic and consulting department; but I think you ought to have, in addition, a thoroughly business Commissioner over the industrial department. It would be quite out of place for me to mention names, but I have known gentlemen connected with the Treasury in London who would admirably fill such a departmental office. It is most painful to myself and the other Commissioners to vote away such sums for agriculture and other purposes while we do not thoroughly understand the basis on which they are expended.

9240. *Chairman.*] When you stated that you required a man of business at the Board, did you intend by that expression a man with qualifications such as you have previously described?

Yes, I did; and in that sense only.

9241. Will you state exactly what you mean by a man of business?

I mean a man who understands the special department of agriculture. I will illustrate it in this way: the Board of Works, while forming a general Board, has its departments, and its departmental gentlemen at the head of each; it is something of that sort we should require, to make us complete.

9242. Lord *Monteagle* of Brandon.] When you speak of architecture, you mean, do not you, that species of knowledge of architecture which would deal with the building of your own schools, your model schools, and your farming establishments?

I do; and I speak of that kind of knowledge which will qualify a man to decide between rival plans, for example; to understand plans and specifications, the price of materials, and all matters of that kind; and to see that our buildings are thoroughly carried out, and speedily erected or repaired.

9243. Is not that necessity greatly increased by reason of the increased number of the vested schools, the repairs of which fall upon the Board?

Very much, we have a very excellent architect; but with all our desire to get such matters carried out as quickly as possible, we cannot accomplish it.

9244. Lord *Ardrossan.*] Are the Committee to understand that your opinion is, that it would be advisable to reduce the number of Commissioners, but to increase the number of paid Commissioners?

I should not be inclined to reduce the present number, as they have been appointed, but there should be superadded such a Commissioner as I have spoken of.

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of. Regarding myself, I have many duties to perform, and I should not care to retire; but I do not think you are prepared to require the various representatives of Churches to retire, and to make the Commission purely Governmental in every way.

9245. Earl of *Wicklow.*] Do you contemplate, as the present Commissioners retire or die, leaving the vacancies unfilled?

I cannot speak exactly upon that subject.

9246. Do you think that it might be more desirable that the number of the Board should be smaller?

I think we did our business quite as efficiently when we had a smaller number, as we do with the present number; but that must be very much modified by the circumstances of Ireland and the relative position of Churches.

9247. Lord *Monteagle* of Brandon.] Would not it be difficult to diminish the number of the existing Commissioners by any selection of names, however cautiously and however impartially selected, without causing jealousies which would impede the working of the system?

Unquestionably; I must say, for the Presbyterian body, while I think they have had confidence in myself and Mr. Gibson, they would desire an additional Commissioner, seeing that I am obliged to be in Belfast so much, and that it is not more than once in two or three weeks that I can be on the Board.

9248. Lord *Ardrossan.*] Were not the different denominations as fully represented in the first Board, which was appointed under the system, as they are now, though it consisted of a smaller number?

I think that the representation of the Roman Catholics has increased, and I am not sure that it should not be so. I do not very well see my way to having a decrease without injuring the balance. I would say, I think, any organic change would be rather dangerous at present, and would produce distrust and jealousy. The new appointment of such a Commissioner as I have recommended is quite a distinct matter.

9249. *Chairman.*] As the head of a college, have you felt any want respecting the general education of the people for which you could suggest any remedy; have you felt, for instance, the want of intermediate schools?

We have felt the want of intermediate schools very much; the teachers require some stimulus to take them up from the national schools to some of the higher schools, and I think the establishment of secondary schools, intermediate between the Queen's Colleges and the national schools, would be a matter of great importance. A very able pamphlet has been written upon that subject by Dr. M'Cosh, which I shall take leave to lay upon your Lordships' table, proving that the national schools have had the effect of destroying many schools in which the classics and the higherbranches of mathematics were taught. There is such a chasm between the Queen's Colleges and the national schools, that I think it would be very desirable to supply it; and it would enable the teachers of the national schools to look upward and onward to advancement.

9250. Viscount *Hutchinson.*] Do not you find that it also has an effect upon the number of candidates for the Presbyterian ministry?

I am quite sure that the want is very much felt by the Presbyterian Church. A great number of those who come to my college to seek for scholarships are taught in Belfast. The farmers are obliged to pay for their sons large sums in order to obtain what they need in the way of education.

9251. My question had reference to candidates for the Presbyterian ministry, who, I believe, pass their examinations at the Theological College at Belfast?

They pass their literary examinations in the Queen's College, or in Glasgow and Edinburgh, and a very few in Trinity College. The Theological College is quite distinct from, though not opposed to the Queen's College.

9252. Is not it the fact that the number of persons who have come to that Theological College, as candidates for the Presbyterian ministry, has very much decreased?

Yes.

9253. To what cause do you attribute that?
The famine laid the foundation for it; a revival, however, is beginning to take place consequent on returning prosperity.

9254. Do you think the establishment of those intermediate schools would afford to the persons who intended to send their sons into the Presbyterian ministry, a cheap means of educating them?
I think it would afford facilities not to the Presbyterians alone, but to people of all denominations. I believe, if the secondary system I suggest were connected with national schools, it would afford facilities equally to all Churches.

9255. Do you, in the Theological College in Belfast, accept a degree or a certificate of Queen's College, as satisfactory evidence that a candidate wishing to pass his degree in theology, has a sufficient knowledge of the classics?
Yes. I am not connected with the Theological College; I am President of the Queen's College; but the Synod of Ulster accepts a certificate of Queen's College as a sufficient test of literary instruction.

9256. Before the establishment of the Queen's Colleges, what machinery had the Presbyterian Church in Ireland, for giving classical education to their candidates for the ministry?
For a time they accepted certificates from the Academical Institution. Many young men qualified in Glasgow and Edinburgh, and many also in the College of the General Assembly.

9257. So that the establishment of the Queen's Colleges has been a great boon to the Presbyterian body, by affording them a cheap means of giving a classical education to their ministers?
It has been an advantage, not only to the Presbyterians, but to others. I have this year 44 episcopal students in Queen's College.

9258. Are those students candidates for orders, in the Episcopal Church?
Certainly not; many of them are, perhaps, for medical and other professions; one or two have been candidates for orders in the Established Church. I think it is a very important fact, that we have 44 Episcopalian students, who live on the best terms with the Roman Catholic students and the Presbyterians.

9259. Lord *Monteagle* of Brandon.] You have had no religious differences in your college?
Not an instance of it has occurred.

9260. No suspicion of proselytism of any kind has existed?
Not the slightest; each student attends his Dean of Residence, who has the spiritual charge and superintendence of the young men of his denomination. The registrars, under the direction of the President, returns the name of each student to his Dean of Residences, and the whole of the religious instruction is given to all under their Deans. They meet together in the utmost harmony in all departments of literature and science.

9261. Viscount *Hutchinson.*] Is the authority of the college used to compel the young men of various denominations to attend at the religious instructions of their respective Deans of Residences?
Those who are under age do so. We adopt the law of the land in that respect. The students are placed under the moral and spiritual charge of their respective Deans, and the duty of the Dean is to see that they attend to their religious worship.

9262. You do not deny the fact, that the establishment of those intermediate schools which has been recommended by Dr. M'Cosh in his pamphlet would be a national boon to candidates for the ministry in the Presbyterian Church?
It would be a boon, as far as it applies to them; it would be an equal boon to all others. I have no doubt, from what I understand, that many Roman Catholics and Episcopalians would avail themselves of such a benefit.

9263. Lord Bishop of *Down.*] Would it be an equal boon to all medical students in the north of Ireland, as to Presbyterians seeking for orders?
Yes, and to those of all other professions—the engineering, legal, agricultural, as well as to general students. The medical students at Belfast, I may state, have become greatly improved since the college was opened, owing to the high

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standard of education. With respect to the efficiency with which the duties of the Deans of Residence are discharged, I beg to place on your Lordships' table the satisfactory reports of Dr. Cooke, Mr. Murphy, Mr. Porter, and Mr. M'Afee, who hold that office in the Belfast Queen's College.

9264. Viscount *Hutchinson.*] Have you any Roman Catholic Deans of Residence?

No; a Roman Catholic Dean was appointed in the two other colleges, and a similar officer of that Church was about to be appointed in Belfast, when the rescript made its appearance. I believe in a week or two afterwards, the Dean would have been appointed; but if so, he would have been obliged, as in the case of Cork and Galway, to retire. The Government, however, are not answerable for that.

9265. *Chairman.*] What is your opinion of the improved condition of the people of Ireland, as a consequence of the system of education which has been introduced into that country?

I have no hesitation in saying that it has had a most beneficial tendency. I have watched the progress of society, and I can myself note the improvement which has taken place through the national system. When I go to a parish where the minister has his schools under the Board of Education, from the appearance of the congregation, and the respectability and evident cleanliness and apparent comfort of the people, I can almost infer the fact, from the difference between that congregation and one where the minister is negligent with respect to education.

9266. Can you suggest any essential change in the system which would induce the co-operation of those parties who are now absent from it, but which, at the same time, would not endanger the stability of the system, or induce any number of patrons to withdraw from it?

It is a very difficult question. That difficulty arises from the distinction between compulsion and non-compulsion. I have no right to speak of conscientious objections; I admit them. I believe they are conscientious objections, as entertained by those you speak of, and therefore I cannot discover any way by which it would be possible for the Government to retrace its steps if that be demanded. When Lord Stanley's letter was written, a new principle was announced and adopted in Ireland, and it would be a dangerous and unwise thing to retreat from it.

9267. Lord Bishop of *Ossory.*] Do you think the maintenance of that principle has conduced very much to united education in Ireland?

I think it has produced a united principle; and if united education has not existed to the extent which is desired, the obstacle does not arise from us, but it has arisen from the Church of England, as a body, not connecting itself with the Board, and not only so, but from their giving us opposition in certain cases.

9268. You had a national school in Armagh, had not you?

I had.

9269. Had not the late Archbishop Croly another national school?

He had.

9270. Had you any Roman Catholics in your school?

A number.

9271. How many?

I had sometimes a very considerable number. It is some years ago, but I remember this, that they attended the school, and retired generally at the hour of separate religious instruction.

9272. Had Dr. Croly any Presbyterians?

I do not think he had. There was this great distinction which ought not to be lost sight of, that regarding either of those schools, if a Presbyterian had gone to his school, or a Roman Catholic come to mine, those children could have received the elements of secular instruction, which were to be obtained without any infringement upon their conscientious scruples, or any interference with them.

9273. Notwithstanding that, however, Dr. Croly had no Presbyterians in his school, and you do not remember how many Roman Catholics you had?

I had

I had a considerable number of Roman Catholics till a matter occurred in the city, which reduced that number. There arose some difference of opinion regarding charitable objects, which reduced the attendance of that denomination.

9274. Where was Dr. Croly's school?
It was on his chapel ground.

9275. You said on the last day, that the erection of school-houses upon chapel grounds, had arisen from the refusal of landed proprietors to give sites?
I said to some extent it had done so.

9276. In the case of Armagh, are there not a number of proprietors favourable to the national system, who would willingly give sites for national schools?
I had a difficulty in getting one, and had to pay 16 *l.* a year for it.

9277. Viscount *Hutchinson.*] Was that more than the value of the land?
I think much more.

9278. Lord Bishop of *Ossory.*] Did the difficulty arise from any hostility on the part of the landed proprietors?
There existed in Armagh very considerable hostility.

9279. Is not Mr. Dobbin a proprietor?
Yes, but he has no building-ground in the city unoccupied, as far as I can remember.

9280. And had not?
I think he had not.

9281. Is Lord Cremorne a proprietor?
His Lordship has some houses in the town.

9282. Are you of opinion that it was necessary to erect the school on the chapel-ground in that case from the same circumstances which you say have led to it in other cases?
I do not know the particulars of the case. I have no doubt the inspector answered that question with regard to the possibility of obtaining other sites at the time. The school was established before I became a Commissioner, if I remember rightly.

9283. What has become of your school?
It was under the management of my successor, Mr. Fleming, who is now no more, and it was very well conducted by him, but he was so unfortunate as to get into it some teachers who were refractory; and just at the time we were about to deal with those teachers, Mr. Fleming died. The very circumstance also which I mentioned, of 16 *l.* a year being paid for it, led to its being given over to others.

9284. How much was laid out upon that school; was there as much as 600 *l.* laid out?
It cost more than 600 *l.*, and myself 200 *l.* in various ways.

9285. Was the connexion of your school with the National Board approved of by your congregation?
It was very generally approved of. I obtained the most of the money which was subscribed, with the exception of the charges on myself, from my own people.

9286. How do you account for the fact, that after you left, the same congregation suffered this valuable school-house to pass away from the purpose for which it was destined?
I cannot account for it, except from my successor not taking advantage of it. The school had become hampered, I believe, by the heavy demands for rent during Mr. Fleming's time.

9287. There is now a Presbyterian school in Armagh, is not there?
I heard the other day that Mr. M'Allistee had got this school endowed.

9288. Do you know the site of that school?
I believe it is under his church, but in a distinct apartment, on the basement floor.

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9289. With respect to the only two national schools which exist in the city of Armagh, one of them is in the chapel-yard, and the other in the basement story of the meeting-house?

In either case, if the Roman Catholics and the Presbyterians were inclined to interchange schools, the existence of the non-compulsory principle would permit them; and if you apply that to places where there is only one denomination and only one school, it is a valuable principle to maintain.

9290. There was a member of your congregation who had a school in connexion with the London Hibernian Society, Miss Prentice.

She had a school in connexion with the Board.

9291. Was not her school previously in connexion with the London Hibernian Society?

I believe it was.

9292. Are you aware that united education existed under the compulsory rule of the London Hibernian Society, in that school?

There was scriptural education, but I never looked upon it as compulsory. I still think if any child had sought for education without being required to read the Scriptures, it would have been conceded.

9293. Are you aware that the Roman Catholic Archbishops grounded their change of policy, with respect to the Kildare-place Society, mainly upon the fact that it had connected itself with the London Hibernian Society, notoriously a proselytizing society?

I am not aware of that.

9294. Are you not aware that in their view the London Hibernian Society was far more obnoxious to the authorities among the Roman Catholics than the Kildare-place Society?

I know they were both obnoxious; the Hibernian Society departed from its original principles as it advanced.

9295. With respect to this school of Miss Prentice, it was connected with the National Board, subsequently?

Miss Prentice connected it with the Board.

9296. Have you any means of knowing whether there was more united education in that school under the National Board, than when it was in connexion with the Hibernian Society?

I have no means of knowing that; I attended occasionally to examine in the Scriptures; but I believe they were merely the children who desired to read the Scriptures. I am quite sure, that under the national system, there was a union of children of different denominations there.

9297. Do you know what has become of that school?

I do not exactly know its present position. I have left Armagh for many years.

9298. When you were in Armagh had not the Primate a school under the Church Education Society?

He had.

9299. Was not there united education in it?

I am sorry to say, at that time a number of children were, by means of the education pursued in that school, drawn over to the Church of England. The system had that effect.

9300. Do not you believe that there were also Roman Catholics in that school?

One of the reasons why my congregation contributed to our school was, that when Lord Stanley's letter came out, they saw a principle announced that would protect them, because they felt that children were proselytized in the primate's school. I was on the best terms possible with the clergy; but I am compelled to say this with great regret.

9301. Were there Roman Catholic children at that school?

Yes; some Roman Catholics attended; but they were in less danger of going over,

over, from the difference of race and the complete difference of circumstances. A considerable number of my children went over to the Established Church. It was made a condition of obtaining work, that they should attend that school.

9302. Viscount *Clancarty.*] Would not Belfast present a fair sample of the effects of the national system of education?

Yes. I am sorry to say, I know less of the working of the national education in Belfast than I ought to do. My duties in the College and at my various Boards greatly occupy me.

9303. It is sufficiently in operation there to be taken as a fair sample of the results which the education should produce?

I suppose it must be so.

9304. You stated that it had had a very beneficial effect upon the country?

I think it has.

9305. Would you estimate that beneficial effect by the progress of literary attainments?

Yes. A number of students who have entered Queen's College, and took high scholarships, received their elementary education in national schools. I have had several from the national schools among the list of my scholars. A return was made some short time ago to the Board, regarding some young people connected with a school, the name of which I cannot now remember well; it was borne out distinctly, that the young people educated in the national schools have become tradespeople of different sorts, and have advanced wonderfully.

9306. Will you have the goodness to look at the last census of the progress of education, and state how you account for the fact, that there is at the present time as large a per centage of the population of Belfast unable to read or write as there appears to have been in the year 1841?

There has been a great increase in the manufactures in Belfast, which has given rise to a temptation to parents not to send their children to the schools, but to send them at an early age to the factories and mills, and to work of different kinds. I have with me a petition from a number of the teachers of Belfast, who waited upon me the other day, imploring me to present it to the Board of Education, in order that their salaries might be increased. A deputation waited upon me of as respectable teachers as I ever met with, and they impressed me with the idea, that if the education of Belfast is under the care of those men, it must be well attended to.

9307. So far as the evidence of the Census Commission goes, it does not appear that there was a larger proportion of men in Belfast who could read in 1851, than there was in 1841?

For the reason I have stated, viz., that if they did not erect so many mills, the schools would be better attended.

9308. Lord *Monteagle* of Brandon.] In addition to the progress of manufacturing industry at Belfast, to which you have alluded, have not the late events in Ireland, connected with the famine and the failure of the potatoes, thrown in upon the great cities and towns of Ireland, a vastly increased population of the most necessitous and most ignorant of the inhabitants of the country?

No doubt of it.

9309. The better informed of the rural inhabitants have remained occupying larger farms, and those who were dispossessed have gone into the towns?

Yes.

9310. Does not that, in itself, account for the fact to which your attention has been called between the years 1841 and 1851?

To a very considerable extent.

9311. Lord *Beaumont.*] You said you had some observations to make with regard to convent schools?

I did. I need not say to your Lordships that by Lord Stanley's consent the conventual schools were connected with the Board. Circumstances have arisen of late at the Board to prove the necessity of some fixed rules being laid down regarding them. I think there should be a strict supervision over them. Whether there should be a lay teacher in each of them, paid directly, as the

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other teachers are, is a question that I am not prepared to pronounce on, but it is one well worthy of consideration; it is of great importance, I think, to hold the conventual schools. We have 40,000 children in connexion with them, and as these schools are embodied in the system, and are consolidated with it to some extent, I think it is very desirable to retain them; but from what has occurred I think it would be well to recommend the Commissioners to lay down some strict rules with regard to them. so as to bring them quite into accordance with our regulations.

9312. Lord *Fingall.*] Are those 40,000 children all females?
I believe not.

9313. What proportion of them are males?
I cannot say.

9314. Viscount *Hutchinson.*] Have you attended any of the recent meetings of the Board?
Yes.

9315. Can you give the Committee any information as to the Youghal convent school?
I can; a report came from Mr. Graham to the Board of Education, directing our attention to a number of abuses with regard to the use of the Angelus prayer and other deviations from rule of a similar kind. I at once felt that it was a strong case, and ought to be dealt with. I found that other cases of a similar nature existed. On reading the report of the Inspector before the meeting of the Board of Education, I myself went down to the office to look at the former report; and as it struck me that those evils were not all of recent growth, and I wanted to see the report of the former Inspector, and I found that Mr. Doheney had reported that all was right before; I, therefore, made it a matter of substantive motion at the Board, that he should be at once communicated with; that a head Inspector should be sent down, and that the case should be investigated; that has been done with the full concurrence of the Board. The head Inspector has been sent down to investigate the whole case, and I believe a good opportunity now exists to have some general rules laid down.

9316. Lord *Monteagle* of Brandon.] You stated that cases of abuse had arisen; by abuse do you mean the violation of the rule with respect to the celebration of religious worship in the school-house?
I mean, for example, they use the Angelus prayer at every hour, and there being no notice in the time-table of the hours of religious instruction; I mean that, in my view of the term, "access to the public," it is not given as it ought to be; that, in fact, the doors of these schools should be as open as others. This is one of our great guarantees. These are some of the cases of departure from rule, but the Board has checked them, and adopted measures which, I think, will make these conventual schools very valuable establishments. I have had evidence from many people, who have visited these schools, that the answering of the pupils was very satisfactory.

9317. Lord Bishop of *Ossory.*] Was not the result of the inquiry to confirm substantially Mr. Graham's report?
As far as I remember it does so; I have received a letter from one of the Commissioners, in which he says, "We acted in the Youghal case as you yourself and other Commissioners thought right."

9318. Lord Bishop of *Down.*] Are you aware of the report which the head Inspector has made?
I do not believe it has been returned.

9319. With regard to the disputed points, you have not seen the report?
I have not.

9320. Lord Bishop of *Ossory.*] I understand you to say, that the result has been substantially to confirm Mr. Graham's report?
The admission of the nuns themselves would show that there was some infringement of rule. I do not mean by the result of the inquiry that a report has been made, but I have no hesitation in saying, that the nuns admit some want of adherence to rule.

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9321. It has been stated to me as a fact, that Mr. Graham has since been sent to a Protestant district in the north of Ireland, and that his place as Inspector has been supplied by a Roman Catholic?

All I can say is, that the matter came before the Board the other day, and I believe it is his period for change; but I remember Mr. Macdonnell decidedly suggesting, that as Mr. Graham was turning his attention to those abuses in that district, it would be very well not to remove him from it, but to let him remain there. My belief is that that was the decision come to.

9322. Lord Bishop of *Down.*] Otherwise, it was Mr. Graham's turn to have a new district appointed to him?

Yes; It would be his turn in a short time.

9323. If you had kept him there, it would have been contrary to the usual practice?

I distinctly remember that at the Board, it was proposed that Mr. Graham should be allowed to continue there, in order to check those abuses; and I think it right to say, that the Roman Catholic member, Master Murphy, perfectly agreed with me, when I proposed at the Board of Education, that some fixed rule should be laid down to regulate the instruction given at that school.

9324. Lord *Fingall.*] Have you visited any of the conventual schools yourself?

I have not.

9325. Are you aware what the state of the education given there is?

I am aware of it, through gentlemen I have met, who have told me that they have gone into conventual schools, and have been quite surprised to see the good education which has existed in them.

The Witness is directed to withdraw.

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EDWARD SENIOR, Esquire, is called in, and examined as follows:

9326. Lord *Monteagle* of Brandon.] WHAT office do you hold in Ireland?

That of Poor Law Commissioner.

9327. How long have you been resident in Ireland, and what was your first appointment there?

I have been about 12 years resident in Ireland, having been previously employed as an Assistant Poor Law Commissioner, both in England and Ireland.

9328. Have you been employed in different parts of Ireland?

In the south-west and the north-east.

9329. As a Poor Law Commissioner, have you had occasion to turn your attention to the educational branch of the Poor Law administration?

I have.

9330. Can you inform the Committee how many workhouses there are in Ireland, and in how many cases the schools in those workhouses are in connexion with the National Board?

There are 163 Poor Law Unions, of which number 142 unions are in connexion with the National Board; 21 unions are not in connexion with it.

9331. When you were first connected with the Poor Law Commissioners, were there workhouse schools at that time in connexion with the National Board?

From time to time unions, which in their first formation were not in connexion with the National Board, have since joined it.

9332. Have you been able to observe any progress of improvement in the educational branch of the Poor Law administration?

I think that the improvement has been very considerable; I do not wish to lead your Lordships to suppose that I think it is by any means perfect, or that it is as good in some unions as in others; but I think in all, very considerable progress has been made.

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9333. Is the connexion which exists between the workhouses to which you have referred and the Commissioners of Education, altogether a voluntary connexion on the part of the guardians?
It is.

9334. It is not enforced in any shape by the authority of the Poor Law Commissioners?
It is not.

9335. Viscount *Hutchinson.*] Is it recommended by them?
The Commissioners have taken no steps to recommend it or otherwise.

9336. Lord *Monteagle* of Brandon.] Is it open to the local guardians at any time they think fit to cease their connexion with the National Board, and to carry on their schools in another way?
By a simple resolution of the Board of Guardians, that connexion is put an end to.

9337. It does not require the assent or approval of the Poor Law Commissioners?
No, we have left to altogether it the guardians.

9338. Have any cases occurred, and, if any have occurred, have they been numerous, in which the Poor Law Guardians have exercised their power of severing the connexion with the National Board?
There has been one instance, that of the South Dublin Union.

9339. That is the only instance which has occurred?
It is the only instance.

9340. In your former capacity of Inspector, it became your duty to visit many of those workhouses, did not it?
Yes.

9341. How many were there in your district?
Seventeen at the period when I left the north of Ireland, which was my last district, and the part of the country with which I was best locally acquainted, from long residence there.

9342. Will you describe what that district was?
It consisted of the counties of Antrim, Londonderry, Down, Tyrone, and Armagh.

9343. That district was consequently within what is generally termed the more Protestant part of Ireland?
Yes, the north-eastern district, with Belfast as its centre.

9344. In the discharge of your functions of Inspector, were not you brought into constant association with the Boards of Guardians?
Necessarily.

9345. Generally speaking, were those Boards of Guardians a fair representation of the classes which the law has pointed out, both as *ex officio* guardians and elected guardians, as representatives of the opinion of the place?
They were.

9346. Were they mainly composed of Protestants or Roman Catholics?
The Protestants formed a very considerable majority.

9347. The paupers, I presume, were of different religious persuasions?
The proportions varied in different unions.

9348. Are you enabled from your intercourse with the country gentlemen and the elected guardians to state whether the connexion between the National Board and the guardians was satisfactory to them?
It was so, I believe.

9349. You heard of no complaint?
None.

9350. Were the books of the National Board used in those schools?
They were.

9351. Viscount *Hutchinson.*] Have you brought with you the Orders or Rules of the Irish Poor Law Commission in reference to the management of workhouse schools?

I have.

9352. Will you have the goodness to read them?

"The following shall be the duties of the schoolmaster and schoolmistress: to instruct the boys and girls according to the directions expressed in Article 23," which Article directs that "the boys and girls who are inmates of the workhouse shall, for three of the working hours at least every day, be instructed in reading, writing, arithmetic, and the principles of the Christian religion; and such other instruction shall be imparted to them as shall fit them for service, and train them to habits of usefulness, industry, and virtue."

9353. Do you apprehend that there is no rule of the Poor-law Commissioners which prohibits the Guardians from giving to Roman Catholic children Protestant instruction?

There is a statutory provision on that subject.

9354. Will you refer to it?

The 49th section of the 1st & 2d Victoria, chapter 56, commonly called the Irish Relief Act, enacts, "That no Order of the Commissioners, nor any bye-law, shall oblige any inmate of any workhouse to attend or be present at any religious service which may may be celebrated in a mode contrary to the religious principles of such inmate, nor shall authorise the education of any child in such workhouse in any religious creed other than that professed by the parents, or surviving parent of such child, and to which such parent or parents shall object, or in the case of an orphan, to which the guardian or guardians, godfather or godmother of such orphans shall object: Provided also that it shall be lawful for any regular minister of the religious persuasion of any inmate of such workhouse, at all times in the day, on the request of such inmate, to visit such workhouse for the purpose of affording religious assistance to such inmate, and also for the purpose of instructing his child or children in the principles of his religion."

9355. You are doubtless aware of the distinctive principles of the national system of education, that there shall be combined moral and literary instruction, but that the children of each denomination shall not be compelled to receive any religious instruction which their parents or guardians may disapprove of?

I am.

9356. That being the case, you of course see that the Guardians of any union in putting the workhouse school under the superintendence of the National Board, do not surrender any principle; for in point of fact, the principles which by law they are bound to adopt in their schools, is identical with the principles of the National Board?

I apprehend that the principle upon which the National Board is established is identical with the clause referred to.

9357. Therefore you would not argue from the fact of so very large a proportion of workhouse schools in Ireland having been placed under the superintendence of the National Board, any attachment on the part of the Guardians, as a body, to that peculiar and distinct feature of the national system to which I have alluded?

It is possible that a person might think it desirable to place a workhouse school under the National Board, but who might object to establishing a parochial school on the same system; but I apprehend that a person who had not some confidence in the general working of the National Board and its officers, would hardly wish to place any school under their inspection.

9358. When you speak of the general working of the National Board, I presume you refer to their system of secular instruction, to their books, and to their inspection?

I speak of a confidence on the part of the guardians, that they faithfully carry out the principles upon which the Board was first established.

9359. It has been suggested to the Committee, that the fact of such a large number of workhouse schools being in connexion with the National Board, goes far to prove that there is a feeling of general attachment to the system throughout

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Ireland. Do you think, in fairness, considering that under any circumstances the workhouse schools must, by the Act of Parliament, have been conducted upon the principles of the National Board, those facts bear that interpretation?

I do, on the whole, for this reason: I observe that the schools in unions, where, from the position of the chief proprietors or other local causes, the principal owners of property are opposed to that system, those are the only schools not under the Board. The following are the schools not under the Board: Armagh, Ballinasloe, Baltinglass, Carlow, Celbridge, Clogher, Downpatrick, Dublin (South), Dungarvan, Enniskillen, Gorey, Gortin, Kilkeel, Lisburn, Lowtherstown, Lurgan, Magherafelt, Newry, Newtownlimavady, Parsonstown, Stranorlar.

9360. Did you ever hear in Ballinasloe, that it was owing to the proprietor that the Ballinasloe schools were not under the National Board?

I have no accurate knowledge of the reasons which may have actuated the Guardians in any of those unions; but, speaking generally, it appears to be accounted for by the reasons I have given.

9361. Lord Bishop of *Ossory*.] In your intercourse with the members of the Board of Guardians throughout your district, did not you find that in some instances where the schools are connected with the National Board, many of the Guardians were opposed to the principles of the National Board?

Possibly; I have no distinct knowledge of the fact.

9362. You cannot charge your memory with any case in which you found in your intercourse with the gentry of the country forming the *ex-officio* members of the Board, or with the elected Guardians, that there were a large number of the Board opposed, in their individual capacity, to the principles of the National Board, who yet acquiesced in the connexion of their workhouse school with it?

I remember the fact that several of my own friends whom I happened to know, from private conversation, were opposed to the system of the National Board, were members of Boards of Guardians, having schools in connexion with the system.

9363. Did you discover that, as members of such Boards of Guardians, they opposed that connexion?

No; I do not remember a single instance in which a resolution was brought forward by a Board of Guardians to remove the connexion.

9364. Would not you infer from that, that it is not fair to conclude, from the fact of a man's acquiescing in the connexion of a workhouse school with the National Board, that he approves of the distinctive principle of the national system?

Possibly. I confess my own impression was, that there were a great many persons nominally opposed to the National Board, with whom the hindrance to joining was, that they felt, from a variety of causes, politic or local, a difficulty in at once formally coming round.

9365. Would not their position be this, that though they might dissolve their connexion with the national system, they could not depart from its leading principle in the conduct of their schools?

I think that is a fair inference.

9366. Viscount *Clancarty*.] Are you aware that Lord Rosse is the principal proprietor at Parsonstown?

I am.

9367. Is he an opponent of the national system?

I have no information on the subject.

9368. Lord Bishop of *Ossory*.] You are not able, then, to answer for those 21 cases, being cases in which the leading proprietors are opposed to the National Board?

I am unable to answer as to the whole of the 21; but in those unions which happen to be in the north-east of Ireland, which constitute about half of the 21, I am quite aware of the local circumstances.

9369. Lord *Monteagle* of Brandon.] Will you explain to the Committee the excepted case, in which a workhouse school having been once in connexion with the National Board, it has ceased to be so?

It is the case of the South Dublin Union. The South Dublin Union removed their school from connexion with the Board, on the ground that certain books, which they did not specify, had been removed from the list of books sanctioned by the Board. The following is the resolution which they passed, it being dated the 21st of July 1853: "Moved by Mr. Morgan; seconded by Mr. Bonsall,—It appears to this Board that the Commissioners of National Education in Ireland have, at the mere bidding of certain parties, excluded highly useful and valuable works from use in the national schools. Resolved, That the said Commissioners are unworthy of public confidence; that the said system cannot be considered one of united education; and that, therefore, the schools of this union be removed from being in connexion with the said national system, or in any way under the control of the said Commissioners; and that two committees be appointed, one to consider under what system the Protestant children should be placed, and the other under what system the Roman Catholic children should be placed."

9370. Has that resolution been acted on?
No; the Poor Law Commissioners objected to that part of it which placed the Protestant children under a different system of management from the Roman Catholic children.

9371. Did any correspondence take place?
Yes, which I will produce.—(*The same was delivered in.*)

9372. What is the result in that instance?
That school remains out of connexion with the National Board, being managed by a committee of the guardians.

9373. No other alteration has taken place?
No.

9374. Lord Bishop of *Ossory.*] Have you visited that school since the change took place?
I never visit workhouse schools now. Previously I was in the constant, almost daily habit of seeing them.

9375. Has there been any report on the state of that school to the Commissioners since the change has taken place?
Our Inspector reports to us quarterly on the state of the workhouse generally, and usually introduces a paragraph on the state of the schools, but I do not at this moment remember anything bearing upon the subject.

9376. If any material change for the worse had taken place in the conduct of the school, would not it be likely to appear in his report?
Certainly; nor can I apprehend that the mere absence of an inspection, which takes place ordinarily only twice a year, could make such a material change as to render that report necessary.

9377. Do the National Board Inspectors report to the guardians?
They report in the first instance directly to their own Board. A copy of their report is sent to the Guardians and to the Poor Law Commissioners.

9378. In the first instance it goes to their own Board?
Yes.

9379. Lord *Monteagle* of Brandon.] Will you allow me to call your attention to the schools which were within your observation and inspection before you were appointed to your present situation of Poor Law Commissioner; were those schools in which there were Protestants and Roman Catholics?
They all contained both Roman Catholics and Protestants.

9380. Did any cases of conflict arise in those schools by reason of the mixture of the religious denominations of the children?
The action of the Boards of Guardians, in reference to the management of the schools, was harmonious.

9381. Have not cases arisen occasionally in which differences of opinion have been manifested with respect to the classification of the children, whether a particular child was to be entered as a Protestant or a Roman Catholic?
Such cases have occurred from time to time; they were chiefly matters of fact, arising out of the 49th clause, which I have already read to the Committee.

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9382. They were differences of fact only, and not differences in any way arising out of the national system?
They were not attributable to the system.

9383. Have you in the district, over which you were Inspector, known any complaint of attempts at proselytism or interference with the religious faith of the children, other than such as arose out of the matters of fact to which the last question was pointed?
I am not prepared to say that occasional complaints have not arisen, well or ill-grounded, of attempts at proselytism.

9384. Have those cases, whether ill or well-grounded, been numerous?
They have been few. It was my especial duty, as Inspector, to watch that class of cases, to take evidence on oath where necessary under the directions of the Poor Law Commissioners; but the cases were few.

9385. Have you turned your attention, especially in reference to those workhouse schools, to the advantage and the necessity of adding an industrial education to the literary education which is given?
I have from the commencement.

9386. What is your opinion upon that subject?
I believe it to be of the first importance.

9387. Has there been agricultural occupation given to the young in many of those unions?
In by far the greater number. Almost every Irish workhouse has a small quantity of land attached to it, averaging probably eight statute acres.

9388. Have you been able to observe the effect upon the children themselves within the school, and the effect upon the means of procuring employment for those children in the event of their being dismissed from the workhouse as able-bodied?
The children appeared to me, where they were well-trained industrially, to look more healthy; to behave better; they more readily obtained employment outside the workhouse, and, at the same time, even the literary education advanced more rapidly under such a system, inasmuch as a healthy boy would learn more rapidly than one not so healthy; short school-hours and close application are better than longer hours listlessly employed.

9389. Where do those workhouse schools mainly obtain their teachers?
They obtain their teachers by election.

9390. Are they principally, or to any considerable extent, teachers who have had the benefit of training in the model schools in Dublin?
In by far the greater number of instances they are trained teachers.

9391. From your own observation, has the character of the teachers in Ireland, and in those workhouse schools especially, improved considerably by reason of the training they receive in Dublin?
I think so; though I have known most excellent teachers who have not been trained.

9392. You were yourself, I believe, the manager of a national school?
Living on the estate of Mr. Kerr, the Member for the county of Down, I took the direction of a school for about three years at his request, he being non-resident in that locality.

9393. Was it a national school?
It was a national school.

9394. Was it a mixed school?
It was what is called an ordinary national agricultural school.

9395. The instruction was not confined to agriculture alone?
No; I am not aware that it is in any of the schools.

9396. Was it a mixed school; were there Catholics and Protestants in it?
I hardly think there were. I do not think, in that immediate locality, that there are any resident Roman Catholics.

9397. Where did you procure your teacher?
He had been the teacher of a neighbouring school, a trained master.

9398. He had been instructed in Dublin?
Yes.

9399. Had you any agricultural teaching connected with it?
We had a farm of seven acres.

9400. What was the result of that union of instruction?
It was very favourable.

9401. Had you any opportunity of observing whether those children who were so trained in that national school in agricultural industry, as well as in literary knowledge, were enabled better to make their way in life subsequently?
Certainly.

9402. In that respect was there any difference, in your judgment, between the children so trained and the children who had been trained in the ordinary schools of the country, where no such industrial instruction was given?
There was. I am bound to admit, that while Irish boys show, as compared with English boys, quite as much intelligence and aptitude to learn, from their not being trained to habits of usefulness till 14 or 15, they are not so industrious and laborious as the English.

9403. Do you consider that the training which you saw in that school was calculated to remove that imperfection?
It was.

9404. Did the same teacher instruct the children in the industrial and in the literary branches?
Yes.

9405. Were both of those courses of study well attended to?
They were.

9406. How far did you reside from the national school of Larne?
About four miles.

9407. Have you frequently visited the national school of Larne?
Very frequently.

9408. Will you describe that school?
It was an agricultural school, attended, as well as I remember, by about 200 boys; I believe the agricultural class was about 30. The literary education in that school was about the best I have ever examined, and I have paid great attention to the subject.

9409. The agricultural instruction was also good?
Admirable; I never went there without learning something myself.

9410. Are you aware that scholars from the Larne school were sent over, at the request of the Highland Society of Scotland, were examined by them, and their instruction and their proficiency greatly approved of?
I have understood so. I have a return showing what has been the destination of the boys educated at that school. Eleven were taken to the national model farm at Glasnevin; 12 became teachers of national schools; three went to college; six were appointed clerks; nine emigrated to America; 22 went to sea; and 22 were apprenticed to different trades. The following situations are filled by pupils from the Larne school: one is agriculturist at the Munster model farm, Queen's College, Cork; another, agriculturist at the Bailieborough model farm; a third, agriculturist at the Ballymoney model farm; a fourth to the Lismore Union; another to the Clonmel Union; another, agriculturist and schoolmaster to the Belfast Union; another, agriculturist and schoolmaster at the Pittown agricultural school; another, agriculturist to the Kilwaughten model farm; another, assistant chemist to the Chemical Agricultural Society of Ulster. A pupil educated at the school appears to have distinguished himself at the Queen's College, Belfast.

9411. What was the extent of land which has led to those results?
I think it is four acres.

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9412. Is it your opinion that such additions to the national schools of Ireland have a tendency to perpetuate and to continue the defective, or as it may be called the miserable cottier system existing in Ireland, or to raise the scholars and raise the peasantry above it?

The latter.

9413. At Larne, a farm of four acres would be evidently a very small one, and insufficient to exhibit any very great agricultural produce; upon what ground do you consider beyond the facts which you have stated that such farms as those have a tendency to raise the condition of the peasantry of Ireland educated therein?

The small farmers would compare the results of land deeply dug, kept clean, and well manured with the produce of their own small farms differing in all those points.

9414. Do not you think also there is a tendency in the instruction given there to prepare the scholars to be useful farm-servants upon large farms?

I do.

9415. Is not the want of such servants one of the defects under which the agricultural interest is labouring in Ireland?

It is.

9416. Also with respect to the children of the farmers themselves, is not the tendency of such establishments to prepare the sons of the farmers to succeed their parents with greater intelligence and more scientific knowledge?

It is.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.

Die Veneris, 30° Junii 1854.

LORDS PRESENT:

Earl of Wicklow.	Lord Bishop of Down, &c.
Earl of Harrowby.	Lord Bishop of Ossory, &c.
Earl Granville.	Lord Beaumont.
Viscount Hutchinson.	Lord Ardrossan.
Viscount Clancarty.	Lord Fingall.
Lord Bishop of Oxford.	Lord Monteagle of Brandon.

THE EARL GRANVILLE in the Chair.

EDWARD SENIOR, Esquire, is called in, and further examined as follows.

9417. Lord *Monteagle* of Brandon.] CAN you inform the Committee what is the number of children which, according to your latest available returns, are included in the workhouses of Ireland?

According to the returns of April 1854, there were at that time 41,948 children under 15 years of age; the total number of inmates at the same time was 104,089.

9418. Could you either at present, or at a future time, give to the Committee a similar statement of the proportion between the children and the adult inmates in English workhouses?

There were, according to the 6th Report of Poor Law Board, p. 163, on the 1st of January 1854, 45,431 children in the workhouses under 16 years of age, and 110,739 was the total number of inmates; but the return does not embrace towns or parishes not under the accounts order.

9419. Have the circumstances of the famine in Ireland, and the alteration of the habits of the people in consequence, had a tendency to increase the number of juvenile inmates of workhouses?

Materially.

9420. In what respect, and from what causes?

Fever especially attacks the young, but kills the parent; again a large number of persons go to America, leaving their children burdensome upon the union for a time. From a variety of causes, children who are inmates of workhouses in a state of orphanage, constitute nearly two-thirds of the total number.

9421. As those children reach the age which by the law is termed able-bodied, is not it of the highest possible importance, both to the public at large and to the children themselves, that their treatment in the workhouses should be such as to enable them to earn an independent livelihood?

Certainly.

9422. How do you think that that object can be best attained through the instruction of the children in the schools?

By training them to habits of labour early: agricultural labour appears to me the best suited to rural districts. In the case of large towns, that is more difficult.

difficult, but even there that difficulty may be overcome; for instance, in Belfast and in North Dublin, and other town unions, they have a portion of land attached, and the children are well trained.

9423. In your evidence yesterday, you stated that the result of your experience enabled you to inform the Committee that such a combination of industrial training with intellectual training was equally good for the physical and intellectual well-being of those children?

Certainly; it is calculated to advance both.

9424. Have you been able to observe whether in those workhouse schools where industrial training has been introduced, there has been greater facility manifested in discharging the youth on their reaching the age of "able-bodied" than in other cases?

Certainly; there is a marked difference.

9425. In that respect the system has the further good effect of a diminution of the rate?

Certainly; I was very much struck by it in the Belfast Union; the school of which I had almost the local management. In that union, in its earlier stages, the children obtained a bad character as not turning out useful servants. The guardians, with great liberality, built what may be almost called an additional workhouse. They took increased pains to train them, and the result was very satisfactory. I had an opportunity of ascertaining how they turned out in life after they left the workhouse, and at the last date of my information, not 5 per cent. came back to the workhouse from any cause whatever, including sickness, which seeing that there was everything against them, both the taint of pauperism, defective physical formation, and hence liability to sickness, is a very favourable result.

9426. Have the Poor Law Commissioners acted upon the convictions which you have described as being your own individual opinions, and adopted any measures to give effect to such convictions?

They have, in communications addressed both to Boards of Guardians and to Inspectors. If the Committee will permit me, I will give them a short extract from one of such communications; it is dated September 1853: "It has been observed that where the school hours have been limited, and the children employed in the open air, they have assumed a stronger and healthier appearance, whilst they have not fallen back in other branches of knowledge. The Commissioners believe it to be of the utmost importance, that children who have to live by their labour should be trained to labour early: a boy who has not handled a spade at the age of 14, will rarely turn out an active labourer; and that it is, therefore, most desirable that the boys generally should be accustomed to work at the earliest practicable age. It has been observed, that the success of all benevolent institutions for the education of the children of the poor at home and on the continent has in no small degree turned on the amount of industrial teaching provided for the children; and that those institutions have been less useful where the chief efforts have been directed to literary attainments."

9427. Earl of *Wicklow*.] Have you established any system of industrial training, except in connexion with the cultivation of land?

Yes; according to the last industrial returns which I am able to lay before the Committee from information derived last year, there were at that period 1,070 acres cultivated either wholly or partially by boys. There were 3,783 boys who formed the agricultural class. The total number of boys in workhouses, from 9 to 15 years of age, at that period, was 12,320. There were besides, 765 boys employed as shoemakers; 1,213, as tailors; 835, as weavers; 195, as bakers; 115, as carpenters; 34, tin-smiths; other trades, 35; making the total number of boys who had received instruction in trades, 3,196. There were 14,273 girls of the ages from 9 to 15, of whom 9,166 were receiving an industrial education, consisting of either household work, sewing, knitting, embroidery, weaving, bonnet-making or other trades.

9428. Lord *Monteagle* of Brandon.] Practically speaking, from your residence in Ireland, are you able to tell the Committee that in respect to many of those handicraft trades, one of the greatest difficulties to be struggled with in that

that country is the spirit of combination which shows itself among the respective trades?

Yes.

9429. If a knowledge of such trades can be so communicated by instruction in the workhouses, free from any restraints in the nature of apprenticeships, or "freedoms" as they are called, will not that have a considerable tendency to turn the flank of the danger which now exists?

To some extent, but in a small proportion only.

9430. As far as it goes, it will have that tendency?

Yes, as far as it goes.

9431. Are the advantages which you have described, more especially in relation to agricultural training, which is the primary object to which you have directed the attention of the Committee, in any shape connected with your union with the national system of education?

Yes. I believe the unions of which I had the charge in the North of Ireland were the first to adopt it. From the date of our communication addressed to Boards of Guardians in September last year, we have obtained an increase of agricultural schools in connexion with the Board of from 16 to 50.

9432. My question rather related to the advantage, for the purposes of promoting industry, of the connexion now existing between workhouse schools and the National Board, than to the primary object of the union of literary and of industrial training?

The advantages derived from placing an agricultural school in connexion with the National Board consist, first, of a free grant of agricultural books; secondly, of the advantage of inspection on the part of the agricultural Inspectors; thirdly, that the schoolmasters may receive a premium varying from 4*l.* to 15*l.* a year.

9433. Practically speaking, do you attach much importance to the results of the inspection of the National Board, especially in the agricultural department?

It is very useful, but it is limited in amount. Usually we do not receive an inspection above twice a year.

9434. Do you consider that the inspection both of the agricultural and literary instruction ought to be more extended than it is?

It would be very desirable to extend it.

9435. Earl of *Harrowby*.] What other inspection have you than that which is given by the National Board?

We have our own Inspectors also. There are 163 unions in Ireland, and 17 Poor Law Inspectors; those are divided into groups, and a certain number assigned to each Inspector.

9436. How often in the year would the Poor Law Inspector inspect the schools?

About once in every three or four weeks.

9437. Is the Poor Law Inspector capable of giving an opinion upon the industrial training?

I should think so.

9438. Lord *Monteagle* of Brandon.] Do you think you could as confidently rely upon the majority of the Poor Law Inspectors as you could upon the special agricultural inspection which is made by the Inspector of the National Board?

Possibly not. There is this great value in the agricultural Inspector, that having a large area, and having the sole power of recommending for premiums, which are an actual reward to the schoolmaster, he stands, in some respects, in a higher position than our Inspector, who has not the power of giving a reward.

9439. Do not you think that from his dealing with a larger area, and a greater number of establishments, he has the power of communicating the results of successful experiments in one place, so as to diffuse their benefit among others?

Yes.

9440. Lord Bishop of *Ossory*.] Those are rather advantages derived from

connexion with a body administering the public funds, and administering them judiciously and effectively, than from what is called the distinctive principle of the national system of education?

Yes.

9441. Lord *Monteagle* of Brandon.] Do you think it is desirable to increase the number of the existing agricultural schools in connexion with national schools?

Yes.

9442. Are you of opinion, from your own experience, that that can be done without entailing a greatly increased expense upon the National Board?

I think at a very small expense indeed.

9443. What was the result of your own experience, you having acted as the patron of a national school in the North, having an agricultural establishment appended to it?

It was very favourable; there was no extra or increased expense other than the premium which the teacher received from the Board, amounting to 5*l.* a year; it was no extra expense to the patron or the manager.

9444. Except the rent of the ground?

We took good care that the schoolmaster paid the rent. Almost the whole merit of the thing appears to me to lie in this: that the schoolmaster should farm it to his own profit or loss; that a public account should appear; that we should have every possible method of preventing that account being worked up; and that we should show the farmers in the neighbourhood that the land is well and profitably cultivated.

9445. Lord *Ardrossan.*] What is your opinion of the character of the inspection given by the National Board?

It seems to me very good.

9446. Do you think the Inspectors are sufficiently qualified for the performance of their duty?

I have only myself become acquainted with one, Dr. Kirkpatrick; I believe he has one assistant; he should, I think, have a second assistant.

9447. Lord *Monteagle* of Brandon.] Do not you think, considering the extension of agricultural instruction, and the amount of public money which is now invested in farm buildings, and in model farms, it would be of considerable importance that that branch of the duties of the National Board should be represented in the Board itself, and not merely by one of their subordinate officers?

I think it is desirable. I have noticed practically what appeared to me a species of jealousy existing on the part of the ordinary school Inspectors with regard to the agricultural department. Far from wishing to impute blame to anybody, it may be readily seen that a person of the station and position of an ordinary school Inspector might feel a certain amount of jealousy from the agricultural system, and a fear lest the literary department should go back; the pedant feeling, in fact, of a man zealous and anxious to do what he believes to be right.

9448. Do you think there would be any practical difficulty found in securing the services of competent persons to undertake the agricultural branch of national school instruction?

I believe none whatever; but at present we have hardly a sufficient number of schoolmasters agriculturally trained. At Glasnevin, when I visited it, there was not a single ordinary schoolmaster receiving an agricultural training; it is true they were all required to visit Glasnevin for an hour weekly, but that was much too short a time in which to acquire any practical knowledge. I have understood that it is the intention of the Commissioners to prolong the period of training in Dublin, and that would give an opportunity to require a certain number of schoolmasters to reside for a time at Glasnevin; at present, I apprehend a man rather injures his prospects than otherwise by being trained at Glasnevin in the agricultural department.

9449. Of course you have turned your attention to the immense drain upon the Irish population which is taking place, and has taken place, by emigration?

I have.

9450. With

9450. With such a drain as that upon the population, should not you consider it to be of the highest possible national advantage to render the labour of the country more efficient by raising the labourer above the condition of the old Irish labourer, and instructing him in the means of carrying on farm business?

Decidedly; I believe the Irish labourer in his own country is about the worst labourer in Europe, and the dearest.

9451. Earl of *Wicklow.*] Do not you think that that improvement might have a tendency rather to encourage emigration on the part of those who have been so instructed?

I apprehend that the tendency would be to raise the price of labour at home, and so to diminish the amount of benefit which the labourer would obtain by going to America in search of work.

9452. You do not think, then, that agricultural instruction would have a tendency to encourage labourers to emigrate?

It is a question which has many bearings; on the whole I do not think so.

9453. Lord Bishop of *Ossory.*] How do you think it would raise the price of labour at home?

I believe the labourer is paid in some proportion to the value of his work, and if by any system an Irishman could be made to do twice as much as he at present does, I believe the money value of his labour would rise.

9454. By that means his employer would be enabled to give him more; but would he be inclined to do so if there were a great many more labourers than were required for the labour of the country?

No; but I do not believe that there is surplus labour in Ireland at this moment.

9455. Earl of *Harrowby.*] Is not there a great indisposition on the part of farmers to give more than the usual money rates of labour, whatever difference there may be in the value of the labour?

They give the smallest amount that they can get their labour done for.

9456. Lord Bishop of *Ossory.*] Will not the rate of wages depend upon the supply in the labour market rather than upon the skill of the labourer?

Let me explain the tendency of improvement, on the part of the labourer, to extend the demand. If I could obtain a better description of labourer than I at present can, I should at once, speaking personally and having land, convert that which is now pasture into arable; but at present, from the dear rate of labour and the badness of the labourer, I know it will not pay.

9457. Lord *Monteagle* of Brandon.] Is not it possible to reconcile the seeming paradox, and to have at the same time a higher rate of money wages, and yet a cheaper description of labour, for the general amount of work done?

Certainly; for instance, Arthur Young said, in 1780, that the Irish labourer was the dearest in Europe (though receiving only 5*d.* a day); which I believe to be true now.

9458. With respect to emigration, so far as it may be assumed, in particular localities, to press inconveniently upon the demand for labour, do not you think that the tendency of improved agriculture and increased money wages would be rather to check that emigration than extend it?

Certainly.

9459. Have you any remarks which you wish to make in reference to the literary education given in the national schools, as to the method of instruction and the character of the teachers?

My impression of both is very favourable; but I should qualify my general approbation with the remark, that I think an ordinary school Inspector has probably rather a tendency to require a showy, superficial education than a useful one. They are very fond of hard words, and of prefixes and affixes.

9460. Etymology is sometimes the object of examination rather than the meaning of things?

Yes; and as the schoolmaster takes rank and salary on this species of examination, it appears to me to have an injurious tendency.

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9461. Earl of *Harrowby.*] Does he take rank according to the examination he passes through, or according to the condition of the school he teaches?
Both.

9462. Lord Bishop of *Ossory.*] How many schools unconnected with the national system have you visited?
I have visited the establishment at Glasnevin, the training school in Dublin, a local school which I myself managed, and several other schools in its neighbourhood; that, with the school at Larne, I believe to be all; probably about 20 in all.

9463. Lord *Monteagle* of Brandon.] Are you acquainted with the books of the National Board?
Yes, I am well acquainted with their books.

9464. What is your opinion of them?
I believe them to be very good books.

9465. Were there maps and school requisites in the schools you visited, and have they been generally satisfactory?
Yes.

9466. In visiting those schools which you have alluded to, have you sometimes examined the boys yourself?
Yes. I may observe, that I omitted to mention that I visited a great number of schools in the county of Donegal.

9467. Lord Bishop of *Ossory.*] What was the character of those schools; was it equal to those in your own neighbourhood?
By no means.

9468. Lord *Monteagle* of Brandon.] To what would you attribute that; was there the same co-operation on the part of the gentry in the North-west as in the North-eastern part of Ireland?
No; I think there are many causes; the population was a less intelligent and civilized one.

9469. Earl of *Wicklow.*] When you speak of the county of Donegal, do you mean the western part of the county?
The north-western part.

9470. You are aware that there are two distinct classes of population in that county?
I speak of the Celtic portion; I am less acquainted with the colonies, as they are called, of English emigrants.

9471. Lord *Fingall.*] The Celtic part of the population are the poorer part, are they not?
Yes.

9472. Lord *Monteagle* of Brandon.] What is your general opinion as to any advantage or disadvantage which, in your judgment, results to workhouse schools from their connexion with the National Board?
The connexion appears to me in all respects favourable.

9473. Will you state in what respect you consider that this connexion of workhouse schools generally with the National Board is useful?
The direct advantages are, a free grant of books, the advantage of inspection, the encouragement to the master of possibility of obtaining a premium, and the emulation which is always occasioned by the inspection of a totally disinterested officer, who has prizes to offer.

9474. Are there any indirect advantages beyond those to which you have referred?
The visits of the national school Inspectors give an additional check against any departure from the principle on which workhouse as well as national schools are founded, namely, that the religious education shall be kept free from all attempts at proselytism, and that the general moral training of the boys shall be carefully attended to.

The Witness is directed to withdraw.

THOMAS

THOMAS KIRKPATRICK, Esquire, M. D., is called in, and examined as follows :

T. Kirkpatrick, Esq., M. D.

30th June 1854.

9475. Lord *Ardrossan.*] WHAT position do you hold in Ireland?
I am Inspector of the national agricultural schools.

9476. Lord *Monteagle* of Brandon.] How long have you filled that situation?
Since September 1848.

9477. What had been your previous position?
I had been a practising physician in the town of Larne, in the county of Antrim.

9478. Had any circumstances occurred previously to your connexion with the National Board which associated you with the agricultural duties which you now fulfil?
Yes.

9479. Will you describe what they were?
I had been secretary and principal manager of the Larne national school for about 12 years; and at my suggestion an agricultural department was connected with the literary.

9480. By whom was that school managed?
By a committee.

9481. Was that an exclusive committee, or a mixed committee in point of religious denomination?
A mixed committee.

9482. Will you state who the principal members of it were?
The late Mr. Macdonnell, of Glenairn Castle, an Episcopalian; Mr. Barklie, a Unitarian; the late Mr. Redmond, a Roman Catholic; Mr. Agnew, an Episcopalian; the Rev. C. Porter, a Unitarian; Mr. Joseph Boyd, a Methodist; Mr. Robert Nelson, a Unitarian; Mr. Robert M'Allister, an Orthodox Presbyterian; Mr. Atkinson, a Unitarian; and Mr. Snoddy, an Orthodox Presbyterian; those were the principal. On my removal from Larne, the Rev. James Smyth, rector of Islandmagee, but now Archdeacon of Connor, was appointed secretary. The present secretary and manager is the Rev. Charles Ward, rector of Kilwaughter and Cairncastle.

9483. Did any inconvenience arise in the management of the school by this intermixture of persons of different religious persuasions?
Not the slightest.

9484. For how many years have you had experience of that system of management?
About 20 years.

9485. You stated that an agricultural establishment was connected with that school; will you state the circumstance which led to that farming department being so added to it?
The committee found that the old school building was insufficient to give proper accommodation, and they resolved upon erecting new buildings. I then suggested to them, that the annexing of an agricultural department or small model farm to the national school might be attended with considerable advantage, both to the literary teacher and to the pupils, and to the neighbourhood generally. My suggestion was agreed to by the committee.

9486. Was it placed under the management of one teacher undertaking the double duty, or had you one separate teacher for agriculture, and one for literature?
One teacher conducted both departments.

9487. How many acres did the farm consist of?
Seven statute acres.

9488. Was there a rent charged for that land?
There was.

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9489. A high rent?
Yes; a very high rent.

9490. Was it paid out of the profits of the farm?
It was.

9491. If a surplus profit remained, it would be remunerative to the teacher?
Decidedly so.

9492. It was in the immediate vicinity of a market and a town, was not it?
It was.

9493. Had you any peculiar facilities for the purchase of manure, or did you raise your own manure?
Almost all was raised upon the farm; some sea-weed was carted every year from the adjoining shore, and a small quantity of artificial manure was purchased.

9494. As a matter of debtor and creditor account, the result was not one of loss, but of profit?
It was.

9495. Viscount *Clancarty*.] Was a balance-sheet laid before the Commissioners every year?
Yes.

9496. Did the balance-sheets every year show a profit above the expenses?
The greater number of them have.

9497. You do not include in the expenses the salaries of officers connected with the institution?
No.

9498. What do you consider the expenses to be, beyond the purchase of cattle, manure, seeds, and the payment of rent?
Some labour, in addition to that given by the scholars.

9499. What proportion of the profit is given to the pupils?
None of the pupils are paid, except the members of the industrial class.

9500. Lord *Monteagle* of Brandon.] Will you describe what the industrial class is in that school?
The most advanced boys of the agricultural class are appointed members of the industrial class. Each member of the industrial class works upon the farm for two hours on five days of the week, and on Saturday for three hours, either before or after school hours; and for that labour each boy receives 6*d*. a week.

9501. Viscount *Clancarty*.] Do you conceive that the profits which are shown upon the yearly balance-sheets are sufficient to pay more than the interest of the money originally invested in the establishment?
I think so.

9502. Lord *Monteagle* of Brandon.] Can you give the Committee any proof with respect to the success of the system of education which was pursued at Larne?
I can.

9503. Will you mention, if you can, any example arising from the judgment of an independent authority unconnected with Ireland, or unconnected with your establishment?
I can mention several, from the United States, Canada, Scotland, and England. I may mention that a class of the boys was examined in Glasgow in the year 1844, before the Chemical Agricultural Association of Scotland.

9504. What was the result of that examination, and what led to it?
It arose from a correspondence which I had with Professor Johnson, and Mr. Milne, of Edinburgh. I will read the account which is given of the proceedings connected with the examination, from the report of a deputation from the "Carlow Protestant Orphan Society," relative to the establishment of an agricultural school.

9505. That society is not connected, is it, either with the National Board, or with Larne?

Not

Not at all; it is quite opposed to the national system. "A doubt having arisen as to the practicability of imparting instruction in chemical agriculture with a general course of English education, within the limited period in which the children of the peasantry can be spared from assisting their families, a request was made by the Highland and Agricultural Society of Scotland, that a class of the ordinary boys from Larne school should attend the great meeting of the Highland Society at Glasgow on the 9th of August last, in consequence of which the secretary, Dr. Kirkpatrick, accompanied by the master and five of the pupils, attended. The points of inquiry were: First. Was it possible to give young boys, before they left school, a knowledge of agriculture, which would be useful to them in after-life. Second. Whether this agricultural instruction could be given without interfering with the ordinary course of education, or without erecting some new machinery or system. Third. What amount of time would be necessary for this instruction. The following was the result of the examination as reported:—Dr. Kirkpatrick having first stated, that not more than one hour a day was devoted by the boys to theoretical and practical agriculture, the greater portion of the day being employed in acquiring the ordinary branches of education, five of the boys were then introduced to the meeting, with their teacher; they belonged to the class of the peasantry, being clothed in homely habiliments, and they appeared to be from 12 to 14 or 15 years of age. They were examined, in the first instance, by Mr. Gibson, inspector of schools, in grammar, geography and arithmetic, whose judicious and pertinent questions, of the most searching kind, they answered promptly and to the point. They were then examined by Professor Johnson on the scientific branches, and by several able and experienced farmers on the practical departments of agriculture; their answers to these were alike astonishing and instructive. They detailed the chemical constitution of the soil, gases, and the effect of manure, the land best fitted for green crops, the different kind of green crops, and the dairy, the system of rotation, &c. &c. Many of these answers required considerable exercise of reflection, and as previous concert between themselves and the gentlemen by whom they were examined was impossible, their acquirements seemed to take the meeting quite by surprise. At the same time they afforded it the utmost satisfaction, as evincing how much could be done by a proper system of training. Colonel Lindsay remarked, that those lads from Ireland had evinced so much agricultural information, that when ready for employment they had only to ask to obtain it. There were present at this examination the Lord Justice General, Lords Clements, Ranelagh, Wallscourt, Sir Robert Bateson, Sir C. Ferguson, Sir R. Houston, Colonel Lindsay, Principal Macfarlane, Professor Johnson, and several gentlemen connected with the Chemical Association." "The Committee on Agricultural Education, appointed at the meeting of the Highland Society in Glasgow, in reference to the high testimonial transmitted to Dr. Kirkpatrick, thus express themselves: 'We cannot but attach value to this document, on account of the opinion it expresses of so many experienced and intelligent persons—as to its being practicable to impart to young boys much agricultural instruction, which will be useful to them in after-life—as to its being practicable to impart it in the existing schools, and without interfering with the course of education there—and as to its being desirable to introduce such instruction into the parish, and other elementary schools in Scotland.'"

9506. Did that examination, and the evidence then given in Scotland of the result of that teaching, lead to the establishment at Larne of any Scotch pupils?

A subsequent public examination of some pupils from the Larne national agricultural school induced the Education Committee of the General Assembly of Scotland to send a pupil to Glasnevin.

9507. What was that subsequent examination?

An examination of some of the pupils in Edinburgh in 1851. The following extract, from the 18th Report of the Commissioners, will explain all the circumstances connected with it: "We have much pleasure in directing your Excellency's attention to a circumstance in connexion with our system of agricultural education, which shows that it is engaging attention, and eliciting inquiry even beyond this country; and that our efforts for the improvement of Irish agriculture, through the medium of the national schools, are not only appreciated, but are about being adopted in Scotland. In June 1851, we received a communication from the Education Committee of the General Assembly of the Church of

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Scotland, requesting that we would send our agriculturist over to Edinburgh to explain the system of agricultural instruction carried out here in connexion with our normal and common schools. Being desirous of diffusing information on this useful and important subject as widely as possible, we gladly acceded to their suggestions, and not only sent over our agriculturist from our agricultural training school at Glasnevin, but also the teacher of the Larne agricultural national school, and some of his pupils, in order that, besides having the principles of our agricultural system expounded in presence of the Committee, they might be enabled personally to judge of its practical effects, as exemplified in the attainments of these pupils. The result of this examination, which will, we trust, tend to the establishment of a somewhat similar plan of agricultural education in connexion with the General Assembly's schools in Scotland, we think it best to give in the words of the Committee, as communicated in the following resolutions adopted by them subsequent to the visit above referred to, and forwarded to us by the secretary, Mr. Gordon :—1. That the thanks of the Committee be conveyed to the Commissioners of Education in Ireland, for the ready and liberal manner in which the Commissioners met the proposal, that they should send to Edinburgh some person to explain the organization of agricultural schools in Ireland. 2. That the Committee desires to express its approbation of, and entire satisfaction with, the manner in which Mr. Donaghy, of the Glasnevin training school, has fulfilled the mission entrusted to him by the Commissioners of Education in Ireland; and the Committee also desires to express the gratification afforded to it by the visit of Mr. Macdonnell, teacher of the Larne agricultural school, and three of his pupils, and by the proofs which a public examination of them has afforded, of the practicability of combining agricultural and literary instruction in elementary schools. Extracted by John Gordon, secretary." I now beg to read to your Lordships an account of the examination of those pupils, which took place in Edinburgh. It is from Mr. Macdonnell's annual report: " In September last I was ordered by the Commissioners to proceed to Edinburgh with three of my pupils, to have them examined before a meeting convened by the Education Committee of the General Assembly of the Church of Scotland, for the purpose of showing practically that much valuable information on agricultural subjects could be imparted to the pupils attending elementary schools, without interfering injuriously with their literary studies. Mr. Donaghy, the superintendent of the Glasnevin model farm, was then in Edinburgh, lecturing on agricultural education. A report of the proceedings appeared in the Edinburgh papers, from which I take the following extract:—After referring to Mr. Donaghy's lectures on the system of agricultural education carried out in Ireland in connexion with the national schools, and to the great interest with which they were listened to by a numerous and respectable audience, it proceeds: ' Previous to the lecture, three pupils from the Larne agricultural school underwent a most searching examination by the Rev. Dr. Cook, Professor Pillans, Rev. Mr. Dawson, and other gentlemen, in general knowledge, and Mr. Macdonnell, Mr. Donaghy and Mr. Milne on agricultural subjects; in all of which they displayed great aptitude and proficiency. The young men who were examined on the occasion were, Thomas W. Smyth, Robert Hunter and Arthur M'Cafferty, aged respectively 12, 14 and 16 years.' I have the honour, &c., J. Macdonnell. *P.S.*—Since the above report was forwarded, I have seen the valuable and interesting report of Professor Hitchcock, President of Amherst College, America, on agricultural education and agricultural schools. The following gratifying remarks are made on the Larne school, which he visited in the summer of 1850:—' Of the smaller model schools, I visited that at Larne, about 20 miles north of Belfast, on the coast. This school has long been in successful operation . . . . . Only a part of the pupils of the school, which is a national school, attend to agriculture. The present head master is Mr. Macdonnell, who seemed to me, like his predecessor Mr. Donaghy, now at Glasnevin, well qualified to unite the duties of a literary teacher with those of a practical agricultural instructor . . . . . The crops growing this year, which Mr. Macdonnell showed me, appeared unusually fine. Although it was out of school hours when I visited the establishment, Mr. Macdonnell offered to give me a sample of the proficiency of the pupils, and called in a few of them for this purpose. Although quite young, not so old as 15, they passed a very creditable examination upon agriculture, and some of the sciences; and the impression was strong upon my mind, that if large numbers of the youth

youth of Ireland were thus instructed, from all classes in society, it must exert a great influence upon the agriculture of the country; especially when we know that they see the principles which they learn fully and successfully carried out into practice upon the farms connected with the schools.' "

9508. Did any Scotch pupils come over to Larne subsequently to those examinations?

The General Assembly of the Church of Scotland sent over a young man of the name of Ross, to be trained at Glasnevin, where he remained for 12 months, and then returned to Edinburgh. Perhaps your Lordship will allow me to refer to what the General Assembly of the Church of Scotland are doing on this subject: a short time before I left Dublin, I received this report from Mr. Gordon, the secretary of the Education Committee of the General Assembly of the Church of Scotland. The report commences, "The committee last year reported the arrangement which they had made for obtaining a teacher qualified to commence a class for agricultural instruction in the Edinburgh normal school. For this purpose, Mr. Ross, one of the junior masters in the normal school, was sent to the agricultural institution at Glasnevin, near Dublin, where he became thoroughly acquainted with the system of in-door instruction given there, and of the management of the farm, which is worked by the pupils. On his return to Scotland, early last summer, Mr. Ross opened a class in the Edinburgh normal school, which was attended by 10 students; and all of whom acquitted themselves most creditably at the public examination, which afterwards took place at the institution." In another part of the report, it is stated, "The committee do not consider it necessary to advert again to the general usefulness of this branch of industrial instruction. They rejoice that it has now began to be universally perceived and acknowledged. Assuredly the present aspect of the times should suggest the special importance of training the rising generation to a better knowledge of the means of cultivating the soil, and of raising from it such multiplied produce as will afford occupation to our people in their own country, and will render us less dependent for the first necessaries of life on foreign nations. The deplorable accounts given of the husbandry pursued in those districts of the Highlands, where many of the Assembly schools are situated, show how much can be effected there by developing in them the scheme entrusted to the committee. To this population, industrial instruction, with industrial habits, is not only economically of the greatest importance, but it is also subservient to that more general instruction which is as successfully given in the schools now referred to, as in others which are occupied solely with the ordinary elementary branches." "The committee hope, that having commenced so auspiciously, they will be enabled to go forward with increasing vigour and success. They trust that, for this end, former subscribers will not only repeat their contributions, but make the scheme, with all its important bearings, more widely known among their friends."

9509. Mr. Donaghy, who is there referred to, was a teacher at Larne when you filled the office of secretary?

He was.

9510. What were the circumstances which led to your appointment and to that of Mr. Donaghy under the National Board at Glasnevin?

I think it was principally owing to the letter your Lordship addressed to the Duke of Leinster, subsequently to your Lordship visiting the Larne schools.

9511. It was a report upon the same schools?

It was.

9512. That is a paper before Parliament?

Yes.

9513. Earl of *Wicklow*.] Do the children in the national schools in that neighbourhood attend the agricultural school?

Not all of them.

9514. Do you find that those who attend the agricultural school are upon a par with the other children in the national schools, with respect to literary education?

Not only upon a par, but superior to them, generally speaking.

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9515. Is there any selection made in consequence of the ability of the children to be employed in the agricultural school?

Not on account of ability; merely on account of their age.

9516. To what do you attribute their superiority in point of literary education?

I think that industrial training is a relaxation to the mind, and that the alternation of literary and agricultural studies tends to promote the literary attainments of the pupils. We invariably find that to be the case in all the schools throughout Ireland with which I am connected.

9517. Lord *Monteagle* of Brandon.] Can you mention the cases of any particular boys who were at once eminent in literature and in agricultural training, and state what their position now is, as the result of the education which they received at Larne?

I can. The following table shows the destination of young men who were educated at the Larne model agricultural school since 1848: "11 were taken to the national model farm, Glasnevin; 12 became teachers of national schools; 3 went to college; 6 were appointed clerks; 8 emigrated to America; 22 went to sea; 22 were appointed to different trades. The following important situations are filled by pupils from the Larne school: agriculturist to the Munster model farm, Cork; agriculturist to the Bailieborough model farm, Cavan; agriculturist to the Ballymoney model farm, Antrim; agriculturist to the Lismore union, Waterford; agriculturist to the Clonmel union, Tipperary; agriculturist and schoolmaster to the Belfast union, Antrim; agriculturist and schoolmaster to the Piltown agricultural school, Kilkenny; agriculturist to the Kilwaughter model farm, Antrim; assistant chemist to the chemico-agricultural society of Ulster." Professor Johnson was so much pleased with the answering of the boys in Glasgow, that he proposed to me to take one of the five boys as an apprentice. A young man, who is now assistant to Professor Hodges, in Belfast, was for four or five years with Professor Johnson. A pupil, educated at the Larne school, is prosecuting his professional studies at the Queen's College, Belfast, with the most marked success, having taken a scholarship in the school of agriculture during his courses, and the premium of 30*l.* from the Queen's University. It is not only that they hold these situations, but it is their exemplary conduct also, which is worthy of notice. Several of those young men, from the humblest classes of society, are now filling important and responsible situations, and their conduct, in every respect, is most praiseworthy and gratifying.

9518. Viscount *Clancarty*.] Those are scholars from the Larne model agricultural school?

Yes.

9519. Lord *Monteagle* of Brandon.] You obtained your appointment at Glasnevin, under the circumstances which you have alluded to?

Yes.

9520. I believe that that was an appointment rather desirable to you, on the ground of the pursuit to which you had devoted so many years, than from any great pecuniary advantage which resulted from it?

It was; it was a loss, in a pecuniary point of view.

9521. You had to abandon your profession, and to devote yourself to the pursuits which are now before you?

Yes.

9522. What are your duties as the Agricultural Inspector of the Board?

To visit and to report upon the agricultural national schools; and I now have the principal superintendence of the great establishment at Glasnevin, the "Albert National Agricultural Training Institution."

9523. In what condition did you and Mr. Donaghy find Glasnevin on your appointment, and in what condition is it at present?

Its extent was 52 statute acres; it is now 179 statute acres 1 rood and 22 perches.

9524. What was the number of agricultural students upon your appointment, and what is the number now?

The

The number at present is 75; the number upon my appointment averaged from 25 to 50.

9525. Have you had occasion to erect new farm buildings at Glasnevin?
Yes.

9526. Will you explain to the Committee what their nature and extent are?
There are very extensive buildings erected, both for the pupils and as farm offices; apartments for pupils, consisting of dining-hall, washing-room, school-room, and dormitories; cattle-sheds, and all the requisite farm offices, on a very large scale.

9527. What is the nature of the training which is given at Glasnevin?
A very extensive course of literary instruction combined with agricultural training, both theoretical and practical.

9528. What teachers have you at Glasnevin?
There is one literary teacher at present; there are to be two; the class of pupils now numbers 75, and it is necessary to have two literary teachers; a second has been appointed, but he has not yet commenced his duties. Mr. Donaghy is the superintendent and manager of the farm and lecturer on agriculture. There is a resident practical gardener; and Mr. Campbell is the lecturer on horticulture. There is now a very valuable course of instruction imparted at Glasnevin, one of the most complete, perhaps, in the United Kingdom. I hold in my hands the "General Time Table" of the Albert Training Institution, and also a synopsis of the general course of instruction. The first is the course of English education, reading, writing, English grammar and composition, geography, elements of astronomy and the use of the globes, book-keeping, outlines of general history and English literature. The leading principles of music, drawing and perspective. The elements of political economy and logic, arithmetic, mathematics, algebra, geometry, trigonometry, mensuration, surveying, levelling, use of geometric instruments, &c. &c. The elements of natural philosophy, with their practical application. On "vegetable physiology and botany," there are lectures delivered by David Moore, Esq., M.R.J.A., and Curator of the Royal Dublin Society's Botanic Gardens, of which the following is the synopsis: "Introductory remarks and general description of a plant. Internal structure or elementary organs of plants. Growth, forms and functions of roots. Growth, forms and functions of stems. Growth, forms and functions of leaves. Formation of leaf-buds and propagation of plants by same. Inflorescence and the floral envelopes, calyx and corolla. Forms and functions of the reproductive organs, stamens and pistils. Growth and maturation of the seed vessels and seeds. Formation of the embryo and germination of plants. Circulation of sap and vegetable irritability. Application of principles in morphology or the change of parts. Application of principles in propagation. Application of principles in the improvement of races of plants. Application of principles in growth of plants. Systematic and geographical botany. Definition of classes, orders and species, their fixity and distribution. The Linnæan classification of plants. Outlines of the natural classification. Illustrations of the natural orders. Ditto, including the ranunculus and cabbage tribes. Ditto, including the leguminous plants, roses, &c. Ditto, including the dahlia and thistle tribes, &c. Ditto, diclinous plants, including the willows, &c. Ditto, endogenous plants, including the grasses, &c. Preservation of races by seed. Principal plants which produce human food. Principal plants used in the arts and manufactures. Outlines of the geographical distribution of plants. Meteorological phenomena connected with the geographical distribution of plants. Resumé, with observations on fossil plants, &c." Professor W. K. Sullivan lectures on "chemistry and geology in their relations to agriculture." Professor J. F. Hodges, M.D., on "the history, structure and diseases of the animals of the farm." Mr. John Donaghy on "practical agriculture." Mr. A. Campbell on "horticulture."

9529. Does the system of agriculture comprehend the best system of keeping farm accounts?
Decidedly.

9530. Do those farm accounts result in the preparation of a balance sheet, which is capable of showing the profit and loss of a given farm or of a given portion of a farm?

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Of a given farm. I beg to produce the form of account book which has been prepared by the Commissioners—[*producing the same*].

9531. Can you give the Committee any results from the Glasnevin school analogous to those you have already given them with respect to the Larne school, showing whether all those educational appliances have led to the practical absorption of the pupils in pursuits of honest industry, or what have been their future occupations in life?

I can. I have here a return showing the present occupation of the young men educated at the Albert National Agricultural Institution at Glasnevin, from the 1st of January 1847 to the 15th of June 1854. The following is an abstract of the return, showing, first, the number who followed up the profession of agriculture in after-life: "Assistant Agricultural Inspector, 1. Clerkship in Education Office, 1. Land stewards and agriculturists, 59. Private farmers (either for themselves or parents), 18. Land surveyors (civil service), and valuators, &c., 8. Editor of an American Journal of Horticulture, 1. Lecturer on agriculture to the Normal Institution, Edinburgh, 1. Teachers of model and ordinary agricultural schools, 24. Making a total of 113." Secondly, it states those who have followed miscellaneous employments, namely, "Clerks, 7. Literary teachers, 8. Kilmore Academy, Cavan, 1. Making a total of 16." Thirdly, "Emigrated and unknown (finished their full course), 5. Spent more than 18 and less than 24 months at the institution, 4. Spent more than 12 and less than 18 months, 3. Spent more than 6 and less than 12 months, 8. Spent under 6 months, but more than one, 12. Spent one month and under, 4. Making a total of 36." The entire number being 165.

9532. Earl of *Wicklow.*] How long has that school been opened?

I think the Glasnevin establishment was commenced in the year 1836, but it was not till 1838 that there was much progress made. This return is merely from the 1st of January 1847 down to the 15th of June 1854.

9533. That is a return of the children who have been so employed since that period. Those children must have been there for education long before the first date you have mentioned?

They were educated in some of the national schools throughout Ireland.

9534. Lord Bishop of *Down.*] What means have you of tracing the further career of those young men after they leave the agricultural school?

We generally endeavour to ascertain as full particulars respecting them as possible, either from themselves or from their friends.

9535. Do any of them keep up a correspondence with you, or any of the other persons connected with the school?

Yes. The correspondence which is kept up is very gratifying.

9536. Lord *Monteagle* of Brandon.] Do they often visit the place of their education?

They often do. The day before I left Dublin I received a letter from the literary teacher, Mr. Baldwin, who is a very superior young man. His history I might, perhaps, be permitted to make some allusion to. He was a pupil at a national school in the County of Waterford, a very young lad, and he there attracted the attention of the Inspector of that district, who recommended him to come to Glasnevin. His patron made application; he was admitted, and during the period of his training, the literary teacher left the establishment. Mr. Donaghy and myself, seeing that Baldwin was a remarkable young man, recommended that he should be appointed as a successor to the literary teacher; and it is most gratifying to see the way in which he is now conducting the literary department. This letter was addressed to him by a young man who had been at the training establishment, but had only remained there a short time. I should state that Mr. Baldwin keeps up a correspondence with them all; he had written to this young man, and this was the reply to his letter: "My dear sir,—With regard to the improvements I have made on my farm since I came home, I beg to state (although you may consider it egotism), that they would not disgrace the Albert farm. I have systematically thorough drained 30 acres. I now intend subsoiling about 20 acres of last year's drained division. I have 15 acres of green crops growing well at the present time. The green crops I raised last year were most excellent, though the field I raised them off

off was the most exhausted in my possession, and the most foul with weeds. On this same land I have at present the most luxuriant crops of oats and wheat in the neighbourhood. I almost entirely attribute my success to the deep ploughing and after-culture I gave the green crops on this land. I have sown the proper grasses for permanent pasture; they are likely to do well. I have also greatly improved my kitchen garden and flower-plot. The live-stock I intend breeding from are of superior quality. I have an imported boar and sow of the large Yorkshire breed, and a thorough-bred Leicester ram: these I have kindly got from Mr. Campion (my patron), a gentleman of prize-taking celebrity. I am also breeding from a thorough-bred short-horn bull. Rowland Campion, Esq., Oldtown; Rev. G. Gwynne, Wallstown Glebe; Bernard Smith, agricultural teacher, Farrahy, &c., will bear testimony to this statement. With regard to my disseminating a knowledge of improved agriculture in this neighbourhood, suffice it to say that I am doing my endeavours, both by admonition and example. Some of my neighbours, in many respects, have taken my advice; but the great barrier to improvement is the insecurity of tenure, no leases being given. I am earnestly studying all the sciences connected with agriculture, for which I have purchased all the necessary books." What I am now going to read he marked emphatically: "All this spirit of improvement I attribute to my short sojourn at the model farm."

9537. Earl of *Wicklow*.] The farm of which he is speaking is his own?
Yes: his father is land steward to Mr. Campion.

9538. Lord *Monteagle* of Brandon.] Without assuming that all the letters are identical with that which you have read, does that furnish an exponent of the general class of communications which are received?
I do not know that it does.

9539. Is it above the ordinary mark or below it?
As regards the farming, I should say it is on a par.

9540. Will you tell the Committee what are the conditions required for admission into Glasnevin?
Any patron, by making application to the Commissioners, can have a pupil admitted, provided there is a vacancy. Any young man is admissible who has been educated at a national school, not under 17 years of age, in good bodily health, of good moral character, and of fair literary attainments; I say, "educated in a national school." Young men educated at the national schools have a preference, but others are admitted.

9541. Viscount *Clancarty*.] Do you know of others being admitted; from schools under the Church Education Society, for instance?
I cannot recollect; I know there have been others admitted from private schools.

9542. The direction is to give a preference to those who come from national schools?
Yes; those who are conversant with the system.

9543. Lord *Monteagle* of Brandon.] Is not the direction mainly intended to give a preference to those who have been educated at agricultural schools connected with the National Board?
Certainly.

9544. You look to getting boys who have gone through a course of training in a local agricultural school, and who are then admitted into the Glasnevin school?
Certainly that is what is desired.

9545. Earl of *Wicklow*.] What is the average number of vacancies in the year?
At present there is not a vacancy; I have with me 20 applications for the admission of pupils from every part of Ireland.

9546. Lord *Monteagle* of Brandon.] What is the general period of training at the institution?
Two years.

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9547. Do you consider that to be sufficient?
It is barely sufficient.

9548. Earl of *Wicklow.*] During those two years a portion of the time of the pupils is devoted to their literary education, is it not?
Yes.

9549. Lord *Monteagle* of Brandon.] To those two years must be added, in the event of their being taken from an agricultural school in the country, the period of the previous instruction which they received there?
Yes; I consider two years quite sufficient for the pupils who have been educated, or have received a preparatory training at the model or ordinary national agricultural schools.

9550. Have not you known cases in which a considerable amount of previous training has been gone through before the admission to Glasnevin?
Yes; the greater number have received such a training.

9551. Take the case in the county of Limerick which you are familiar with; you know the history of the teacher there; what training had he gone through before he came to Glasnevin?
He had been trained at Templemoyle before coming to Glasnevin.

9552. Had not he also gone through a course of apprenticeship to a Scotch farmer in Ayrshire?
He had.

9553. And subsequently he received the training given at Glasnevin?
Yes.

9554. In cases of that character the period of training at Glasnevin is to be considered as supplemental to the antecedent teaching?
Certainly.

9555. Earl of *Wicklow.*] In the great majority of cases admitted to Glasnevin, have you found that previous training to have been received?
Not a precisely similar training to that which has just been stated, but a preparatory training at the model or ordinary national agricultural schools throughout Ireland.

9556. In fact, no claimant for admission would have any chance, who had not in the first instance been in a school under the National Board; and in the second place, who had not obtained some previous training at some of the agricultural schools?
I do not consider that that is strictly the case; he would have a chance. The preference only is given to those who have been educated at national schools.

9557. Would not the small number of vacancies which occur prevent your admitting others, if you give the preference to which you have alluded?
I do not think it would prevent it.

9558. Lord *Monteagle* of Brandon.] Do not you think it will still less do so, in proportion as the number of your agricultural schools is multiplied?
Certainly.

9559. Do not you practically hold out a nomination to Glasnevin, as a reward to the most deserving boys in the smaller agricultural schools?
Certainly.

9560. Will not that system extend in proportion as you extend the mode schools, to which larger farms are annexed?
Certainly; both the model and the ordinary agricultural schools.

9561. Is it your opinion that the system of progressive training and progressive advancement will tend equally to the improvement of the local schools, and to the furnishing to Glasnevin the best qualified class of students?
Undoubtedly.

9562. Earl of *Wicklow.*] In fact, admission to Glasnevin is a premium to well-conducted children in the agricultural schools generally, throughout the country?
It is.

9563. Lord *Monteagle* of Brandon.] May not the Glasnevin school be regarded as in some respects analogous to a college supplied by a variety of affiliated schools, and taking the best pupils from each?
Precisely so.

9564. Will you explain to the Committee how far the pupils at Glasnevin join in the farm labour, and assist in conducting it?
All the labour of the farm is performed by the pupils, with the exception, perhaps, that in draining, a few labourers may be employed; now that the class is larger, even that will not be necessary. All the labour of the farm is performed by the pupils; they do every sort of farm work, and in that respect I think the Glasnevin establishment is superior to any other I have ever seen or heard of, in the United Kingdom.

9565. The farm work includes the feeding of cattle and the general management of stock?
Yes.

9566. Earl of *Wicklow.*] Does the land of the farm belong to the institution, or do they pay rent for it?
The Commissioners pay rent for it.

9567. A high rent, I presume, is paid, as it is so near Dublin?
Yes.

9568. Do you consider the profit to be sufficient to pay your rent and your expenses, and give a fair overplus to the institution?
The balance sheet of the superintendent for the last year shows a decided profit.

9569. During times of agricultural distress, I presume you do not calculate upon an income larger than the expenditure necessary for carrying on the institution?
The farm was not in full working order then; the Commissioners have been adding to it from time to time, and it hitherto has been almost impossible to be worked with profit; but now that a great portion of the land has been brought into a proper state of cultivation, the superintendent is able to do so.

9570. The lands of the farm are now brought into good farming condition?
They are, to a considerable extent.

9571. Viscount *Clancarty.*] You have stated that the accounts show a profit; will you state to the Committee how the accounts are kept. Is it a portion of the training of the pupils to keep the accounts, or does that duty devolve upon the principal of the establishment?
The literary teacher acts as clerk, and keeps the accounts under the direction of the superintendent.

9572. Is that a form of keeping accounts, which it would be advantageous to spread generally through the country?
Yes; I think it is.

9573. Lord *Monteagle* of Brandon.] As a part of your agricultural training, are regularity of hours and the observance of early hours enforced on the teachers?
Undoubtedly.

9574. Earl of *Wicklow.*] Have you any means or hope of extending the farm?
We have some thought of adding a few acres more if the Commissioners can get that portion of ground on reasonable terms; it would give a better entrance to the south side of the farm.

9575. Viscount *Clancarty.*] What rent is paid for the farm per acre?
They hold a part from G. H. Lindsey, Esq., and a part from the Corporation. Of that which they hold from the Corporation of Dublin, the rent is lower than that held from Captain Lindsey; it averages 3*l.* 19*s.* 3*d.* per statute acre.

9576. Does that agree with the poor law valuation of the land?
I really cannot recollect.

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9577. Does it agree with Mr. Griffith's valuation of the same land?
I cannot say.

9578. Should you consider, generally, that it would be higher or lower?
I think the average might be pretty near Mr. Griffith's valuation; it is very good land, and it is close to Dublin.

9579. Lord *Monteagle* of Brandon.] What time is devoted by the pupils to farm labour, and what to their general school studies?
From ten in the morning to two they are at work, and then again from three to six in the summer season; the mornings and evenings are devoted to the literary and agricultural studies.

9580. Earl of *Wicklow*.] They are fed in the establishment?
They are.

9581. Lord *Monteagle* of Brandon.] Glasnevin is open, like all other establishments connected with the National Board, to inspection and visits, is not it?
It is.

9582. Have those visits been numerous?
Very numerous.

9583. Do you think the establishment at Glasnevin has had the effect of stimulating local patrons to apply themselves to the establishment of agricultural schools?
I have no doubt but it has had that effect.

9584. Has there been an anxiety manifested to your knowledge on the part of local patrons to extend agricultural instruction?
Certainly.

9585. Has that been combined with local subscription and effort for that purpose?
It has.

9586. The National Board is now establishing many moral or normal schools in the provinces; is it in contemplation in future schools, and is it already the fact with respect to existing schools, that agricultural instruction upon a somewhat larger scale should be introduced there?
Yes.

9587. You are about building a normal school at Limerick, are you not?
The Commissioners intend doing so.

9588. I believe, from local funds there, a purchase has been made of 70 acres of land for the purposes of a farm?
Yes, that land is rented by the Commissioners; and there is one also at Cork on a large scale.

9589. Did not that owe its origin to the balance of the great English benevolent subscriptions of the year of Irish distress, a sum of 40,000 *l.* being reserved out of that charity fund for the purpose of the encouragement of agricultural education?
It did.

9590. Earl of *Wicklow*.] Is the farm at Glasnevin principally tillage, or have you a regular proportion of land devoted to cattle?
A part of the farm, but only a small part, will be in permanent pasture; the system which is adopted is strictly the house-feeding of cattle; but there will be a small portion of the farm always in grass, as a sheep farm and for young cattle.

9591. Is there any dairy farm connected with it?
Yes, upon a very extensive scale, but the milch cows are house-fed.

9592. Viscount *Clancarty*.] You do not train any dairymaids there, do you?
Not as yet; but I do hope that we shall do so; I have had a conversation with Mr. Macdonnell, the resident Commissioner, and the idea has originated with him of having, in the neighbourhood of the Glasnevin farm, a training establishment for the female teachers and other young women, who would be trained in

in industrial pursuits, and made perfectly conversant with the management of a dairy, laundry, &c.

9593. Is any butter manufactured at the farm at present?
Yes.

9594. Is it manufactured by boys or by hired women?
It is made by the matron, and a dairymaid.

9595. You have hired dairymaids there?
One dairymaid.

9596. How is she assisted?
By the pupils; they do the churning.

9597. Would not it be an advantage if the department were entirely one of female labour and management?
The making of butter is entirely under female management, but the pupils merely do the churning. I think it is very desirable and necessary that they should do so, as it is a part of their training.

9598. How is the milking of the cows managed?
That is done by female servants.

9599. Have you any water power for churning?
No; we have steam power.

9600. Earl of *Wicklow.*] Do you find that the butter made from cattle fed entirely in the house has as good a sale in the Dublin market as the butter from grazing cattle?
It has; we receive the very highest price in the Dublin market for the butter made at Glasnevin; there has not been much sold yet in the Dublin market, as we are obliged to supply all the establishments under the Commissioners with milk; but during the last spring some was sold in the Dublin market, and brought the highest price; there can be no doubt of the quality of it being extremely good.

9601. Is the butter made from cream or from milk?
We have had it made both from the cream and from the milk.

9602. Which do you consider the best system to be practised there?
I think the butter made from cream appeared remarkably good; we are trying different experiments regarding that, and also upon the quality and quantity of milk given by different breeds of cattle; but we have only commenced those experiments.

9603. Do you keep your manure under sheds, or do you leave it open to the air?
It is open at Glasnevin; but a plan of buildings is now being prepared by the architect, or rather by his assistant, for the Munster farm at Cork, and which will be applicable also to Belfast, where the Commissioners are establishing a large farm in connexion with district model schools; I think the same plan of buildings will be carried out at Limerick; in those buildings the manure will be under cover.

9604. Can you give the Committee a list of the agricultural schools which are now in existence in Ireland?
I have here a return which will show them, and which I beg to deliver in.

The same is delivered in:

THE following is the Total Number of "MODEL," "ORDINARY," and "WORKHOUSE AGRICULTURAL SCHOOLS," and "SCHOOL GARDENS," in each of the Four Provinces:—

ULSTER - - - - -	37
MUNSTER - - - - -	43
LEINSTER - - - - -	29
CONNAUGHT - - - -	20
GRAND TOTAL - - -	129

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9605. Can you give the Committee any evidence showing what has been the progress of the system?

There were 33 model agricultural schools on the 31st of December 1853; 43 ordinary agricultural schools; 50 workhouse agricultural schools, and three school gardens; making a total of 129. On my appointment, there were eight model agricultural schools, and 21 ordinary agricultural schools.

9606. Is it part of your duty to visit those schools?

It is.

9607. What is the general result of your inspection; is it favourable, or the reverse?

Decidedly favourable.

9608. Can you give the Committee any instances of favourable results?

I recently visited the Mount Trenchard agricultural establishment on your Lordship's estate, and I have seldom been more gratified than I was by visiting that school.

9609. Did you see that land before it was taken up for the purpose of a model farm and agricultural school?

I saw it before the Commissioners made their arrangements with your Lordship. It was cold, wet, and poor; it is now very much improved, and that in so short a space of time as to be almost incredible.

9610. How many acres are there attached to that school?

Thirty English acres. With respect to the condition of that farm, I beg to read the following extract from the report from the agriculturist on the farm, for 1852. He says, "Already many gentlemen of known and admitted abilities in agriculture have expressed their highest satisfaction on visiting the farms, amongst whom I may mention Richard Griffith, Esq., chairman of the Board of Works, who saw the land in its original condition, and who, at a recent visit, was pleased to say that he had not seen so decided a change for the better on any other piece of land in so short a time. The working farmers, too, of the district have not been wanting in the expression of their approval. They take every opportunity of visiting the farm, and watching the progress of the improvements."

9611. Are you aware that, in consequence of the effect of that agricultural school, the value of that land, under Mr. Griffith's valuation, has been considerably augmented, as compared with lands in its immediate vicinity?

I am.

9612. Can you state, from your own observation, whether the model which is given of improved agriculture there has extended to the neighbouring districts?

I am quite aware that it has.

9613. That being a local school, and yet being a school having attached to it 30 English acres of land, are you able to explain to the Committee in what way it is connected with the literary national schools in the vicinity, with how many such schools is it in connexion?

With three national schools.

9614. They are not at any inconvenient distance from the model school, are they?

Not more than two miles.

9615. In what way are they made subsidiary to the model school?

The model farm is as central as possible; there are three national schools, and the model farm is in the centre.

9616. How are the children of those separate national literary schools connected with the central model school?

The boys, comprising the industrial class at one school, attend at the model school on a certain day, and work on the farm, and likewise receive agricultural instruction. Those from another school attend on another day of the week, and so on. In addition to that, there is a boarder's class. Four boarding pupils reside in the central establishment, and receive literary instruction from the teacher of one of Lord Monteagle's national schools, who attends every evening for

for that purpose; and they also receive agricultural instruction from Mr. O'Connor, the agriculturist.

9617. You have gone over the farming establishment there; having been asked just now by a noble Lord with respect to the dairy establishment at Glasnevin, will you state what is the dairy establishment at this farm, and how it is conducted?

It is conducted remarkably well; everything connected with it and with all the arrangements is kept in the most beautiful, neat, and clean order. I have not seen anything to surpass it anywhere in Ireland.

9618. How many cows are there in the dairy?

There were eight cows on the day I visited.

9619. Are those cows fed in the house, or do they graze?

They are house-fed, but are allowed to be out for an hour or two during the day for exercise.

9620. There is not an internal fence in the whole of that farm, is there?

There is not.

9621. Lord *Monteagle* of Brandon.] If, as many persons suggest, there be any inconvenience resulting from very small farms, which are supposed to be likely to be continued by these small model farms, does not the system of the agricultural school, on which you have given evidence, show how a larger farm may be combined with several national schools?

It does.

9622. Earl of *Wicklow*.] In that case there must be very great local conveniences; the farm must be central with respect to the schools?

There is just another case of the kind under the Commissioners in the county of Antrim, but I think there might be a great many throughout the country.

9623. Is there no inconvenience felt with respect to the feeding of the children; is not a good deal of time occupied in going home to eat their dinners and their breakfasts in consequence of the combination of literary with agricultural instruction in this manner?

I have not heard of any.

9624. Is there any time specified for their going home to dinner?

There is no time specified.

9625. Lord *Monteagle* of Brandon.] Are you perfectly satisfied that practical good has resulted, and is likely to extend itself, from the agricultural training which has been described?

There cannot be a doubt of it.

9626. Can you give the Committee any particular instances beyond those to which you have referred, as connected with Larne and with Glasnevin?

I have returns from a great number of localities, showing what the effect has been. At Dunmanway, in the county of Cork, the agriculturist writes to me, and I am aware of the truth of everything which is here stated: "I have been frequently called upon to give assistance to several individuals desirous of improving their farm management, particularly that part of it relating to the cultivation of green crops; thus I act in the capacity of a '*practical instructor*.' Much good could be effected were the agricultural teachers of Ireland to extend in this manner their sphere of usefulness; the good thereby effected would be great, and the benefits to themselves, as I have experienced, far greater." The next is from Markethill, Lord Gosford's estate. The agriculturist, Mr. O'Hagan, writes: "Pupils evince the greatest desire for such instruction, and take a pleasure in imparting it to their parents and neighbours, such hints respecting the errors of farming which they had learned during their attendance on the agricultural class. Many instances are known, even in this locality (where improvements in the general system of farm management had already made considerable progress, through the exertions of that truly great and good man, the late William Blacker, Esquire), that the pupils attending the agricultural class in this school were the means of inducing their parents to adopt a more regular and correct system in the management of their farms, principally the house-feeding of their stock, and the collecting and preservation

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of manures, than they had hitherto been in the habit of practising." I have another very important one from Loughash, in the county of Tyrone, where the farm is at an elevation of 700 feet, and where the agriculturist, Mr. Moore, a very intelligent man, has effected a great deal of good. Perhaps your Lordships will permit me to read an extract from a letter from Colonel J. P. Kennedy regarding that school. He says, "In the year 1834 I found myself responsible as an executor for the interest of a small district in the county of Tyrone; nothing could be more wretched than the state of the people and of the property at that time, the available income for my wards not exceeding 100*l.* a year; I saw, however, that the nature of the district was capable of much improvement by the promulgation of a sound description of agricultural instruction. And the course I determined to adopt with that view was to establish an agricultural school upon the property. After much inquiry, I selected Mr. Moore to take charge of the school, and devoted much time to frame the requisite rules, and watch the progress of the school, with a view not only to the wants of that particular district, but likewise to the establishment of a sound principle, which might be capable of extension to other parts of Ireland. It was upon this ground that I preferred doing everything out of the small means at my own disposal, rather than look in the first instance to a pittance from the Government, or others; as if a principle of sound progressive improvement, such as the country generally required, could be adopted by a proprietor possessing only 100*l.* a year, there could be no impediment to its extension, on the important grounds of finance. I was extremely fortunate in the selection of my superintendent; and this agricultural day school was most successful from its first commencement. The National Board of Education afforded to it the usual assistance granted to ordinary day schools, but without any additional consideration in reference to its peculiar qualities as an agricultural school. The chief facilities which enabled me to establish this institution were, the possession of a small residence, and lands adjoining, which had been in the occupation of the late proprietor. After three years' experience of the working and effects of the day school, I felt that it could be extended with much benefit to the reception of boarding pupils; and I accordingly fitted up the premises in the year 1837 for this purpose, upon which occasion the Board of Education increased the superintendent's salary to 50*l.* per annum, and gave an assistant literary teacher at a salary of 20*l.* a year, and a female teacher at 15*l.* a year. The institution thus consisted of two distinct branches; namely, the boarding agricultural school, with a farm of 40 acres attached, and the agricultural day school. The progress of the school has been periodically brought under the consideration of your Board in the various reports of the Inspectors, and the appended schedule gives a list of the boarding pupils who have been educated since 1837, as well as the employments that most of them have been appointed to, after leaving the school. The agricultural superintendent of the school is here considered as a farmer, carrying on agricultural operations on his own account and responsibility, and paying a rent to the proprietor for the land he occupies, cultivating his farm with the labour of his pupils, who devote one-half of their time to this object, and one-half to the acquirement of in-door instruction in all those branches of literature calculated to qualify them for agricultural teachers, stewards and overseers of works. The remuneration of the agricultural superintendent accrues, first, from his profits derived from the farm; second, from his regular salary as chief agricultural teacher and superintendent of the school; third, from the regular payments of his boarding pupils, which are calculated on a scale that, together with the estimated value of their labour, shall pay the cost of their food, so that, in point of fact, he is not expected to derive a profit from his pupils; and, therefore, his remuneration is confined to the two first-mentioned items; namely, profits of his farm and regular salary. The cost of the institution to the proprietor ought not to exceed that which a liberal landlord would be disposed to contribute for the ongoing of a farm of like extent, held by an ordinary tenant. Finally, the cost of this important class of educational seminaries to the public consists only in the payment of the stipulated salaries to teachers, and the facilities in the supply of books; but avoiding all the serious responsibilities of buildings, rents, farming operations, &c., which I know from experience to be most costly, and open to very great abuse and waste. The principle of Loughash Institution is, therefore, capable of extension to any degree that the circumstances of the country can possibly require; because even with

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with the most liberal salaries to teachers, the outline is definite and certain. The principles of an institution for a like object, but where the Board take the responsibility of the farming operations, erection of buildings, &c., cannot be largely extended, because it is impossible to guard against very heavy expenditure under these circumstances. I trust that the Board of Education will see the importance of fostering the Loughash Institution, which is the only sample existing of the class, and that they will not crush it by removing its superintendent to another locality. I do not urge this from any personal consideration of the labour which it cost me for many years to accomplish its successful establishment, but entirely from the consideration that it is peculiarly fitted for its purpose, beyond any other that has ever been established; that it is the only one of its class; and that if it be destroyed or impaired, no other of a similar description is likely to be established. I am far from wishing to interfere with the promotion of Mr. Moore. Twenty years of intimate knowledge of his admirable character convince me that it would be difficult to over-rate his value; and I am most anxious to see him placed in a position where not only his own interests shall be liberally considered, but where his field of usefulness shall be materially enlarged. I earnestly hope that the Board will feel the importance of putting Loughash school on the footing which I here propose; and before concluding this letter, it may be important that I should state what effect the operations of the school have had upon the well-being of the district generally. With this view I need only state, that although within a few years previous to 1846, the potatoe failure, the population of the estate on which Loughash school is situated had been doubled by the introduction of reclaiming tenants upon bog-land farms. *Still, the whole of this population were enabled to meet the pressure of the famine period without any public relief; and the character of the farming throughout the whole adjacent district has undergone a change brought about by the example and instruction afforded at the school, which fully accounts for their power of maintaining themselves during the famine without public assistance.* At the establishment of the boarding class in the Loughash and Cloghan agricultural schools, a very important stimulus was introduced by the endowment of six free scholarships on the part of Lady Banbury, with a like number given by your Board out of the national funds. To render the effect of these scholarships as generally useful as possible, I had recommended that they should not be monopolized by the students of those two schools, but that they should be filled by selections from all the national schools of the neighbouring counties; such selections to be made from the best answerers at a general annual concursus examination, to be held at a central point on a particular day, of which previous public notice was required to be given. The scholarships were so filled up for one year, under rules approved by your Board; an excellent selection of boys was thus obtained. I left the district shortly after, and the general concursus mode of selection was not afterwards repeated. This is much to be regretted, as the competition was very great, and extended to a considerable distance on the one occasion on which it was adopted; and there is no doubt that, had it been continued up to the present time, the benefit would have been considerable, both as regards the character of Loughash school and the various national schools to a considerable distance around it."

9627. Have you visited that school yourself?
I have.

9628. Do those observations which you have read correspond with your own knowledge of the facts?
They decidedly do.

9629. You spoke, in describing Glasnevin, of garden cultivation being taught by Mr. Campbell?
Yes, as part of the training of the pupils.

9630. Do you consider that the number of gardens in connexion with national schools could be advantageously and profitably augmented?
Undoubtedly; and the ordinary agricultural schools also. I have here a list of 288 national schools, not in connexion with the agricultural department, having portions of land attached varying from half an acre to two statute acres, and capable of being cultivated as school gardens on the allotment system. The average quantity of land attached to each school is 13 roods and 30 perches—

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[*The same is delivered in.*]—I have also a list, which I beg to hand in, of upwards of 300 national schools, where the teachers have farms in no case less than three acres in extent; and the greater number of these, I think, might be constituted "ordinary" agricultural schools; thus instilling into the minds of a large portion of the rising generation correct principles of practical and theoretical agriculture.

9631. Do you consider, from your knowledge of the habits of the Irish labourer, and above all, taking into account the tendency of the small farmer to descend into the condition of a labourer, that it is of great importance that that knowledge of garden cultivation should be extended to the new class of labourers who are arising around us?

It is undoubtedly of great importance.

9632. Earl of *Wicklow.*] Do you think the Glasnevin Institution will furnish a good supply of land stewards for gentlemen wanting such persons?

Yes; and a great many have been so employed.

9633. Lord *Fingall.*] Do you know how many you can send out in a year as farm-servants?

They would all go out as farm-servants, or stewards or agriculturists; but it is not every one we could recommend, of course, as a steward.

9634. Lord *Monteagle* of Brandon.] Do the literary teachers, when in course of training at the normal establishment in Dublin, receive any instruction in agriculture at Glasnevin?

They do, both at Glasnevin and at Marlborough-street; the superintendent of the Glasnevin farm delivers a lecture to the literary teachers during the period of their training, on five days of the week at Marlborough-street, and on Saturday they come out to the farm, where he explains to them what has been done on the farm during the preceding week; it is a clinical lecture, in fact.

9635. Do you think that good results might arise from causing the teachers who are being trained to devote a larger portion of their time to practical as well as theoretical instruction in agriculture?

I feel very strongly on that point; I am satisfied that a great deal of good might be done by causing the literary teachers to take part in all the practical operations of the farm.

9636. Will not that result, to a great extent, be attained in proportion as the normal schools in the country are established and extended, and pupils are sent up from those normal schools, either to Glasnevin or to Marlborough-street?

I do not think that bears upon the practical training of the literary teachers.

9637. The question refers to the agricultural training given to the literary teachers; if those literary teachers come from the normal model schools, to which there are farms attached, will not the facility of completing their agricultural education be greatly enhanced?

Yes; but before taking the management of the agricultural department of a national school they would require to be trained; and it is with reference to the previous training that I have been speaking.

9638. Supposing the pupils sent up to you at Glasnevin had been previously trained at Cork, and had received an agricultural education at the Cork model farm, would not that greatly facilitate your operations at Glasnevin?

Undoubtedly; the practical training of the literary teachers is, I think, very important. There are two classes of literary teachers trained yearly at Marlborough-street, who do not join in the labour of the farm, but which, I think, all literary teachers in Ireland should be obliged to do. On that point I would beg to be allowed to read a short extract from a work by Mr. Kay, on the "Social Condition of the People," regarding Mons. Vehrli, of Switzerland, who has been for upwards of 40 years devoting his time and attention to education. Vehrli says: "It is necessary that teachers of the poor should learn and should be accustomed to labour, for labour gives humility, and teaches how to respect the labourer. After a long experience in teaching both the children of rich and poor, it is my firm opinion that all children should be accustomed, while they are young, to labour with their own hands for a certain time every day. No school

school ought ever to be situated in a town; all ought to be situated in the country; and every boy, no matter who his parents are, ought to be obliged to labour upon the soil. Labour makes the children healthy, capable of bearing fatigue, and robust; and it teaches the children of the rich to get rid of all those notions which riches are too apt to stimulate; to understand the feelings of the poor better, to treat them better, and to associate with them better; it thus diminishes the artificial distance between classes; and with the distinction of this artificial distance, it diminishes also the jealous feelings which false mannerism on the part of the rich too often engenders. But important as labour is, in my own opinion, as a part of the training of all youth, it is absolutely necessary in the education of teachers of the poor."

9639. Does your experience in Ireland confirm that judgment?
Certainly.

9640. Earl of *Wicklow.*] Do you agree in the opinion, that no school should be established in a town in a country like Ireland, where the towns are so large, as compared with the towns in Switzerland?
It should be in the neighbourhood of a town.

9641. Take Belfast, for example; surely you would not recommend that there should be no school established in the town of Belfast for the use of the poor?
Certainly not.

9642. Lord *Monteagle* of Brandon.] Is there any practice adopted by the conductors of the Glasnevin agricultural school for the purpose of communicating agricultural instruction among themselves?
There is.

9643. Has not there been of late a Journal established, which is carried on by the pupils at Glasnevin for the purpose of communicating such agricultural instruction?
Yes; it is edited by the literary teacher, and contributed to by the pupils; there are four numbers already published; it is called "The Journal of the Albert National Agricultural Training Institution;" and with reference to that Journal, since I left Dublin, I have had a proof of an article for the next number sent me. This article is written by a pupil who was sent over by his Royal Highness Prince Albert, to be trained at that institution; it is entitled, "Stray Notes on British Plants with relation to Agriculture."

9644. Do you think that the agricultural text-books published or sanctioned by the Board are calculated to impart sound agricultural information?
They are undoubtedly.

9645. Do you think they are sufficiently extensive on the subjects they embrace?
Scarcely sufficiently extensive; we wish for a more extensive text-book, which it is in contemplation to introduce into the agricultural schools.

9646. Should you regard it as an improvement in your agricultural schools, that a small agricultural library should be attached to them?
I consider it is quite necessary.

9647. Do you consider it would be advantageous in these schools to direct the teachers to keep meteorological observations, and to make surveys of the soils and the geology of the district around them?
Very desirable; and it is intended to carry out those suggestions.

9648. Have you any doubt that it would greatly stimulate the curiosity and observation of the pupils?
No doubt of it; and it might be productive of very valuable effects.

9649. Could it be done at a very trifling expense?
I am of opinion that the expense would be trifling. I would propose, that in five or six of the agricultural schools it should be carried out.

9650. How many agricultural inspectors are there under the Commissioners?
Two.

9651. For the whole number of agricultural schools which you have named?
That is all.

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9652. Is that in your opinion a number adequate to ensure a careful inspection?
I think not; my time has been for the last year very much occupied at the Glasnevin establishment, and I find that I should be almost constantly there.

9653. Is it part of your duty to inspect also the workhouse schools?
It is my duty to inspect the workhouse schools which have an agricultural department.

9654. Have you been able to observe any beneficial consequences in those workhouse schools arising from the introduction of agricultural labour among the paupers?
Yes; the amount of good is very great indeed.

9655. Viscount *Clancarty*.] Do you find that there has been a demand arising for the labour of the persons who have been trained in those workhouse schools, and that the result is very gratifying in that respect?
Yes.

9656. Have you had testimony to that effect?
Yes; since I came to London, I have received a very important letter bearing upon that point; it is from the Rev. Robert Park, Presbyterian clergyman in Ballymoney, in the county of Antrim; it is dated June the 23d, 1854: "My dear Sir,—Some years since, the Rev. Dr. Begg of Edinburgh visited with me the poor law union workhouse in this town; he was struck particularly with the arrangements for the instruction of the boys in trades, and for their training in agricultural pursuits. When last I met him in Scotland, he inquired as to the success of the experiment, and it gratified me much to be able to report favourably. Aware of your deep interest in these arrangements, especially with relation to agriculture, I beg to mention some of the grounds upon which that report was given, confining myself to the department with which you are concerned. The first and obvious is, profit to the union. You are aware that the farm connected with the workhouse here is very limited, extending only to 13 statute acres; nearly the whole of the work in its cultivation is done by the boys, aided by a few infirm old men; there is not a single able-bodied pauper in the house. These boys were during the last year, 13; their average age, 11 years. Yet I find from the 'Ballymoney workhouse farm account, from the 25th of March 1853 till the 25th of March 1854,' that the balance in favour of the union is 144*l.* 2*s.* 8*d.*; I know that this large sum is due mainly to the excellent system of cropping pursued by the master of the workhouse, and to his judicious management of the stock and farm produce, for which, by the way, a handsome gratuity was awarded him last year by your Board; but without labour this system could not have been carried out; and of this labour the greater part was by boys, who under different circumstances might have been a charge upon the public, and a curse to society. The boys themselves are much benefited in their health. I have no hesitation in saying that the open air exercise on the farm is a corrective of the injury to the constitution from the confinement necessarily consequent upon the workhouse system. The more robust appearance of the boys so employed, compared with girls of the same age, who are more within doors, strikes every eye. But this health is not obtained at the expense of their literary progress. The boys employed on the farm are obliged to attend school three hours each day. They are there taught the elements of a useful education, and receive occasionally, through the excellent publications of the National Board, lessons on the science and practice of agriculture. The alternation of farm labour and school business prevents the mind and body from being too much fatigued by either employment, and prepares them to receive greater advantages from both. Their useful preparation for after life is not to be overlooked. I have often admired the expertness of the boys in the use of their implements; their quickness to receive and their readiness to carry out directions in farm business; their anxiety to make themselves useful in the different departments of field labour, and their efficiency in its general employment. These must tell favourably on their position in more mature years. The result of an experiment of last year has gratified me exceedingly. A small portion of ground was allotted to each boy, which he was to cultivate, crop, weed and manure, being supplied of course with the necessary seeds and manure. It was to be a voluntary exercise; a small sum which you were kind enough to appropriate as rewards for the most efficient management being the only pecuniary inducement.

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The boys have been taught something of personal independence and of self-reliance. have been stimulated to diligent persevering exertion, and have been encouraged in friendly rivalry to excel in what must be useful in after-life; whilst a moral advantage has followed. Instead of their leisure time being devoted to idleness, and its necessary facilities for evil, it has been employed in the formation of habits, whose influence may tell upon many succeeding generations. There has been some advantage to the farming class in the district. I do not ascribe altogether to their training, that the workhouse boys have been, and still are, anxiously sought after as farm servants. Labour at present is hard to be obtained, and from every quarter is the supply sought; but I have no doubt this preparation commends them to many, and awakens greater anxiety to obtain their services; and so far, I believe, they have given satisfaction to those by whom they have been engaged. I do anticipate still greater beneficial results when the agricultural model school in progress of erection, and whose grounds adjoin the workhouse farm, is in operation. Upon the whole, I would be delighted were the system of agricultural training, which is carried out in the workhouse, extended to the children of our small farmers generally. Whilst I remark some progress in the management of their holdings, there is still much required to raise our district to a level with other portions of the empire. As confirmatory of the views I have above referred to, I take leave to add a copy of the report of one of your agricultural sub-inspectors, given this day: 'The management of the Ballymoney workhouse farm, for system and efficiency is almost beyond praise; and to any person feeling an interest in the welfare and industrial progress of this country, an examination of it would afford unmixed satisfaction. The boys, 13 in number, whom I examined in the agricultural class, evince a very fair amount of improvement, considering their age and literary attainments, and they seem perfectly to understand the routine of management in which they are required to assist, and the value of the excellent industrial training they receive.' "

9657. Lord *Monteagle* of Brandon.] Have you visited that school yourself?
I visited it very recently.

9658. Viewing your agricultural schools singly, do you believe that you derive any considerable advantage by reason of their connexion both with the system of government of the National Board and with the literary schools of the National Board?
Undoubtedly so.

9659. What are those advantages?
They receive the benefits of the whole system of training, from infancy up.

9660. The question now refers to a connexion with the literary portion of the national schools. Supposing the agricultural schools were wholly disconnected from the National Board, would it be disadvantageous to your agricultural training?
I consider it could not be so advantageously carried out by any means.

9661. Viscount *Clancarty*.] Have you any reason to say that there would be any practical inconvenience in a local connexion springing up between your establishment at Glasnevin and the Church Education schools?
I do not know that there would be any inconvenience, but I think the training of the pupils could not be so efficiently carried out.

9662. Why not?
The preparatory training received in the national schools is of such a character, that it qualifies the pupil for the more extensive training at Glasnevin.

9663. What is the difference between the training in the national schools and in the Church Education schools?
The classes of books which are used are different. I refer to the agricultural class-book and other books treating on agriculture used in the national schools of the country.

9664. If books of that kind were introduced into Church Education schools, would you have any objection to a like connexion springing up between your agricultural establishments and the Church Education schools?
There would require to be land attached to the Church Education schools.

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9665. Are you aware whether there is land attached to those schools in some cases?

I cannot say of my own knowledge; the only Church Education school I ever visited had no land, and I know of another which has no land attached to it.

9666. You do not know it to be the case that land is not in some instances attached to them?

No.

9667. If land were attached to them as it is to national schools, and the same literary instruction which you have spoken of were introduced into the Church Education schools, do you see any objection to a connexion being brought about between your establishments and the Church Education schools?

I think there might be some objection. Supposing in the schools of the Church Education Society there was an industrial class, and the boys in that class were paid, some of the children might be Roman Catholics, and their parents or their clergymen might get alarmed lest that payment should attract the children to the Church Education Society's schools.

9668. Those children being already under education in the Church Education Society's schools, what additional alarm to the parents would be caused by there being the connexion with your agricultural establishments which is supposed?

It is not only that the children would be attending the schools, but the payment which is given might induce Roman Catholic children to attend the Church Education schools, and that might give alarm to the priests or the parents.

9669. Your apprehension is that the Church Education schools might obtain an increase of numbers from the introduction of such a connexion as I have spoken of?

The children might be inclined to go there, and it would give offence and excite fear in the minds of the clergymen.

9670. Lord *Monteagle* of Brandon.] Are you a member of the Church of England?

I am not; I am a Unitarian.

9671. At Glasnevin you have persons of every shade of religious opinion admitted, have you not?

Yes.

9672. Have you ever had there any difference on religious matters, to your knowledge?

Never.

9673. Or any suspicion of proselytism, or any interference with the faith of the children?

Not the slightest, that I am aware of. I have here a table, showing the religious denominations of the pupils at present at Glasnevin. From Munster there are 20 Roman Catholics and 3 Episcopalians, total 23; from Leinster, 18 Roman Catholics and 6 Episcopalians, total 24; from Ulster, 6 Roman Catholics and 5 Dissenters, total 14; from Connaught, 7 Roman Catholics and 3 Episcopalians, total 10; making a grand total of 72 pupils.

9674. Have you heard any complaints respecting the children or young people who have been educated at Glasnevin, that they have left that establishment with irreligious feelings or principles?

Never.

9675. Has the moral conduct of those young men been, as far as you have observed, satisfactory and creditable?

With very few exceptions it has been most exemplary; remarkably so.

9676. Viscount *Clancarty*.] The lads all live in the establishment at Glasnevin, do not they?

In the new establishment they do.

9677. Is there any prayer in common for them?

No.

9678. Is there no household prayer at all?

No, but every facility is afforded to the pupils for attending their respective religious

religious services; and I remark, that in private they strictly attend to their religious duties.

9679. Lord *Monteagle* of Brandon.] Considering the extent of the progress which has been already made, and the probable progress which is contemplated in the establishment of agricultural schools, do you think the present central institution for the direction of that branch of the duties of the National Board is adequate?

I am clearly of opinion that it is not.

9680. It consists now of only two Inspectors, yourself, and a Sub-Inspector? That is all.

9681. When you are engaged in your inspections throughout Ireland, is there any mode of carrying on with sufficient energy, despatch and punctuality the business of the agricultural department of the Board?

I am sorry to say there is not; it is not carried on with that despatch and accuracy that are necessary.

9682. Is that the case, not only with respect to the general system of agricultural schools, but specially with respect to the building department connected with those schools?

Very much so with regard to the building department.

9683. Have cases occurred of very considerable delays and difficulties in opening and completing schools?

I am sorry to say very great delays have occurred.

9684. Does the same observation apply with respect to the repairs of those school buildings, which being the property of the Commissioners, their repairs become an important consideration for themselves, as well as for the public and the scholars?

I have reason to think so, though I cannot speak very decidedly upon that point.

9685. Have you known cases in which from long delay in the completion of contracts the opening of the schools has been inconveniently postponed, the Commissioners have remained subject to rent, and the masters have been claimants of salary for considerable periods before the schools were brought into operation?

As regards agricultural schools I have.

9686. How do you think those inconveniences could be remedied?

It strikes me that there should be one Commissioner who should attend to the business of the agricultural department, and who should see that the architect's duties were promptly and efficiently discharged. I think that would be quite a necessary arrangement.

9687. In the same manner as a division of labour takes places in the Board of Works, committing particular classes of duties to particular persons; it is your opinion that there ought to be a Commissioner specially charged with the daily discharge of the duties of the agricultural schools?

Certainly. I consider such an arrangement indispensable.—My Lords, I now hold in my hand extracts from the "Visitor's Book," which give the opinions expressed by persons of eminent attainments in scientific and practical agriculture, on the utility and efficiency of the "Albert National Agricultural Training Institution." The visitors were not only from all parts of the United Kingdom, but also from France, Germany, Belgium, Denmark, Norway, the United States, and Canada. I have also extracts from the reports of the agriculturists on the working of the "Industrial Classes," in agricultural schools; on "schools and gardens;" and on the agricultural training of pauper boys in workhouse schools. May I beg that your Lordships will direct those documents to be inserted in the Appendix?

The Witness is directed to withdraw.

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MRS. JULIA CAMPBELL is called in, and examined as follows:

9688. Lord *Monteagle* of Brandon.] WHAT situation do you fill under the National Board?

The situation of Superintendent of the training and model school.

9689. You conduct the training of the female teachers who are about to be appointed to schools?

Yes.

9690. How long have you filled that situation?

Twenty-one years in April last.

9691. What situation had you previously filled which gave you experience for undertaking the important duty with which you are now charged?

I had been nearly 11 years in the Kildare-place Society previously.

9692. As chief of the female school department there?

Yes.

9693. What was the nature of your introduction to the Kildare-place Society, and by whom were you recommended?

When I went there, I was quite inexperienced, but I had known the late Chief Justice Pennefather; he was a great friend in my early life, and it was he who recommended me. I had no knowledge of the system, but he recommended me as having some confidence in me. He gave a very high character of me there, and I was engaged through his influence. I continued there for nearly 11 years.

9694. Can you tell the Committee, from your own experience, what was the character of the instruction given in the female school with which you were connected in that establishment; was it a successful school?

Very much so.

9695. Was it carefully attended to by the ladies who were connected with that society?

It was; the wives of the members of the committee were in the habit of coming there continually, and I must say, for it redounds greatly to their credit, and their consideration for me, as I was inexperienced when I went there, that the ladies arranged, two and two, to come each week until I had attained sufficient practical experience. At this time I could not say how long that arrangement continued, but for a very considerable period. They were constantly in the habit of visiting the school, and they treated me with the greatest kindness. I left it with their full approbation, and on the understanding that if I were unsuccessful in my application to the National Board, I should be received there again, as I was a widow, with five children, at the time.

9696. You left them, I believe, at the period when the Parliamentary grant to that society was reduced?

Yes. I felt great difficulty on the subject; I had been treated with so much kindness, and had suffered so many reverses before, that I was unwilling to make the attempt to leave it. But I was urged to do so, having a large family, and it being impossible for them to allow me a competency such as would enable me to support my children in the manner I could desire.

9697. In consequence of the reduction of the income of that society?

Yes.

9698. Are the Committee to understand that you left the Kildare-place Society, and obtained your present employment with the full and cordial approval of those charitable ladies to whom you have expressed that you owe so much?

Exactly so; not only was that the fact, but as there was some unpleasant feeling abroad at that time, as regards the two institutions or establishments, the Board with which I am now connected, stipulated that I should bring them a recommendation from the Kildare-place Society, lest it might be supposed they had used any undue influence; the Committee were so kind as to give me a high recommendation to the present Board. I applied for it by letter, and they granted it.

9699. What

9699. What is your own religious persuasion, having been so long at Kildare-place?
I am a Roman Catholic.

9700. In your intercourse with the ladies who directed the female education at Kildare-place, had you any reason to suspect or complain of any interference with you, or any injustice done you by reason of your religious persuasion?
Never; on the contrary, they were most kind; I left the Society with the greatest regret, though in a pecuniary way I could not have continued there with the family I had; still it was an asylum to me, and to the present day I am happy to say that from some of those ladies I have very recently experienced great kindness.

9701. Viscount *Clancarty*.] In respect of pecuniary remuneration, your salary is better under the present Board than it was at Kildare-place?
It is.

9702. Lord *Monteagle* of Brandon.] What is the class of pupils who are under your direction now?
The national teachers of Ireland and the pupils of the model school; those who come up to Dublin from different parts of the country, north, south, east and west, to be improved in the mode of managing their schools, and to receive private instruction as well; they come to be improved in the art of teaching, and as to their knowledge.

9703. How are they selected; do they themselves apply, or are they recommended to the Commissioners?
The patronage of the schools I think belongs to individuals throughout the country; every patron has the privilege of appointing his own teacher; sometimes an application comes to us from a patron, but he may or may not take the person whom the Commissioners recommend; the Inspectors of the Board, who visit the schools throughout the country, return to the Commissioners a certain number of names as eligible for training in each class.

9704. Is it not the case that before you receive a person to be trained as a teacher, the Commissioners require to know whether she is likely to be appointed to some national school?
She must have an appointment, and she must undergo an examination before she is put upon the establishment, as a test that she has a certain amount of literary acquirements.

9705. What are the ages at which young women are generally received by you?
From about 18 to 25.

9706. Will you describe to the Committee how they are instructed with respect to the increase of their own knowledge, and next with respect to their power of communicating knowledge in the way of instruction to others?
They are allowed to attend the lectures of the professors; they attend them every day, with the exception of one or two days; they begin at nine and continue till twelve. In the morning, from seven to eight I am engaged in instructing them rather with a view of preparing them for the lectures; at twelve o'clock they come back from the rooms of the professors and attend in the model school, and go through the practice of teaching all the classes, so as to improve them in the methods of communicating the knowledge which they possess.

9707. Earl of *Wicklow*.] Do they undergo any examination after they have attended those lectures of the professors, in order to ascertain whether they have been attentive?
Yes.

9708. On each occasion on which they attend a lecture, are they examined upon the subject of the lecture?
They are examined continually from time to time as to the progress which they are making. A portion of the day is set apart by the professors for questioning them upon the previous lectures they have attended, and before they leave there is a final examination, and they are then examined with reference to their classification, with a view of ascertaining what amount of knowledge they

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possess, taking the different subjects into account, and what is their power of communicating that which they have learnt.

9709. On the days on which they attend the lectures, is there any mode adopted of ascertaining whether they have been attentive to those lectures, so as to have derived benefit from them?

The professors themselves ask them questions; I am not always present at the lectures, but I know that the professors continually question them for the purpose of ascertaining whether they have derived the full amount of information from what has been imparted to them.

9710. Is that done systematically?

Yes.

9711. Lord *Monteagle* of Brandon.] You yourself are able to ascertain what is their capacity as teachers, when they act as monitors in the school?

Yes; they are in succession put from class to class, from the simplest class in the school to the most advanced; their mode of communicating what they know is closely observed, and they receive instruction with respect to any improvements that may be necessary.

9712. During the time that you have been at the Marlborough-street school, how many of those candidates for the office of teacher have passed through the school?

Upwards of 1,400.

9713. Earl of *Wicklow.*] How long do they continue on the average in the model school, before they are considered competent to act as teachers?

About five months.

9714. If, upon their arrival, they are found to be either idle or incompetent, what is done?

If they are found incompetent, or if they are found to be below a certain standard in their mental acquirements, unless they appear from natural capacity or otherwise likely to improve, they are sent back again to their homes, and the course of training is refused them.

9715. Lord *Monteagle* of Brandon.] In respect to those who are considered competent, is there any system of classification adopted, which ranks them according to their respective merits?

At the conclusion of their course they are classified. We have a first class, a second class and a third class. In the first class, there are three grades, and two grades in each of the other classes.

9716. That classification is the result of your experience of their qualifications during the whole period of their remaining at Marlborough-street?

Yes.

9717. While they are under your superintendence, are they either occasionally or systematically employed in such a way as to prepare them for the ordinary household duties of women?

They are; the greater part of the domestic arrangements, except those of the very humblest character, is performed by them. For example, they make their own beds, sweep their own rooms, lay their own breakfast, wash up their cups and saucers, and put them by in the nicest order. The same thing takes place as to dinner and tea; there is also a cottage kitchen. In this kitchen they are taught plain cookery, the making of plain soups and the making of bread, both oaten bread and wheaten bread. They do not wash their clothes, because their time would not admit of it, considering the number of matters they have to learn. However, every Friday afternoon, eight of them are employed in washing, making up, and ironing their collars, and small articles of dress.

9718. Have the Commissioners edited and published a book, specifically designed for the instruction of the young females in your department?

There is a book intended for the use of females.

9719. Does that book comprehend not only the ordinary branches of school instruction, but also instruction in household duties, such as attending upon the sick, and the discharge of the various domestic functions belonging to women?

There are special directions on all those subjects.

9720. Is that book read in your establishment?
Constantly. I have made it a practice, that it shall be read even by the children in the school. There are usually more than 500 pupils in attendance, and many of those are in classes, which are not capable of themselves reading that book; but I have made it a rule to place them in the gallery, and instruct them simultaneously, by reading for them whatever section of the book I consider likely to be useful, and asking questions upon, and explaining it.

9721. You give them a gallery lesson upon it?
Yes, to every section of the school.

9722. You question them in order to test their real intelligence and knowledge of the lesson which has been read?
Yes.

9723. What has been the general progress of the young people?
Very satisfactory indeed.

9724. Do you think, with respect to the class of persons who are sent up to your establishment, that the results of the instruction which they receive, are superior at the present time, after the expiration of 21 years, than they were at the period of your first appointment?
Undoubtedly; they are very superior.

9725. Earl of *Wicklow*.] When you first entered the model school of the National Board, did you find the system adopted there to be inferior or superior to that which you had previously seen practised under the Kildare-place society?
It is not, perhaps, for me to form an opinion upon that subject. I should be diffident in expressing any. I look upon the system of the National Board as a more extended system of education. When the Kildare-place Society began its operations, education was in a very backward state in Ireland; and I may say, it displaced a very bad system by introducing a greatly improved one. The books in use in the schools, were more restricted in knowledge than those which are in use under the National Board; but they had a valuable compilation of books very entertaining and useful, with which they supplied the schools. This little library consisted of voyages and travels, and other improving books. I think the National Board took a step beyond that. They found that a great advance had been made during the time the Kildare-place Society had been at work, and in my opinion, they made an improvement upon it. The Kildare-place Society made the first move; and the National Board took a step in advance, and I have no doubt we shall see at some future time, a still further improvement as education progresses.

9726. The question did not refer altogether to the books, but rather to the system which was adopted for the general training of the mistresses of schools in all the various branches in which that training consists. Do you consider that the system adopted at the time you left the Kildare-place Society, was more or less efficient than the system pursued under the National Board?
I cannot answer that question, except so far as the female department is concerned. I came from the Kildare-place Society, and on entering the National Board, I followed up, as far as I could, the plans which had been in use in the other school.

9727. The system which you have been describing as that which is pursued in the training of those young women, was in a great measure introduced by yourself?
I was the medium of it in the female department, having opened the female school; I had no predecessor there; we were only beginning when I was engaged.

9728. Lord *Monteagle* of Brandon.] Your first introduction to your present situation, being before the Commissioners of Education had published their books, did not you, in fact, use the books of the Kildare-place Society?
We did.

9729. Probably you have had the means of comparing them with the books

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which were used antecedently; were not they in themselves a vast improvement upon them?

They were.

9730. You know that the books which were previously in use, were many of them exciting to young people; story-books of a very doubtful character in their moral tendency. Do you think it was necessary, in order to beat those books out of the field, to commence at first by introducing books which were of an amusing and interesting character, rather than books which partook of the scientific character of the present books?

I think so; we had a library attached to the establishment, containing very interesting works, agreeable and useful in their moral tendency.

9731. Viscount *Clancarty.*] There has been a progress of improvement?

A gradual progress.

9732. Lord *Monteagle* of Brandon.] Was there any system of professional lectures under the Kildare-place Society, similar to those, which with the larger funds and the greater powers of the National Board, they have been enabled to give?

No: the whole plan was more limited; there was no system of lectures or professors; it was the practical knowledge of teaching that was principally communicated. The system of training was more confined to the school—school arrangements and school discipline—and to keeping a kind of registry of what was done.

9733. Your present system of teaching geography, the maps which you have, and the books which you use, are upon a more enlarged and scientific principle than those which you had before?

They are.

9734. With respect to the young persons who are trained, from your own experience of 21 years, what has been their general moral character and demeanor?

With great truth and pleasure I should say it has been most excellent. During that long period, I never knew nor heard of a single instance which I could have cause to feel regret about. On the contrary, the teachers have been most exemplary and excellent young women, coming up to our establishment from the country innocent and well conducted, receiving instruction from us and going home improved. The greatest harmony has subsisted between them.

9735. In many cases do you keep up an intercourse with those girls whose education you have superintended?

I do; I have had numberless letters from them, which I have never shown, because it might have appeared egotistical. Their young hearts are so affectionate, that any little attention or kindness shown them, they seem never to forget.

9736. Are they accustomed ever to communicate with you, and ask your advice in any position in which they may require it?

Constantly.

9737. Viscount *Clancarty.*] Do you know of any of them having been employed in schools under the Church Education Society, or any other system than that of the Board?

I do not recollect very many connected with the Church Education Society, but I recollect one instance of a young person who had been trained, and who had a certificate of competancy from the Church Education Society. It is within the last six years she came to us, and graduated with us.

9738. When she had improved herself under you, did she go back to a Church Education School or to a national school?

To a national school.

9739. Lord *Monteagle* of Brandon.] What proportion of those young women who are under your care are Protestants?

I should say about one-fourth are Protestants.

9740. Viscount *Hutchinson.*] Does that proportion include Dissenters?

Yes, of all denominations.

9741. Lord *Monteagle* of Brandon.] Does your evidence as already given, both with respect to the conduct of those young women, and with respect to their affectionate and grateful recollection of your services, apply equally to those belonging to the Protestant persuasion as to Roman Catholics?

It does indeed; I could not speak too strongly upon that subject. Though I am convinced that the members of each sect are firm in their belief, and have every attention paid to their religious instruction in the establishment by the clergy of each denomination, who have full opportunity of giving it at stated periods. I never saw, when they came together again, anything but that common Christian feeling which every one would like to observe among Christians, sisterly love and affection. I recollect one instance of two little girls, one of whom afterwards died; they were scarcely ever seen together but the arm of one was round the shoulder or the neck of the other: I do not think the element of religious difference had the slightest influence upon their feelings.

9742. Were those two girls of different persuasions?

One was a member of the Established Church and the other a Roman Catholic.

9743. Have any instances occurred, during the 21 years that you have had the superintendence of that establishment, in which there has been any suspicion of interference with the religious faith of the young people of any denomination?

No, there has not been the slightest suspicion of it. That was the great perfection of the system, that entire confidence was established in the minds of everybody. Every party felt perfectly satisfied there was no wish to interfere with or change the religious tenets of any of the pupils.

9744. Was this principle of confidence and of affection purchased at the price of any indifferentism with respect to religious belief and practice?

I certainly think not; I could not tell what the private opinions of individuals might be, but I felt and do feel confident that they were all sincere Christians, according to their respective tenets. Every one of them attended at the religious ordinances of her Church; it was, in fact, a part of their duty, and they did it with good-will and cheerfulness, and as young women should.

9745. Are ample opportunities afforded in your training establishment for the religious instruction of the young women?

Ample opportunity is afforded; the clergy of different religious communions come there; in fact, I do not think anything more liberal, nor, so far I can judge, more successful could be devised, than the plan which has been pursued in our training establishment.

9746. You have spoken of the character of those young women, as manifested while they were under your superintendence; are you cognizant of the schools to which they have been appointed, and have you had communications with the patrons of those schools, or the ladies directing them, to know how far their conduct in after-life has corresponded with the promise which was afforded during their time of education?

I have had many opportunities; many ladies have called, and spoken favourably of their teachers.

9747. Have you known many instances in which ladies who have obtained from your recommendation teachers for their schools, have applied to you in cases of vacancy, again and again, to supply them with new teachers?

Constantly; when we recommend to ladies, or to patrons, they continually apply again, but in some instances they supply themselves and choose for themselves.

9748. Still they have recourse to you and to your establishment, to furnish them with new teachers?

Constantly.

9749. Have you any evidence of a contrary kind; have you had complaints made by the ladies to whom you have furnished teachers, of the conduct of the teachers who were sent to them?

I never heard a single instance of it; no patroness ever complained of a teacher who was sent to her.

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9750. Is the instruction confined to literary instruction, or do you give them any instruction in work?

A plan was introduced for teaching them dress-making, and a portion of every evening is devoted to that acquirement, so that they may teach that branch in the respective schools in the country; and may instruct little girls to cut out and make their own clothes, and repair them.

9751. Is that species of instruction successful?

Very successful; the Commissioners have taken the step of supplying cheap materials for women's clothes, and to induce women to learn how to make them up; they supply them with those garments at a price less than they cost. Some pecuniary sacrifice is made to induce them to learn to make up the article.

9752. Do they obtain in any portion of their teaching under you, any instruction in those branches of rural life which belong to women, such as, for instance, the management of dairies, the management of poultry, or any of those auxiliary offices which the country life of an Irish peasant makes so exceedingly useful to the wives and mothers of Irishmen?

Hitherto they have not had any practical opportunities of that kind; we have no means for it at present, living as we do in Dublin, further than may be obtained by reading upon the subject.

9753. If such additional instruction could be given, either at Glasnevin, or in any other way, so as to familiarise those young women with the rural cares of Irish life, do you think that would be advantageous?

I think it would be highly advantageous. Hitherto we have not had the means of giving such instruction.

9754. Do you think a little knowledge of garden cultivation for instance, would be wholly unimportant in the education of the Irish female peasantry?

I think it would be very useful, refining in its effects, and valuable in improving their minds, and enabling them to give instruction in the art.

9755. Do you think that five months is an adequate time for the training of female teachers?

I must say I do not think it is; one year would not be too long a period.

9756. Viscount *Clancarty*.] The persons you undertake to teach during those five months have been prepared to a considerable extent by going through the several classes of an ordinary school, have they not?

I cannot say that that is always the case, unless the teacher had been educated in a national school.

9757. Earl of *Wicklow*.] You communicate with one of the Inspectors, on receiving an application to know the qualification of the party who applies to you, do not you?

There are periodical examinations held throughout the country, and in those examinations of course the Inspectors have an opportunity of knowing the acquirements of the teachers, and of selecting those that would be most eligible.

9758. Lord *Monteagle* of Brandon.] Is your training school limited to the number who are at present in it, or do you take in any number who may be sent up for training?

The house affords accommodation for 60 residents; 15 of those are a class called the special class, being young persons who receive a longer course of instruction than the 45 national or ordinary teachers coming up from the country. We cannot receive more than 60, but we admit to the schools and to the lectures any well-recommended person, without any charge whatever; and they have the same opportunity of improvements, without any fees, that the resident teachers have, except that there is no loss to the establishment by their board.

9759. Does she go through the same course of training as the boarders?

Yes; we have an entrance examination; and if they are eligible to stand the respective examinations on leaving, they receive a set of the national school books. There were 19 young persons in the extra class, who passed their examinations just as our last session closed, before I left Dublin.

9760. Viscount *Hutchinson.*] Are they classed in the same way as those who reside in the house?

Exactly the same, and receive certificates.

9761. Lord *Monteagle* of Brandon.] Is not that special class to a certain extent, supported by the generous endowment that came from Mr. Drummond, of 1,000 *l.*

Yes.

9762. Viscount *Hutchinson.*] How long does the special class remain with you?

Two years was originally the term; latterly they have spent 12 months.

9763. Do you find any superiority in the acquirements of the young women in the special class, above those who remain only five months?

Yes; they go out with a higher certificate, and get the best class of schools; several of them have the superintendence of model schools.

9764. How are the 15 members of the special class selected?

At the commencement of the plan, a few were taken from the model school, consisting of the most advanced pupils, and the Inspectors return to the Commissioners from their different districts, those parties in the country schools whom they consider most qualified, so as to divide the utility as much as possible throughout Ireland. Latterly, they are chiefly selected from the class of national teachers under training, and undergoing examination, whose conduct and capacity during their residence in the house, we have the opportunity of observing; and I usually make a list of the names of persons whom I consider most eligible, and most likely to turn out superior teachers, and the professors do the same, of course; we compare notes. They tell me those whom they think best, and I tell them those I think best. We enter them in the register book, and as vacancies occur, those are sent for in succession.

9765. As I understand, the training of the 60 teachers is entirely gratuitous. The only expense to which the young women are put, consists of their travelling expenses, from the locality from which they come, and the travelling expenses back again?

They are not even at that expense; their travelling expenses from their schools, and in returning to them, are defrayed by the Commissioners.

9766. Would there be any objection to admit into your training school a class of young women whose friends should pay either a part, or the whole of the expense of their training?

I do not feel myself competent to answer that question. It would depend upon the arrangements of the Commissioners; nothing of the kind has ever taken place.

9767. Have you ever, in your intercourse with those young women, after they have left you, and become mistresses of schools, heard complaints of the inadequacy of their salaries?

I cannot say that I have heard them repining much; but I am aware, of my own knowledge, that their salaries are very small; and I know also, that they have a strict eye to economy in their expenditure. While they are with us, they are allowed a shilling a week as pocket-money by the Commissioners, to enable them to get their shoes mended, or to defray any little expense of that kind.

9768. Lord *Monteagle* of Brandon.] During the time of the distress, when the expenses of living of those in humble life were greatly enhanced, was not the inadequacy of the existing salaries felt so much, that the Commissioners were constrained to add to them for a time?

Yes.

9769. Viscount *Hutchinson.*] Do not you think that those young women whom you train would be induced to remain in the country, and to give the benefit of their services to the country in the cause of education to a much greater extent, if their salaries were more liberal than they are now?

I certainly think they would; and it would have another beneficial effect, I conceive, in inducing persons of a better class, rather higher in the scale of knowledge and in social position to apply, if their incomes were increased.

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9770. Lord *Monteagle* of Brandon.] Have you any suggestions to make to the Committee, by which the system of instruction in your department could be extended, or made more beneficial than it is now?

Indeed, at this moment, I am not prepared to suggest anything, except that which has been mentioned as to giving the teachers a more extended course of instruction in household work, and in the occupations of rural life. The literary instruction I think is very good, and carefully attended to; but I am sure that useful additions might be made to it, if there were a more lengthened period of training.

9771. Do not you think the plan you have so usefully introduced into your school; namely, that of employing the girls in household work, could be advantageously extended in those national schools, where there is a residence for the mistress, in which the girls could be instructed in the same manner, in household duties, under her?

I have always stated it would be so; but with us those teachers are resident, and we support them; in a daily school, they would be pupils coming from the vicinity, and unless the parents permitted them to stay, I doubt whether it could be carried out as we do.

9772. The question does not imply any permanent occupation of that description, but taking them into the teachers' house, and employing them in household work, for a few hours in the day?

I think it would be highly useful, if the teacher had a house in which there was anything going on that would be serviceable for the pupils to see and learn.

9773. Earl of *Wicklow.*] What course is adopted in the school, for giving proper exercise to those young women?

They have a certain time of exercise within our own grounds; latterly, it has been extended; I generally choose a very steady person, one of the special class, or a married teacher, and put four or five young persons under her care, and send them to walk in the neighbourhood, towards Glasnevin, or in different directions, as much as I can; but recreation is chiefly confined to the grounds, which are rather extensive. Undoubtedly there is a monotony in it; the teachers are not so fond of exercise as I would wish them to be, there is, however, a sufficient portion of time set apart for bodily exercise.

9774. You take care that they shall have abundant exercise?

Yes; I observe that there is sometimes a reluctance to it upon their parts: when I send them out to walk in the playground, if I am occupied, or going out, I find them sitting, or at their studies; as they are very anxious about their classification, they evince a strong desire to raise themselves in the school, and to be prepared in their classes for the following day, and I very often find them at their books during the time allotted for recreation.

9775. Lord *Fingall.*] Do they walk, out of school hours, in the precincts of the establishment?

Occasionally they do, under the care of persons appointed for the purpose.

9776. Earl of *Wicklow.*] Do they go to their places of religious worship on Sunday?

Constantly; besides receiving special religious instruction in the establishment.

The Witness is directed to withdraw.

M. Cross, Esq.

MAURICE CROSS, Esquire, is called in, and further examined as follows:

9777. Viscount *Hutchinson.*] A Witness before the Committee was referred to a passage in the "Fourth Reading Book," in which the doctrine of the Atonement, as it is held by the Church of England, and by what are called Orthodox Presbyterians, in contradistinction to the view of Unitarians, is stated to be set forth. The Witness admitted that it did contain that doctrine. How could

could that book be taught in a national school in which a Unitarian child was present?

It could not with propriety be used during the hours of general instruction, if there be anything of a doctrinal nature in it, objectionable to the Unitarian or any other religious body.

9778. Lord *Monteagle* of Brandon.] Have you ever heard of any objection, on the part of the Presbyterians of Antrim, to that passage or any other which is contained in the Reading Books?

No; I am quite sure, if the Presbyterians of Antrim had entertained a strong objection to the passage in the Fourth Book, referred to in the question put to me, they are sufficiently zealous in the maintenance of their religious opinions, to have taken objection to it.

9779. Is Dr. Montgomery connected with your Board?

He is one of its earliest, steadiest and most consistent supporters, and so is the religious body to which he belongs.

9780. Have you heard any complaint from him as to the Trinitarianism of any of the books?

None whatever.

9781. Viscount *Hutchinson.*] If any parent or minister of the Unitarian persuasion were to make an objection to this passage, do you consider the Commissioners would be obliged to strike it out of the Reading Book?

I am sure, if an objection were made either by clergymen or parents connected with any religious body to any passage in our Reading Books, on the ground of its sectarian character, the Commissioners would feel it incumbent upon them to consider how far the objection was well-founded, and whether the passage should be altered or expunged. The intention of the Commissioners in regard to their literary class-books always was, that they shall contain nothing offensive to the members of any religious denomination.

9782. The doctrine of the Atonement, as held by members of the Church of England, is offensive to a Unitarian?

It is opposed to the opinions which he conscientiously entertains.

9783. *Chairman.*] The question was put to a witness on a former day, whether it was not the fact that Mr. Graham had been removed from the district which he is now inspecting to a Protestant district in the North of Ireland, subsequently to his having reported as to the infringement of the rules in the Youghal convent school; is that the case?

That is not the fact. Some months since the Board passed a minute, so far back as October 1853, at my suggestion, that the Inspectors in particular districts, who had been in charge of them for three years or more, should be removed to other localities, as I did not consider it desirable that they should remain for too long a period in any particular district. I assigned my reasons to the Commissioners for entertaining this opinion. Mr. Graham was ordered, in pursuance of this minute, to be removed from his district, which was then in Waterford, to Lismore, in the same county. Several other Inspectors were, at the same time, directed to be transferred to other districts. That was long previous to Mr. Graham's report on the Youghal case, and on the infringement of the rules of the Board in several other convent schools. Mr. Graham went to Lismore, I think, in January last; he applied, however, to be removed from Lismore, on account of his not being able to get a suitable house for his family. The Board acceded to his request; but after his report was received on the Youghal and other convent schools, they deemed it expedient to withdraw their order for his removal from Lismore, and they have retained him there for the present.

9784. Viscount *Hutchinson.*] How long is it since Mr. Graham was sent away from Waterford?

It is at least six months since he went to Lismore.

9785. You do not consider that three months is too long a time for an Inspector to remain in a district?

No; I suggested to the Commissioners, as I have already stated, that any Inspector who had been three years in a particular district, should be transferred

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to another, and Mr. Graham was accordingly ordered to be removed from Waterford to Lismore; but, under the circumstances I have explained, he is now directed to remain there for some time longer.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Tuesday next, One o'clock.

Die Martis, 4° Julii 1854.

LORDS PRESENT:

Earl of Wicklow.	Lord Bishop of Down, &c.
Earl of Harrowby.	Lord Bishop of Ossory, &c.
Earl Granville.	Lord Beaumont.
Viscount Hutchinson.	Lord Ardrossan.
Viscount Clancarty.	Lord Fingall.
Lord Bishop of Oxford.	Lord Monteagle of Brandon.

THE EARL GRANVILLE in the Chair.

The Reverend MORTIMER O'SULLIVAN, D.D., is called in, and examined as follows:

9786. *Chairman.*] WILL you state to the Committee what position you hold in the Irish Church?

I am the Prebendary and Rector of Ballymore or Tandragee, in the diocese of Armagh.

9787. Viscount *Hutchinson.*] Have you been for a considerable number of years a minister of the Established Church?

I have.

9788. Has your attention been directed to the national system of education which now exists in Ireland?

Very much.

9789. What is your opinion of that system, as a means of educating the people?

I should not wish to give an opinion as to the literary merits of the system. In some cases they are considerable, and in some cases very much the reverse. My attention has been principally confined to the religious part of the question.

9790. Does it satisfy you in a religious point of view?

No.

9791. What are the grounds of your objection to it?

There is a prohibition of the Scriptures, and there is no compensating provision of them. The rule with respect to the Scriptures is to the effect, that, because scriptural reading is considered a religious exercise, it is to be confined to the hours of separate instruction, and the expression "confined to the hour of separate instruction," means no more than "excluded from the hours of united national education." The Commissioners themselves concur only with the prohibition of Scripture.

9792. You are aware that a very large number of the body to which you belong, the clergy of the Established Church, have not co-operated with that system, feeling that they could not do so with a safe conscience?

Yes.

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9793. Have you ever considered what modification of the existing system would overcome their objections, and enable them to co-operate with it?

So far as I am myself concerned, and I may speak with some confidence as to more than myself, having been so frequently engaged on deputations from the Church Education Society, I require no more than that the scheme as propounded in Lord Stanley's letter, shall be carried into effect.

9794. You mean by Lord Stanley's letter, the letter addressed to the Duke of Leinster?

Yes.

9795. Lord *Ardrossan.*] Do you mean the letter which was first published, or the letter which was finally agreed on, after the Board had been appointed?

I do not think the difference material; the principle in both letters is the same.

9796. Viscount *Hutchinson.*] How does the scheme which was propounded in Lord Stanley's letter, in your view differ from the system which is now in existence?

The principle of Lord Stanley's letter was to leave the question of instruction in the Scriptures free. The patrons of the schools might as they pleased, enforce or inhibit the reading of the Scriptures; whereas, the present system requires that the patron of a school shall exclude the Scriptures during the hours of united instruction, and does not require that they shall be read at the hours of separate instruction.

9797. You have read, have you not, the Report of the Committee of 1828?

I have read the resolutions as they appeared in the "Standard."

9798. Do you consider that the scheme propounded in Lord Stanley's letter in 1831, was mainly founded upon that report?

It was mainly founded upon it, but with a difference. According to the resolutions of 1828, the Scriptures were to be excluded during one set of hours, and to be provided at another. According to Lord Stanley's prospectus, the Scriptures were to be free at all hours, but not compulsory in any. The present system is combined of fragments taken from the two prospectuses. The evil of each is taken, and the good is omitted.

9799. Your opinion is, that in point of fact, the Commissioners of Education have not carried out the scheme which Lord Stanley originally proposed?

Yes.

9800. Do you think the scheme of Lord Stanley ever had a fair trial?

Never. It was never offered to the Irish people.

9801. If it had been, what do you think would have been the result?

I would not be understood to say that I would originate, if I had the power and opportunity to originate, any system in which the reading of the Bible was not compulsory; but considering Lord Stanley's system as propounded by the State, and allowing due effect to the deference which a minister of the Church owes to the State, and the interest he ought to feel in promoting the education of his parishioners, I could conscientiously act under it. Regarding it as a political measure, I would say, that it was likely to have proved of essential service in Ireland. If circumstances could ever excuse the omission of a rule to enforce the reading of Scripture, those of Ireland would excuse it. They are very peculiar.

9802. Earl of *Wicklow.*] On the whole, you approve of Lord Derby's system, as first established?

Yes. I declined taking a part in the proceedings of the Church Education Society, unless I were free to take my own course with respect to the system proposed by Lord Stanley.

9803. Lord *Monteagle* of Brandon.] You consider the principle of Lord Derby's letter to be clearly one of non-compulsion, as regards Scripture reading?

As the patrons should determine. Lord Derby speaks of the Kildare-place Society as entitled to praise, but complains that it laboured under one vital defect, "the determination to enforce in all their schools the reading of the Holy Scriptures, without note or comment." The important words are, "enforcing" and "all;" so that if the Scriptures were permitted in all the schools,

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schools, but not enforced, or enforced only in some, there would not be ground for his Lordship's complaint. I required no more than this freedom. Patrons should be so far free. They should be bound by the rules of the Kildare-place Society, to exclude from the hour of united education all human formularies of religion; and should have the power which, I conceive, Lord Derby's letter left them, to introduce into all their schools the reading of Scripture.

9804. Did you consider that in those schools in which, at the wish of the patron, the Scriptures were so to be introduced, the reading of the Scriptures should thereupon become compulsory upon the children?

That the patrons of the schools should, if they pleased, render it so. According to Lord Stanley's directions, the patrons whose applications for aid were to have the first preference, were to be those who consisted of persons of different religious denominations. It would have been important to ascertain how far such partnerships could be formed. Where they could not, patrons of one religious denomination were to be received. In either case, if patrons decided that the Scriptures were not to be read in the school, the Commissioners were not to enforce them; where they decided that the Scriptures were to be read, the Commissioners were not to interdict them.

9805. Where the Scriptures were so introduced, the reading of them became compulsory upon the pupils?

I conceive that I should have power in my school to make the reading of the Scriptures compulsory on every child, as I have at present. In my school they are compulsory on the Roman Catholic children in the school, as well as on the Protestants.

9806. Lord Bishop of *Ossory*.] It is upon that understanding of Lord Stanley's letter, that you express your approbation of the system then proposed?

Yes.

9807. Earl of *Wicklow*.] You admit, under that system the priest would have the same power of enforcing his religious instruction upon any Protestant children who attended his school?

Exactly, to the extent of enforcing the reading of Scripture. The main difficulty in the way of education in Ireland has been created by the Legislature. The Legislature has assumed that the Church of Rome is hostile to the reading of the Scriptures. I believe that to be a thoroughly groundless assumption. I believe the principles of the Church of Rome to be, upon the subject of scriptural education, capable of easy accommodation with those of the Church of England.

9808. Viscount *Hutchinson*.] Will you have the goodness to refer to the letter of Lord Stanley in October 1831, and point out the passages in it upon which you ground your views?

There is no expression in the letter in which it is distinctly stated that scriptural instruction is not to be free. The part of the letter from which an interdict has been inferred is this: "While they do full justice to the liberal views with which the Kildare-place Society was originally instituted, they cannot but be sensible that one of the leading principles of that society was calculated to defeat its avowed objects, as experience has subsequently proved that it has." I think I am justified in supposing that every word in a document of this kind has its precise value and significancy. "The determination to *enforce* in *all* their schools the reading of the Holy Scriptures, without note or comment, was undoubtedly taken with the purest motives; with the wish at once to connect religious with moral and literary education, and at the same time not to run the risk of wounding the peculiar feelings of any sect by catechetical instruction or comments, which might lead to subjects of polemical controversy. But it seems to have been overlooked, that the principles of the Roman Catholic Church (to which, in any system intended for general diffusion throughout Ireland, the bulk of the pupils must neceesarily belong) were totally at variance with this principle"—may I beg to say, that this assumption on which the national system in Ireland has been based, is altogether groundless. The principles of the Roman Catholic Church are not what Lord Derby imagined them to be—"and that the indiscriminate reading of the Holy Scriptures, without note or comment, by children, must be peculiarly obnoxious to a Church which denies

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even to adults the right of unaided private interpretation of the sacred volume in articles of religious belief." The objection which Lord Stanley applies to the Kildare-place system was, that it *enforced* in all its schools the reading of the Scriptures. If therefore the Kildare-place Society had not "enforced," but "permitted" the reading of Scripture, it would not have been chargeable with the defect which Lord Stanley complained of.

9809. Lord *Monteagle* of Brandon.] Will you have the kindness to point the attention of the Committee to any passage in that letter, or any statement Lord Stanley has ever made, which connected with the system introduced by him, the compulsory reading of the Scriptures by children whose parents object to it?

There is no other passage in this letter on the subject of the Scriptures which can be matter of question. But Lord Derby afterwards mentions what are the circumstances under which the Commissioners shall be empowered to make grants, and what are the cases in which they shall refuse; and he does not say there that they shall refuse grants to a master or to a patron who decides upon reading the Scriptures.

9810. You are aware that, for several years after the issue of that letter, Lord Derby was still Secretary for Ireland, and subsequently a Member of Lord Grey's cabinet. During the whole of that period, was any interpretation at any one time given by the Commissioners of Education to their system which would have justified or authorised them in making Scripture reading obligatory upon a child?

I do not know; it has been a subject of surprise to me that where there was genius enough to contrive the system which this letter describes, there could possibly have been permission or latitude given to the Commissioners to mar and to supersede it.

9811. Are you aware that this supposed construction of Lord Derby's letter, which would graft upon that letter founding the national system, a practice wholly at variance with the conduct of the Commission, from its origin up to the present time, has ever been before suggested by any one, under any circumstances, and if by any one, by whom?

It has been suggested frequently by me at public meetings, on one occasion at Liverpool, where I exposed the deviations of the system from the model in Lord Stanley's letter. The chairman of the meeting was requested to write to his Lordship, and call his attention to their discrepancies. Lord Derby's answer to the communication was a private one, and I have never seen it.

9812. In the various discussions which have taken place in Ireland, in the movements of the Church Education Society, and in petitions presented to Parliament, has it ever before, to your knowledge, been suggested that Lord Derby's letter contemplated and authorised the compulsory reading of the Scriptures, by which I mean their being read against the will of the parent?

I cannot say; I can only state that I have repeatedly at public meetings, and in letters in the papers, made this statement.

9813. At any of those meetings were any resolutions adopted to the effect of the statement you have now made, or were any petitions embodying that statement agreed to be presented?

I cannot call to mind.

9814. Earl of *Wicklow.*] Have you ever in conversation with any intelligent person who takes an interest in the subject of education, found an accordance of opinion with you upon that point?

In a great number of instances.

9815. On the part of any of the clergy in Ireland?

Yes. Upon one occasion, in Liverpool, a deputation from the Church Education Society was invited to hold a conference, not public, with clergymen, and, I believe, others, of high position and character, who desired to understand our views. I was one of the deputation, and it was agreed that the view I have submitted to your Lordships was that which we should propose, and which we felt ourselves empowered to propose. Our views proved acceptable to the parties before whom they were laid, and declarations of sympathy with us were published, which have been followed since, I believe, by petitions in our favour to Parliament

9816. Viscount *Clancarty.*] In corroboration of what you have stated as to Lord Derby's views in originating the system of national education, have you ever heard it stated upon high authority that the system was founded upon the Report of the Commissioners of 1812?
Yes, it is so said.

9817. Does not that report recognise the existence of parochial schools under the clergy of the Established Church?
Yes.

9818. Does it not state that those parochial schools should be sustained and improved?
Yes, and very much increased in number.

9819. Do you recollect what the name was which was given in that report to the kind of schools to be erected under the proposed national system?
Supplemental schools.

9820. Supplemental to what?
To the parochial schools.

9821. To those schools which were already in existence, which the report stated were to be improved and increased in number?
Yes, to the number of 2,500, I think. Instead of having a school in every benefice, there was to be a school in every parish, to which the clergy were to contribute.

9822. Lord *Monteagle* of Brandon.] Are you familiar with those reports?
I remember reading them.

9823. Do you recollect that one of the recommendations in those reports was that the clergy in the Church of Ireland, who had taken the oath prescribed by the 28th of Henry the Eighth, should extend their payments for those schools, and be more punctual and regular?
That the clergy of Ireland should contribute to them.

9824. Lord Bishop of *Ossory.*] Is not the plan definitely proposed in the Appendix to the Reports referred to with respect to parochial schools, that a tax should be laid upon all ecclesiastical property, whether in the hands of the laity or the clergy, for the maintenance of those schools, and that its deficiencies should be supplied from the public funds?
Yes, and that the expense of building the school-houses should be defrayed from the public funds.

9825. Lord *Monteagle* of Brandon.] The lay possessors of Church property take no oath with respect to keeping a school in the parish, do they?
No. And it has been stated most distinctly that that oath was not obligatory upon the clergy in the sense of obliging them to maintain schools at their own cost.

9826. Lord Bishop of *Ossory.*] Do you recollect that Mr. Anthony Blake so stated in his evidence?
He did.

9827. Do you recollect on what grounds?
In the first place, the object of those schools was, that the children should be taught to speak the English language; that to a certain extent had become unnecessary. In the next place, the interpretation put upon the Act was, that the clergy should have a preference, if they themselves desired, to be the teachers.

9828. In addition to that, is there not a reference to a payment made by scholars who attend?
There is.

9829. Lord *Monteagle* of Brandon.] Were you acquainted with the late Dr. Ratcliffe?
I was.

9830. Are your aware in what relation he stood to the Primate of Ireland?
He was Vicar-general.

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9831. Did you ever hear that this point respecting that oath, and the obligations which were consequent upon it was submitted by the Primate to Dr. Ratcliffe, and that his opinion is still in existence upon that subject, affirming the applicability of that statute at the present time?

I am not aware of that. I know that an equally high, perhaps a higher authority than Dr. Ratcliffe, that is Dr. Lawrance, Archbishop of Cashel, was of a different opinion, and would not, I believe, ever administer the oath. He certainly conceived it was not obligatory upon the clergy to provide for a school. He was a man of equally high, if not higher authority than Dr. Radcliffe. I know there have been different opinions on this subject.

9832. Lord Bishop of *Ossory.*] In fact, I presume the oath is complied with literally, because the clergy do maintain schools in their parishes throughout Ireland?

They do.

9833. Viscount *Clancarty.*] In reference to the extension of parochial schools, does your memory enable you to say whether this is a correct statement of the passage by which the State is recommended to give assistance to them: "It might not, if it is submitted, be deemed unreasonable that the clergy should be rated at a sum not exceeding 2 per cent. of their respective incomes, to be ascertained by the Bishops, in such manner as may seem to them to be most expedient; in aid of which we submit that lay impropriations should be made liable, as they are at present for the diocesan schools, to a similar charge on the amount of their tithes. And for the purpose of giving such assistance as shall supply the deficiency of the institution already mentioned, and provide an adequate salary for the master, and for the building of school-houses, money it is to be presumed will be willingly granted by Parliament to the Commissioners of First Fruits, from time to time, and by them, under proper regulations, given to the Rectors of the parishes applying for aid"?

Yes; I do not know any instance in which the clergy have paid voluntarily less than that per-centage.

9834. Lord Bishop of *Ossory.*] Do not you recollect Lord Stanley's system, from his statement of the defects of the former system, and presume that his letter was intended to remove the evils which he points out?

Yes.

9835. The letter supplies what you think is a legitimate remedy for the defects which he states?

Yes.

9836. Viscount *Hutchinson.*] You have stated that, in point of principle, the system at present existing is a departure from that which was originally sketched out by Lord Derby; do you think, in point of detail, the Commissioners have adhered to his plan?

No; the Commissioners offered the system, as soon as they had marred it to the country, and the country rejected it. Then, instead of giving up their trust, and stating that they could not carry out the system, they annulled all the conditions upon which it was to be carried out, and it might almost be said, bribed patrons to accept it. A system of education, according to Lord Stanley's letter, and according to what I conceive to be the purposes of the Legislature, was to be offered as a boon to Ireland, and not to be established unless there was a demonstration of willingness to receive it; and a demonstration which would imply ability to carry out the system with advantage. No such disposition was manifested towards the system which the Commissioners offered to Ireland. Their system was not accepted. Then the conditions on which Government originally insisted were all set aside, and the system was imposed upon the country in a manner in which Lord Stanley had directly commanded that it should not be established. He says, "The Board will note all applications for aid, whether granted or refused, with the grounds of the decision, and annually submit to Parliament a report of their proceedings. They will invariably require, *as a condition not be departed from,* that local funds shall be raised, upon which any aid from the public will be dependent. They will refuse all applications in which the following objects are not locally provided for," and then there follow a list of objects. In a few years after Lord Derby wrote this letter, he, as a

Member

Member of the House of Commons, examined the Commissioners with respect to the manner in which its instructions had been carried out. He put the question, whether every one of the conditions, which he had declared indispensable, had not been departed from; and the Commissioners answered to the effect, that there could not be found 20 schools in Ireland where they would be accepted. The Commissioners did not call that a proof that the system failed. It seems like one.

9837. Was there not some condition of local aid strongly insisted upon in the Report of the Committee of the House of Commons in 1828?

There was.

9838. Earl of *Wicklow*.] Is not local aid given in every case where a school-house is provided by the applicant?

I mentioned to your Lordships that in Lord Derby's examination of the Commissioners they acknowledged the fact that those conditions were departed from, and that local aid was not given to the extent that, according to their instructions, it should have been given. I think your Lordships will find the Resolutions of the House of Commons in 1828 defined the minimum of aid which was to be given as local contribution, If I am correct in my remembrance, the minimum was to be 10*l.* as salary; and when there was, locally provided, such contribution towards a permanent salary, the Commissioners should be at liberty to give 5*l.* from the State. I believe the fact to be, that there has not been an average of 4*l.* locally contributed as salary, to each national school; while there have been from 15*l.* to 20*l.*, to 100*l.* or more, given by the State.

9839. Lord Bishop of *Down*.] Do you consider these conditions desirable to be enforced in every system of national education?

I do. Wherever patrons are empowered to appoint and dismiss teachers, I am sure the conditions can be beneficially enforced, and that there would be a willingness on the part of the people of Ireland to contribute liberally to the maintenance of a good system of education.

9840. Viscount *Hutchinson*.] Your argument is, that the Commissioners, having in the first instance marred the system in principle, offered it to the people, and found that they were unwilling to accept it upon the terms set forth in the letter?

Yes.

9841. And therefore, in order to make the system succeed at all, it was necessary to proceed further and destroy its details as well as its principle?

So it would appear.

9842. You have stated your opinion that the Church of Rome is not hostile to the reading of the Scriptures?

Certainly not.

9843. That is a view which appears extraordinary. Perhaps you will have the goodness to explain it?

A misconception has arisen from the idea, that under the name of the Church of Rome there is but one religion. There are two religions essentially distinguished, and I may say antagonistic: one, a religion honouring Scripture and described in documentary evidences of acknowledged authority; another, a religion hostile to Scripture, and professed in the engagements of the Roman Catholic priesthood. There is but one rule called a rule of the Church of Rome, which directly interdicts the Scriptures. That is the 4th Rule of the Congregation of the Index. It has so happened, according to the testimony of Dr. Murray, and the letters of Dr. Doyle, that that Index has never had authority in Ireland, and therefore there is no authority in Ireland which forbids the reading of the Scriptures. The authority of the Index is available only in countries where it has been published. It has not had the commanding authority of any general council. But it is remarkable, the first Index which claimed authority in the Church was framed in the Church of Rome, under the popedom of Galasius. It assigns to Scripture supremacy over all writings. After the Scriptures it proceeds to say, "The Church does not forbid the receiving the testimonies of the first four councils, and after those councils any other councils which can be established by authority." From that time to the time of passing the

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the Index, a period of 1,100 years, there never was a general council under the Church of Rome which interdicted the Scriptures. Fleury, the historian, makes an apology for the provincial council of Toulouse having interdicted them; and while there are instances of individuals having exercised powers to suppress or interdict the Scriptures, and while there is that one instance of an interdict by the provincial council of Toulouse, such excesses only render more conspicuous the great fact, that no general council of the Church of Rome has ever interdicted the Scripture. After the dissolution of the last general council, an ecclesiastical body, calling itself the priesthood and hierarchy of the Church of Rome, became bound by a sworn engagement, which is adverse to the Scriptures.

9844. All, therefore, which you would ask to satisfy yourself, and those who think with you, would be a system which would permit the reading of the Scriptures, leaving it to the patrons to decide whether they should be read or not?
Yes.

9845. But you would give to each patron in his own school complete authority to compel the children who attended to read them or to withhold them from them as he thought proper?
Yes.

9846. Earl of *Wicklow.*] You do not see any objection in principle to the State giving such authority to the Roman Catholic priesthood over children of the Protestant religion?
I accept the system from the State. I do not say it is a system I think right, but it is one with which I can conscientiously act.

9847. Do you believe, if an alteration were made, such as you are now supposed to have no objection to, the clergy would be satisfied with the continuance of that system?
If I were in a position to be consulted as to framing a system of education, I would require the reading of the Scriptures in every school. I would realize what Lord Derby calls the "vital defect" of the Kildare-place Society; but if the State deliberately adopt the proposed system, and recommended it to the country, and call upon the country to adopt it, I could have no hesitation in saying that I could most cheerfully and conscientiously act under that system.

9848. Lord *Ardrossan.*] Do you think that Lord Derby ever contemplated, in that letter, the establishment of the system of non-vested schools?
I should suppose not.

9849. You think in that letter he only contemplated what is now the system of vested schools?
So it would appear to me.

9850. A system whether provision should be made for secular teaching, and also opportunities should be given in the school-house for the special religious teaching of the children of the several religious bodies?
Yes.

9851. Earl of *Wicklow.*] Do not you think non-vested schools give to a clergyman of the Church of England, if he chooses to put himself into connexion with the Board, greater power as to the introduction of Scripture education than he could obtain in vested schools?
I do.

9852. Do you object to the system of non-vested schools, or should you think it an improvement to have all non-vested schools removed from connexion with the Board?
I should not like to give a general answer to the question. I feel in the non-vested schools there is more power given to the clergy to interfere with religious education.

9853. Earl of *Harrowby.*] That is, suppose they happen to be patrons of those non-vested schools?
Yes; originally it appeared to be designed that they were to have the power of going into the schools whether they were or were not patrons.

9854. Where, in a Roman Catholic district schools are already established, they would not have the power of setting up non-vested schools?
I suppose

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I suppose not. There appears to have grown up in recent times something like a power to keep the religious education secret, and patrons of schools can object to any person being present. I think that is a most unhappy arrangement. I think the giving of religious instruction ought to be exposed to the influence of popular opinion.

9855. Viscount *Hutchinson.*] Do you think, from your knowledge of the Roman Catholic poor in Ireland who have come under your view, there is any dislike on their part to their children reading the Scriptures?

I am speaking under a very solemn sanction when I say that I think the love of the Scriptures is greater among the Roman Catholics than among the Protestants. The Celtic temperament is strongly attracted by the accessories of Scripture, and feels much delight in its imagery and eloquence.

9856. *Chairman.*] If that feeling exists among the Catholics, what would be the result of a clergyman of the Established Church opening a school in the same way as the Presbyterians do, offering a large amount of scriptural instruction, but not obliging the children to attend that instruction?

I do not think it would be good. A Presbyterian clergyman is not circumstanced as we are; he is responsible simply for his congregation; we are responsible, in the eye of God, for all within the local boundaries of our parishes; and although they may not receive our instructions, and though it may be a matter of great delicacy in what manner we are to offer them, I think it is clear that we are under obligations very distinct from those of a Presbyterian clergyman.

9857. My question did not address itself to whether you are right or not in your own conscientious objection, but you having stated that you consider that the Roman Catholics have a great wish to read the Scriptures, I ask you what do you think would be the effect if you were to offer them that sort of instruction, without making it a *sine quâ non* of their attendance upon your schools?

I could not do it. It would be making the Scriptures secondary to books of secular instruction.

9858. Under the supposition that you could offer them scriptural instruction in that mode, what do you think would be the practical result?

If we were to do so, the practical result would be a great loss of influence with the Protestants at large, and I think some loss of power even over Roman Catholics; they would consider us inconsistent, and Protestants would consider us certainly as departing from our duty. I think your Lordship will see that my former observation is not otherwise than a part of my answer. If I make the Scriptures secondary where they should be primary, I give to my Protestant people a false impression as to what is the truth, and a bad impression of me. With reference to the willingness of Roman Catholics to read the Scriptures, and to the benefit which might be derived from associating such reading in its due place with secular instruction, I would beg leave to mention an incident with which I recently became acquainted. My schoolmaster, a very well qualified teacher, has at present an evening class of persons preparing to emigrate; the idea of forming it was, I believe, originally proposed to him by Roman Catholics. He said, "I am quite willing to give you instruction, but it must be on the condition that you will read a chapter of the Scriptures every evening." The Roman Catholics assented cheerfully, and the account I have received is, that all is proceeding in a most gratifying manner.

9859. Earl of *Harrowby.*] Would they come without the inducement of the secular learning?

No.

9860. Then it is not for the love of the Scriptures that attracts them; but they have no such strong objections to the Scriptures but that they will read them, if it it is made a condition of receiving a certain amount of secular instruction?

Yes. At first they came for the secular instruction, accepting instruction in the Scriptures, but now they love the Scriptures as well as the others who are reading them.

9861. Lord Bishop of *Ossory.*] You are acquainted pretty extensively with

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the feelings of the lower class of Protestants upon the question of the national system of education, are you not?

Yes.

9862. What do do you think those feelings to be?

A very strong feeling against the national system, and in favour of the Church Education Society.

9863. You think that that feeling pervades pretty generally the lower orders of Protestants?

I do.

9864. What do you think would be the feeling of a Protestant if he thought it likely that the children he was leaving behind him would be sent after his death to a national school?

A very powerful one.

9865. The Committee has had it in evidence that some of the Protestant orphan societies have come to the resolution that the children under their care should not attend national schools; do you think, in coming to that resolution, they have acted according to what would be the probable feelings of the parents if they were alive, or have they acted in opposition to them?

In accordance with them. I am not aware whether your Lordships know how the Protestant Orphan Society had its commencement. It was at the funeral of a poor Protestant, who was buried in St. Catherine's Churchyard, in Dublin. When he died, the doubt was how his widow was to be taken care of, and how his children were to be brought up as Protestants. Some of his friends remained behind after the interment; they knelt in the graveyard, and prayed that God would bless their resolution, and they took upon them the care of their friend's orphans. They were three poor men, and from that commencement the Protestant Orphan Society has made progress to its present enlargement and prosperity. In reference to the question which has been put to me, as illustrative of the feelings entertained by persons of the middle classes in Ireland towards the national system, I would beg to mention a little incident which took place in Dungannon. A Presbyterian clergyman came to one of the Poor Law Guardians there, and asked him to bring for him some parcel in his gig; the man, who was a Presbyterian, said, "Certainly;" when he saw the parcel (it was a stone, with the inscription "National School" on it), he said, "That shall never go into my gig.

9866. Earl of *Wicklow.*] Do not you think that denotes a great deal of prejudice and want of due consideration of the subject on the part of such a person?

I should hardly say so; it denotes a good deal of zeal.

9867. Lord Bishop of *Ossory.*] With respect to the higher orders of the laity, have you had such an amount of intercourse with them upon this particular subject as to be able to speak of their feelings and views with respect to this question?

I have. Their feeling is very strong against the national system; and perhaps I might mention another instance of this feeling as entertained by an humbler class, which I think instructive: I know a schoolmaster and mistress who are of high qualifications, and whose salary is large; so large that they could not hope for a larger, or expect equal advantage if they relinquished it. Some unhappy circumstances caused a suspicion that the schools in which they taught might be placed under the National Board; the mistress of the female school went to the agent of the patron, and told him that she and her husband would never act in a national school. They were willing to give up what was their whole subsistence rather than be transferred.

9868. With respect also to the feelings of the clergy, it has been represented to the Committee by some of the witnesses, that their opposition to the principle of the national system has abated, and that they look now more to its practical results than to its principle, and that if they could be guarded against the practical results being injurious to their flocks, they would be prepared to a great extent at least to join it; are you able to speak upon that subject?

So far as my communications go, I have never heard from any of the clergy any such expressed opinion.

9869. *Chairman.*]

9869. *Chairman.*] Do you think it would require some moral courage on the part of a clergyman who considerately changed his convictions, to avow the change?

I think it would require some moral courage in any who respect public opinion. The feeling of Protestants on the subject of scriptural education is so strong, that when I first proposed even those views which I have submitted to your Lordships, of my willingness to accept the terms offered by Lord Stanley, I did so with a feeling that if I had any influence I was periling it.

9870. Viscount *Clancarty.*] Has it not been a great evidence of moral courage that they have stood forth so steadily in support of what they have, from the beginning expressed to be their conscientious feelings on the subject?

Some of the clergy have suffered, what would not improperly be called martyrdom, for their fidelity to the cause of scriptural education.

9871. Have you a Church Education school?

Yes.

9872. In what part of Ireland is it?

In the neighbourhood of Tandragee; we have very good schools in the town of Tandragee, which the Duke of Manchester has placed under the superintendence of the clergy.

9873. You spoke of that as a school in which you had a very good teacher?

Yes, my own teacher is not so good as the Duke of Manchester's teacher, but he is a very good one.

9874. Do you find in that school anything to convince you that Roman Catholics are not indisposed to read the Scriptures; do they send their children to that school?

We have 16.

9875. Is that a Roman Catholic neighbourhood, or a Protestant neighbourhood?

I think the number of the three denominations is about equal.

9876. What is the whole number in your school?

Sixty; it is a country school.

9877. Is there any compulsion used in any way to induce the parents to send their children to the school?

Not the least.

9878. Viscount *Hutchinson.*] Neither by you nor by the landlord?

No.

9879. Viscount *Clancarty.*] Is there any national school in the neighbourhood?

There is a national school in the town of Tandragee on one side, and a national school at Poyntzpass on the other side.

9880. So that the children are not compelled for want of the power of selection to come to your school?

No.

9881. Lord Bishop of *Ossory.*] Is there in those national schools any united education?

There were a few Protestants in the national school of Tandragee last year, who went there out of respect to the teacher, who was a good teacher.

9882. Earl of *Wicklow.*] Has the priest of your parish ever shown any hostility towards that school?

I think not.

The Witness is directed to withdraw.

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The Reverend WILLIAM LE POER TRENCH, D. D., is called in, and examined as follows:

9883. *Chairman.*] WILL you state the position you hold in the Irish Church?
I am Rector of the parish of Killererin, in the diocese of Tuam, and one of the honorary secretaries of the Church Education Society for Ireland.

9884. Lord Bishop of *Ossory.*] Is there any peculiar obligation imposed by the statute law on the beneficed clergy in Ireland, with respect to education?
There is an obligation imposed upon them by certain Acts of Parliament. The 28th of Henry VIII., and the 7th of William III., prescribe that an oath shall be taken on their institution to a benefice, by which every beneficed clergyman is bound to teach, or cause to be taught an English school within his parish; there is a reference to it in the Report of the Commissioners of Education in Ireland of 1824.

9885. At what conclusion did the Commissioners arise in reference to that subject, at that time?
In the 94th page of their First Report, they state, "It is obvious to us that the intention of the statute of Henry VIII. was not pecuniary contribution, but superintendence, and that it did impose the latter duty. This Act, after reciting amongst other things, 'the importance of a good instruction in the most blessed law of Almighty God;' and further reciting his Majesty's disposition and zeal, that 'a certain direction and order be had, that all we his subjects should the better know God, and do that thing that might in time be and redound to our wealth, quiet, and commodity,' proceeds, after a variety of enactments tending to the suppression of the Irish, and the introduction of the English language and customs; to require an oath to be administered to every clergyman at ordination, and another at institution; that amongst other things he should 'keep, or cause to be kept within the place, territory, or parish, where he shall have pre-eminence, rule, benefice, or function, a school for to learn English, if any children of his parish come to him to learn the same; taking for the keeping of the same school, such convenient stipend or salary as in the said land is accustomably used to be given.' We cannot see in these provisions that the obligation is limited to the mere teaching of the English language. It appears that the better knowledge of God, and the civil and moral duties of the people were equally the objects of the Legislature."

9886. Is it not evident, from the terms you have read, it was not a free school which was contemplated?
It appears from the view which the Commissioners took of it, that they understood that the clergy might demand a stipend for keeping the school; that it might be a pay school.

9887. Through what channel did the clergy of the Established Church in Ireland first receive assistance from Parliament for carrying on the education of the people?
From the "Association for Discountenancing Vice." That was a Church society, founded in 1793, and it received a charter from the Crown in 1800.

9888. Lord *Monteagle* of Brandon.] That was an establishment which was entirely under the direction of the clergy of the Established Church, was not it?
The direction of the society was a mixed one; it was exclusively a Church society, but there were laymen as well as clergy in the direction of it.

9889. You may probably, from your knowledge of the reports of that society, and the observations of the Commissioners, be able to tell the Committee whether, although in the schools of that society the Scriptures were read, and even the formularies of the Church were taught, the fact was not that very many Roman Catholic children freely attended?
To the best of my recollection, there were Roman Catholics in attendance upon the schools of the association.

9890. Lord Bishop of *Ossory.*] There was a society afterwards formed for diffusing education through Ireland; what was that society?
The constitution of the association was considered to be so exclusive, that a society was formed in England, composed of both Churchmen and Dissenters, calling

calling itself the "London Hibernian School Society." It was supported altogether by voluntary contributions, and it extended itself through the co-operation of the clergy and Dissenters, very largely over the country.

9891. It was very generally supported by Protestant Dissenters, was it not?
By Protestant Dissenters, in England. The support which Dissenters in Ireland could give to such a society was very small. My own schools were in connexion with that society when I first received my benefice.

9892. Was it ever aided by the State?
No; never.

9893. Were the schools of the clergy to a considerable extent under it?
Some of them were under the Association for Discountenancing Vice, and several under the London Hibernian Society.

9894. What was the rule of the London Hibernian Society as to religious instruction?
They required that the Scriptures should be learned by all; they permitted a grammatical explanation of the meaning, and they required that the children should commit to memory very large portions of Scripture selected by the patron of the school.

9895. You are acquainted with the practical working of that society in Ireland; do you know whether there was any considerable extent of mixed education in the schools connected with it?
Very considerable indeed. The Roman Catholics largely attended schools connected with the London Hibernian Society, not only under the patronage of clergy of the establishment, but under the patronage of Dissenters. That was remarkably the case in the county of Sligo.

9896. What was the next society formed for the same purpose?
The society popularly known by the appellation of the "Kildare-place Society."

9897. When was that founded?
It was founded in 1811.

9898. What was its fundamental rule with respect to religious education?
That the Scriptures should be read in the schools; that they should be either read by, or read to all the children daily.

9899. Lord *Monteagle* of Brandon.] Was not that rule considered to be fulfilled, if by the Catholic children the Douay version was read?
Yes; I think they allowed the Douay version. In stating the rule of the Kildare-place Society, I should mention that it restricted the patron of the school from giving anything more than the mere dictionary meaning of the words, and from teaching any Catechism in the school.

9900. Nothing denominational was admitted?
Nothing.

9901. Lord Bishop of *Ossory*.] Was there a considerable extent of mixed education in the schools of the Kildare-place Society?
Yes; to a very considerable extent, indeed.

9902. Was it supported to any considerable extent by the clergy in Ireland?
They were very largely connected with it. I have been acquainted with the reports of the Kildare-place Society, and believing I should be examined before your Lordships, in the early part of this year I looked over some of the reports, and I examined the names of the clerical patrons as given in them. I sent a copy of one of those reports round to different dioceses, to ascertain through the local clergy how far the clergy, whose names were mentioned there, were Churchmen or Dissenters. They had the kindness to mark that for me. Each has marked the names of those clerymen, so far as respects the diocese with which he is best acquainted, who are mentioned in the list, whom he knew to be clergymen of the Establishment. The proportion is very large indeed.

9903. Will you state more exactly how large it was?
I have here the last report, which mentions, that out of 222 schools in the county of Antrim, 58 were under clergymen of the Establishment.

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9904. Have not you extracted from those reports the number for several years?
I am not sure that I did; but I can easily do it.

9905. Lord *Monteagle* of Brandon.] Was not the Kildare-place Society originally founded upon another school in School-street in Dublin, which had been very successfully managed by some benevolent Quakers?
I believe the idea of the Kildare-place Society originated in that school.

9906. Was not the present Judge Jackson the secretary to the Kildare-place Society?
He was, for a long time.

9907. And Mr. Warren, and Judge Lefroy, and Mr. Scott, and many other young men at the bar in Ireland, of benevolence and kindness?
They were very much interested in it; there was a very large proportion of young barristers upon the committee.

9908. At the origin of that society, I believe there were also Roman Catholics who belonged to it?
I do not recollect. Some of the Roman Catholic priesthood were patrons of schools under the Kildare-place Society. When I first received my benefice, there was a school in the parish under the patronage of the priest connected with the Kildare-place Society.

9909. Lord Bishop of *Ossory*.] When was the Parliamentary aid withdrawn from this society?
In 1831.

9910. It was withdrawn, also, from the Association for Discountenancing Vice?
Yes.

9911. When in this way the Parliamentary aid which the clergy were accustomed to receive through those two societies was withdrawn, what steps did they take?
There were petitions got up from the different dioceses to remonstrate against the withdrawal of the grants from the scriptural societies. Efforts were, at the same time made to increase the funds of the Kildare-place Society, the London Hibernian Society, and the Association for Discountenancing Vice; but finding those efforts were rendered nugatory by being diffused over so many different societies, they proceeded to form diocesan societies in the different dioceses, for the maintenance of schools within each diocese; those were very extensively formed, at that time, throughout Ireland.

9912. Why did not they take advantage of the aid which the National Board was then able and willing to give, to education throughout the country?
They strongly objected to the principle of the National Board; they had various objections to the system which prevented their connecting themselves with it. The distinction which was made between the different religious creeds in the matter of religious instruction, which it was thought would tend to aggravate rather than allay the existing religious animosities, was one objection; the character and tendency of the Scripture Lessons were objected to; the constitution of the Board itself was objected to, as one in which the clergy could not have any confidence; but, above all, the abandonment of the Protestant principle, with respect to the use of the Holy Scriptures, and the avowed adoption of that of the Church of Rome in its place, was considered a paramount objection.

9913. Lord *Monteagle* of Brandon.] Are you aware, that so long back as the publication of the Fourteenth Report from the Commissioners of Education in Ireland, in the year 1811, Mr. Leslie Foster, who was one of those Commissioners, and whose adherence to the Protestant Church was very avowed, recommended as follows: "With respect to the books that might be introduced into the improved schools of Ireland, I should propose that the books intended for reading in those schools should, in the first place, contain such extracts from the New Testament as no candid Roman Catholic can imagine to have any bearing upon the points in dispute between them and the Protestants. The 5th, 6th, and

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and 7th chapters of the Gospel of St. Matthew, for instance, could, I apprehend, give offence to no Catholic parents; and sure I am, that they will form most excellent lessons for the children; and I should most gladly purchase the opportunity of giving such to them, at the expense of omitting to insert in our school books those passages which have been relied on by Protestants and Roman Catholics in their controversies with each other. It is hardly necessary to suggest how desirable it would be that some of the bishops of the Roman Catholic Church should assist in making the selection:" does not that suggestion of Mr. Foster, in the year 1811, appear to you to represent the system which was adopted with respect to the Scripture Extracts published by the Board of National Education?

Not quite; it seems to contemplate that the Scripture Extracts should have been taken from the authorised version; at least it says nothing about the necessity of taking them from the Douay or from any other known version; the presumption would be, from reading the passage which your Lordship has just read, that Mr. Foster contemplated the extracts being made from the authorised version. I think in other respects it might agree with the system pursued.

9914. It suggests that some high authorities in the Roman Catholic Church should be combined with others, in making such a selection?

It does.

9915. Any objection which applied to the use of extracts instead of the whole of the Scriptures of God, would be equally applicable to Mr. Foster's suggestion, and the plan now adopted?

No doubt.

9916. Lord Bishop of *Ossory.*] Do you understand that the objection of the clergy was to the use of extracts?

By no means; we never objected to the use of extracts with the view of their being a step to the reading of the whole of the Word of God. I do not mean to be understood as saying that the objections which have been made to the Scripture Lessons, were made to them merely because they were extracts; the objections to those extracts were specific as regarded those particular extracts, the mode of making them, the nature of the notes appended, and other things of that kind.

9917. Were not the words that were generally used as embodying in a single sentence the objection which was entertained, that the extracts were a "mutilation of the Scriptures"?

I think they were objected to on the ground not that they were a mutilation of the Scriptures, because they were extracts; but that the extracts were so made as to mutilate the Word of God.

9918. Have you so turned your attention to the extracts, as to be able to point out to the Committee any passages to which, as a divine of the Church of England, you can object, as being dangerous or prejudicial to your faith?

I think many of the notes are objectionable in that point of view; and I recollect that at the time of its publication, one great objection made to the book was, the character of the notes. One of those notes which was considered by us as improper, as tending to countenance Romanism, is to be found in the first volume, the 16th page, of the Old Testament Extracts. It is upon this passage: "And I will put enmities between thee and the woman, and between her seed and thy seed; it shall crush thy head, and thou shalt lie in wait for his heel." There is a note appended here, "It shall crush, &c. *ipsa*, she, the woman; so divers of the Fathers read this place, conformably to the Latin; others read it, *ipsum*, viz., the seed. The sense is the same, for it is by her seed, Jesus Christ, that the woman crushes the serpent's head." Now this note is taken, avowedly, from the Douay version, *in loco.* I would say that that note is exceedingly objectionable; the sense is not the same; for it is not a matter of indifference whether Christ was the subject of the promise, or his mother; nor whether he crushed the serpent directly from his love for fallen man, and by his own meritorious sacrifice and Divine power, or indirectly as the mere agent of another. It is not the same thing to say, the "Blessed Virgin" saves us by her Son, and to say the Son of God saves us by His own meritorious righteousness and death.

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9919. Can you refer the Committee to any other passages which you consider objectionable?

I have another objection against this passage, at least an objection has been made to the passage, which I think a justifiable one; namely, that the translation is not a faithful rendering of the original. It departs from the original and from the authorized version, for the purpose of paying deference to the Douay version. "It shall crush thy head, and thou shalt lie in wait for his heel," is the way in which it reads in the Douay version; this was objected to on the ground that the Hebrew word is identically the same in both parts of the sentence; both meaning crush or bruise.

9920. Should you object to any divergence in the extracts from the authorised translation where a substitution of the Douay version was adopted?

I should, very decidedly, and for this reason: I do not think it has the same effect upon the Roman Catholic mind to use a variety of translations, as upon an infant Protestant mind. Our children are accustomed to identify Scripture with the authorized version. The Roman Catholic translations of the Scriptures has undergone various changes; there are various edtions of it, varying from each other, from time to time; and, consequently, while the faith of a Protestant child would be liable to be very considerably shaken in the authenticity of the word by having different translations put into his hand, I do not think it would be equally injurious to a Roman Catholic.

9921. Do not you think if a Protestant parent or a Protestant teacher, or a Protestant child when come to years of intelligence, would feel a repugnancy to receive as the word of the Scriptures anything but that which he had been accustomed to receive as such; it is natural to anticipate that a Roman Catholic parent, teacher, or child come to years of discretion, would feel repugnancy towards our version?

That is very probable, because it is very carefully instilled into the minds, both of infant and adult Roman Catholics in Ireland, that the Protestant Bible is so mistranslated, that it may be called, as it has been called, "the Devil's book."

9922. Lord Bishop of *Down.*] Do you think a child's belief in the authenticity of the Scriptures is shaken by reading the Psalms in the Prayer Book in a different version from the version in the Bible?

I do not, because the child is equally acquainted with the version in the Prayer Book from its infancy, as of authority in the Church.

9923. It is not the difference of the version, then, which shakes the child's belief, but it is the want of early acquaintance with it?

No; I believe that what would shake the child's belief in the authenticity of the Scriptures would be having various versions put before him, not coming from what the child was taught from his infancy to respect as authority.

9924. Do you think the marginal readings contained in the Bible are a more correct translation of the words than the text?

It would be hard to say of them all that they are more correct; I should say, as a whole, they probably are so.

9925. Would a new translation, embodying those marginal references in the text, shake the faith of a Protestant in the authenticity of the new version?

I think it would be very objectionable.

9926. If you were expounding a portion of the Scriptures, would not you feel it your duty to draw attention to the correct reading of the passage given in the margin?

That might depend upon the intelligence of the congregation I was explaining the word to.

9927. Would not you in every case think it more desirable to put before your people the correct translation of the Word of God, though it differed from the authorized version?

Unless some vital doctrine were involved, which is never the case with the translation in the authorized version, I think a sober mind would weigh well the

the effects which putting different translations before his congregation might produce.

9928. Even if the altered translation were more correct?
Yes.

9929. Earl of *Wicklow.*] Are not you aware that children generally have sense enough, and intelligence enough, to be aware that what they are reading is a translation from an ancient language?
I do not think it is desirable to make the child aware of it.

9930. Would you allow those children to remain in a state of ignorance or deception in regard to that point, in order to impress more strongly upon them the authenticity of the authorized version?
I do not think it is a desirable way to teach religion to children in the very early stages of their education, in what may be called a rationalistic way. I think the first lessons to a child should be taught dogmatically.

9931. Still, do not you believe, when once the fact reaches their minds, that what they are reading is not the original, but a translation of the original, the weight which they would attach to the mere words must be very much lessened?
Yes; but I have been always in the habit of teaching them, that so far as the translation is a faithful one, it represents the full sense of the Word of God.

9932. Earl of *Harrowby.*] Do you think it desirable for children to have, along with a respect to the precepts of the Scriptures, an early association with the very language in which those precepts are conveyed?
I think so.

9933. Lord Bishop of *Ossory.*] Is not there this difference between Roman Catholic children and Protestant children, that Roman Catholic children are not accustomed to be taught in and from the Scriptures directly, whereas from the first, Protestant children have been accustomed to the words of the Scriptures?
There is that remarkable difference betwen the way in which Protestant children are taught, and Roman Catholics.

9934. So that the minds of Roman Catholic children could not be disturbed by a deviation from the Douay version, while those of Protestant children would be disturbed by a deviation from the authorized version?
That is what I meant to express in my original answer.

9935. Have you sufficiently examined the extracts referred to to be able to state whether, in departing from the authorised version in many cases, and approximating to the Douay version, the original is not also departed from?
In a great many instances. In that very passage, on the 16th page of the First Lesson, to which I have referred, there is a departure from the original for the purpose of favouring the Douay version—at least, that appears to be the object of it. On the 39th page of the first number there is a remarkable passage, the translators have translated it: "And Melchizedek, King of Salem, brought forth bread and wine, being a priest of the Most High God." The authorized version is, "and he was a priest of the Most High God:" it is the 14th of Genesis, the 18th verse. Now this has been objected to as a departure from the authorized version, and an agreement with the Douay, not warranted by the original Hebrew, from which it cannot be concluded with any certainty that Melchizedek's bringing forth bread and wine was, as is asserted by Roman Catholic writers, a priestly act. To those who are familiar with the controversy between the Churches, it is well known that the Roman Catholics make great use of this translation. The Douay version has it, "for he was a priest of the Most High God;" the translation here is, "being a priest of the Most High God." The sense which Roman Catholics put upon the passage is conceded to them by the translation here, and it is objected, both to the Douay and to this translation, that they are a departure from the original text, so far, at least, that they are putting a sense upon it which it does not warrant.

9936. Lord *Monteagle* of Brandon.] That is the view taken by Protestant divines of that passage?
Yes; of course those objections, if met with in a Roman Catholic work for the use

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use of Roman Catholics, would not be noticed; but when they are found in a book intended for the united instruction of both Roman Catholics and Protestants, the evil appears to me to be a very serious one.

9937. Lord Bishop of *Ossory.*] Have you any other instances of the same kind to refer to?

Yes; I took the trouble of marking both in the First Lesson of the Old Testament and the First Lesson of the New, every word where there was a departure from the original for the purpose of favouring the Douay version, and the amount of departure from the original for that purpose is very remarkable.

9938. Was not one of the objections, which was made the reference to various readings, in a way calculated to disturb the minds of the children?

Yes; I have marked some of those passages in the 1st volume of the Extracts from the New Testament. In the 138th page there is the following note, calculated, I think, very much to puzzle the minds of children, and to lead them astray. The passage to which the note is appended is this: "His grave is appointed with the wicked, but with the rich man is his tomb." The note is this: "There is some difficulty in this passage. The authorized version reads, 'He made his grave with the wicked and with the rich in his death.' The Douay, nearly following the Septuagint, reads, 'And he shall give the ungodly for his burial and the rich for his death.' Boothroyd adopts the supposition of Kennicott, that the words 'grave' and 'death' have accidentally been made to change places, and reads, 'And he was placed with the wicked in his death, and with the rich man in his sepulchre.' The translation in the text is nearly that of Bishop Louth. Jesus did in fact *die* in company with *malefactors*, and *was buried* in the sepulchre of a rich man." Now, I do think, with all due deference to the Commissioners of Education, that a note of that kind is calculated to puzzle the minds of children, and unsettle them with respect to the authenticity of passages, the authenticity of which has been well ascertained.

9939. Lord *Monteagle* of Brandon.] With respect to our own Bible, which is published with various translations marked in the margin, would you apply the same observation to that?

I would prefer, for the earlier classes, Bibles without those marginal readings. Till the child was advanced in Biblical learning I would not put various readings into his hands. There are several notes of that kind which are objectionable. I will read one other specimen; it is on the 136th page of the 1st volume of Extracts from the New Testament. The passage to which the note is appended is as follows: "For dogs have compassed me, the assembly of the wicked have enclosed me; they have pierced my hands and my feet, I may number all my bones." The passage is a passage from the prophecies in the Old Testament, respecting the sufferings and the death of Christ, introduced into the Lessons on the New Testament. The note is as follows: "*I may number*, or they number, &c. Septuagint, Vulgate, &c.;" and none of those words are written at length; it is written "Sept. Vulg. Syriac. Ethio."

9940. Lord *Beaumont.*] You think that is not the way in which Scripture Extracts should be written for children?

No.

9941. You think it objectionable, do not you, to let a child know that the English Scriptures are a translation from another language?

I would not suggest it to a child.

9942. You would allow him to suppose the book was originally written in the English language?

I do not wish to be understood in that way; what I meant to convey was, that I do not think raising questions of that kind is a good way of impressing Biblical knowledge on the mind of a very young child.

9943. Earl of *Wicklow.*] Still, in using those Lessons, is it not discretionary with the patron or the master of the school, whether the children shall read those notes or not?

The children would have them in their hands. and the inquisitiveness of the infant mind would preclude the possibility of avoiding allusion to the note.

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9944. Lord *Beaumont.*] You would not like the children to suppose that in some cases the original is altogether lost, and that there is no copy extant of the original, but only a translation of it?

I do not see the use of putting questions of that kind, which have occupied the intellectual powers of some of the greatest minds, before the infantile mind.

9945. Lord Bishop of *Ossory.*] You were about to state something in explanation of the charge as to the mutilation of the Word of God, to which reference has been made?

I would say, that a mutilation of any book consisted in omitting any part of that of which it professed to give the whole. We have in the 18th page of the first book of Lessons an omission of the sixth and seventh verses of the fourth chapter of the Book of Genesis, without any notice being taken of the omission: "Cain was exceedingly angry, and his countenance fell. And Cain said to Abel his brother," so it reads in the Scripture Lessons. But then, perhaps, in order to atone for the omission of the preceding verses, there is a sentence introduced which is not in the original, "And Cain said to Abel his brother, let us go forth abroad." Now the omission of the sixth and seventh verses, if there was any notice taken of it, I should not object to; but passing it over without notice does appear to me to be tantamount to mutilation. In the first number of the New Testament Extracts, the preface to the three first editions had the following sentence, "This number of the Scripture Lessons for schools has been compiled upon the same principles with that which has been already published from the Old Testament, as set forth in the preface to that little volume. It contains the whole Gospel by St. Luke, accompanied by passages from other parts of Scripture." Here there is a profession on the part of the Commissioners of giving the whole, and yet the genealogy is left out altogether.

9946. Lord *Monteagle* of Brandon.] Is there anything else omitted?

Yes; on the fifth page it is stated "And in the sixth month the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the House of David, and the virgin's name was Mary." Then there is a summary given of a considerable portion of the chapter, the words of which summary are these: "And the Angel saluted her as one peculiarly blessed of God, and intimated to her that although she was a virgin she should bear a son by the immediate power of the Holy Ghost, and that she should call his name Jesus, which name signifies Saviour. The name was to be given to him, because, as St. Matthew tells us, he was to save his people from their sins. The same Evangelist says, that Jesus was to be born of a virgin, that an ancient prophecy might be fulfilled, which said, 'Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted, is, God with us.'" Then the translator proceeds with the narrative professing to translate the text. Now this summary I consider a mutilation. Very important matters are left out of it. In Gospel text it is said that the child should be called "the Son of the Highest;" that as his birth was to take place by the miraculous agency of the Holy Spirit, he should be "called the Son of God." Now those are important passages in the Socinian controversy. Besides, there is no notice taken of the promise made respecting the Saviour, that he should "reign over the House of Jacob," and that "of his kingdom there shall be no end." I do not quarrel so much with the omission, though it is palpable, of the salutation of the Angel to the virgin, which in the Roman Catholic controversy, is made considerable use of by Protestants, as showing that that part of what is called the Ave Maria, which introduces the prayer to the Virgin, is not to be found even in their own Scriptures. I think I have now stated sufficient to show your Lordships that when the work professes to give the whole of St. Luke, the profession is not fulfilled. I cannot help feeling that that is sufficient to justify the charge of mutilation; and there are many other similar passages to which I could refer.

9947. Viewing those books with such errors as you have pointed out, and any similar error which in your judgment deserves notice, on the whole, is it your wish that they should be used in the national schools, or that they should be excluded from them?

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I do not feel myself competent to pronounce an opinion on the subject. I consider that there is so much which is objectionable in the national system, that the use or disuse of one particular book would not remove the difficulties which I have with regard to it.

9948. The question does not allude to a supposition that the exclusion or admission of one particular book should be able either to set all things wrong or all things right, but would it in your judgment be an improvement upon the present existing system if those books were excluded?

No, I do not think it would; because, though there is much to object to in them, they might be the means of conveying some degree of scriptural truth to Roman Catholic children, though I should strongly object to their use by Protestants.

9949. Lord Bishop of *Ossory*.] Did the laity take any part at first in the opposition to the national system?

They took a very leading part. Shortly after the introduction of the national system there were public meetings held, and numerous petitions were sent by those meetings to both Houses of Parliament. One of those petitions had 13,000 signatures appended to it, and a more recent petition to Parliament had more than 60,000 signatures. At a later period there were addresses presented upon the subject to the Lord Primate from the laity, showing the sustained anxiety of their minds on the subject. I have before me a correspondence between the Lord Primate of Ireland and the Right hon. Sir Robert Peel, published by his Grace's direction. His Grace, in a letter to Sir Robert Peel, dated the 31st of May 1845, states that a meeting of noblemen and gentlemen having been convened in Dublin, resolutions were adopted approving of the system on which the schools of the Church Education Society are conducted, and an earnest hope expressed "that Her Majesty's Government would take into consideration the painful position in which the clergy and members of the Established Church, who conscientiously object to the present national system are placed, in reference to education in Ireland." Those resolutions were signed by 1,632 of the landed proprietors and gentry; and among them were the names of 33 Peers and a large body of deputy-lieutenants and magistrates.

9950. Lord *Monteagle* of Brandon.] Is the answer of Sir Robert Peel to that letter printed?

Yes, the whole of the correspondence is printed.

9951. Lord Bishop of *Ossory*.] What were the steps taken by the bishops of the Established Church in reference to the national system, when it was introduced?

The bishops put out three different addresses upon the subject; the first was dated February the 23d, 1832, being the year in which the national system was established in Ireland.

9952. What was the general character of that address?

It stated their reasons for objecting to the national system; their deep sorrow at finding they were unable to continue to co-operate with the State; their grief at beholding the clergy of the Church deprived of the trust committed to their hands; and they expressed a decided disapprobation of the system.

9953. By how many bishops was that signed?

By all the bishops except four. It bears the signatures of the Archbishop of Armagh, the late Archbishop of Tuam, the then Bishop of Meath, the Bishops of Kildare, Kilmore, Clogher, Clonfert and Kilmacduagh, Killala and Achonry, Elphin, Ossory, Waterford and Lismore, Dromore, Down and Connor, Leighlin and Ferns, Raphoe, Cloyne, and Cork and Ross. There was another address put out by the Bishops in 1842 that bore the signatures of the Primate, the Bishops of Meath, Kildare, Clogher, Kilmore, Down and Connor, and Dromore, Cork and Cloyne, Killaloe and Clonfert, and Ossory and Ferns; that was dated the 30th of November 1842.

9954. Was that the last of the addresses?

No, there was a third address, in the form of a letter written to the honorary secretaries of the Church Education Society; that bore the signatures of the Primate, the Bishops of Kildare, Clogher, Kilmore, Down and Connor, and Dromore,

Dromore, Cork and Cloyne, Killaloe and Clonfert, Ossory and Ferns, and Cashel.

9955. That number was considerably less than the number who signed the first address; did that arise from any change of views in any of the bishops who signed the first address?

No; it simply occurred from the deaths of some, and the promotion of clergymen to the sees, who were not opposed to the national system.

9956. Have any petitions been recently addressed by the clergy to Parliament, in opposition to the national system, or praying for aid for their own schools?

The last petition which was presented was in 1851. The expense of obtaining the signatures of the clergy, scattered as they are over the whole country, is so great that it is impossible to renew those petitions from year to year; however, it was intended to have collected the signatures of the clergy to a petition to both Houses of Parliament this Session, when it became known that this Committee was appointed by the House of Lords, and the intention was arrested in consequence. I believe, however, that several diocesan petitions have already been forwarded for presentation to both Houses of Parliament.

9957. How many clergymen of the Established Church were there in Ireland in 1852, when the Eglinton Returns were presented?

According to "Thom's Directory," which is our great statistical informant, and, in fact, we have no other clergy list as authentic as that which is given in that Directory, there were 2,020 clergymen in Ireland in 1852.

9958. How many of that number have signed the last petition presented to Parliament?

The petition of 1851 had the names of 1,590 of the clergy attached to it. I cannot be mistaken as to the number, because the names were copied in the office of the Church Education Society, and there were a few copies of the names printed for the use of the office.

9959. What was the nature of that petition; on what grounds did the clergy rest the complaints which they made?

They state in the petition, that "on the announcement of the national system of education for Ireland, various grave objections against the adoption of it were forcibly urged by a great majority of the prelates and clergy, and a considerable body of the lay members of the Church. That of these objections, the weightiest was grounded upon the rule which was put forward as the distinctive principle of the system, viz., that in avowed concession to the usurped authority of the Church of Rome, the Holy Scriptures were to be excluded from the proposed national schools during the hours of general instruction; that statements of these conscientious objections were repeatedly pressed upon the Government, and also submitted to Parliament, in the hope of obtaining such alterations in the system as would enable the petitioners to act in co-operation with the State in the discharge of the important duty which rests upon them, of educating the children of the poorer classes in their respective parishes; that after such efforts had been persevered in at intervals for the space of seven years, without success, a large majority of the bishops, clergy, and laity, having no longer any hope of obtaining the modifications of the national system prayed for, felt constrained to establish a society for the maintenance of schools conducted upon the principles of the Church; that the primary object of this society was to provide religious and general instruction for the children of the Church, but it was felt to be a duty so to frame its rules, that while this object was secured, the same advantages of general education, together with instruction in the Holy Scriptures might be placed within the reach of all; and that the petitioners continued to entertain the same conscientious objections to the system of national education, which led to the formation of the Church Education Society."

9960. You say that was signed by 1,590 clergymen; are the residue of the 2,020 clergymen to be regarded as supporters of the national system?

By no means. I know some of them myself, who are very far indeed from approving of the national system as it is.

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9961. Why was it they did not come forward in support of the Church Education Society?

Some of them do not wish to give offence to some personal acquaintances; others do not wish to offend superiors in the Church; the greater number of them, I think, objected to the petition itself. Your Lordships will observe, that it represents the petitioners to have "conscientious objections" to the national system. Now, many of those who refused to sign, have no such conscientious objections to the principle of the national system, though they have very strong objections to the mode in which that principle was applied, and carried out. From those and various other causes, several declined signing those petitions, who nevertheless, as I am myself aware, would wish to see the system considerably modified.

9962. How many of the clergy are patrons of national schools?

According to the returns made to Lord Eglinton in 1852, there were 81.

9963. Has the number been increasing or decreasing, as the system has gone on, or has it undergone any change?

It has decreased very considerably. In, I think, the Third Report of the National Board it is stated, that 116 clergymen of the Established Church had signed applications for schools. That was in the year 1836. It appears that in the year 1846, there were only 96 clergymen in connexion with the system. Mr. George Alexander Hamilton, in a speech in the House of Commons, in August 1848, stated that there were only 96 clergymen of the Church of England who had schools connected with the national system; it appears from returns given in the reports of the National Board, as compared with the statistics of the Church given in Thom's Almanack, that in the year 1851, there were only 89 clergymen who had schools under the Board; and in 1852, there were only 81.

9964. Earl of *Wicklow.*] When you state the whole number of clergymen to be 2,020, that includes the curates as well as the rectors of the parishes, does not it?

Yes; but not the Bishops.

9965. Do you believe it probable that a curate would connect himself, in any parish, with a school if his rector were opposed to it?

I cannot speak positively; but the impression upon my mind is, that there are instances of it.

9966. Do not you believe that the great majority of those, to whom you have referred as being connected with the National Board, are rectors of parishes, and not curates?

I do not know; I should think it very probable, inasmuch as the rector is the more responsible person of the two; and it is probable that he is the person who would become the patron of the school.

9967. Does not it follow that a more correct comparison of those who are connected with it, and those who oppose it, should be made among the rectors alone, and that it should not comprise the great body of curates of the Established Church?

Perhaps it might be a reasonable way to draw a comparison between the rectors supporting national schools and the rectors who do not support them.

9968. It would make a great difference in the comparative amount, would not it, and in the inference to be drawn from the numbers in connexion with the Board and the numbers who oppose it?

No doubt it would make some difference; it would be hard to say whether the difference would be very great or not; there are many parishes in Ireland which have no curates, and there are but few which have two.

9969. Viscount *Clancarty.*] The fact is, from the time the Third Report of the Commissioners was published to the present time, there has been, instead of an increased support of the national system by the clergy of the Established Church, an actual falling off in the number of clerical patrons?

No doubt of it; that is evident from the statistics to which I have referred, notwithstanding that during that period a great many clergymen were elevated to the Episcopal bench who were favourable to the national system, and several of the Bishops, who had originally been opposed to it, died.

9970. At the same time, though the number of the clergy supporting the national system has diminished, the number of national schools, and the extent to which the system has spread under the auspices of the Commissioners, has greatly increased?

Yes.

9971. Earl of *Wicklow.*] May not it be inferred, from the facts you have just stated, the number of the clergy in connexion with the Board having diminished, while a large number of those who are friendly to the Board have been promoted to the bench; that it has not been considered by the Bishops so appointed to the bench a requisite for preferment in the Church; that the clergy so promoted should be connected with the National Board?

I do not believe it is generally so considered by them.

9972. Lord Bishop of *Ossory.*] What was the interval between the establishment of the National Board and the formation of the Church Education Society?

There was an interval of seven years. The Church Education Society was formed at the close of the year 1838; the national system, I think, could hardly be considered as established in the country before 1832, though the letter stating the intention of the Government to introduce it was dated in 1831.

9973. In what way were the schools of the clergy supported; the association being able to give them no assistance, and the Kildare-place Society being able to give them no assistance, in what way were they supported?

By voluntary contributions. The clergy set themselves, through the agency of the diocesan societies, to collect funds by voluntary contributions, and they sought for and obtained very considerable pecuniary support from England, through the sympathy and co-operation of the English clergy.

9974. Why did not they continue that mode of supporting their schools?

The inconvenience of so many different diocesan societies appealing to the public for aid, and also a feeling that by uniting they would gain strength, coupled with the necessity that was very generally felt among them for the formation of a central training school for the raising of the character and efficiency of the teachers, led to a meeting of several influential clergymen in Trinity College, Dublin, on the 17th of May 1838. A plan for the formation of a Church Education Society was then considered by them, and agreed to. This plan was submitted during the summer of the same year to the several diocesan societies, and after receiving their concurrence, it was submitted to the Primate; and in the close of the same year the prelates of the Irish branch of the Church were called together in Dublin by a letter from his Grace, and, after making some slight alterations in the original draft of the society, which was laid before them, the majority of the prelates present gave it their sanction and support. That was in the winter of 1838. The Committee of the Church Education Society met for the first time on the 11th of February 1839.

9975. What would you describe as being the fundamental rule of the society?

The fundamental rule of the society with respect to religious instruction is, that all the children shall daily be instructed in the Holy Scriptures, and that the children of the Church shall be instructed in the Church Catechism and the other formularies of the Church, and that none but the authorized version of the Scriptures shall be used in giving the scriptural instruction.

9976. What provision is made for carrying on, together with that religious instruction, secular instruction?

We have been, of course, very anxious to raise the character of our schools as to secular instruction, and a plan has been devised for improving it. There is a defined scale of secular, as well as of scriptural proficiency, stating the amount of each, which each child, according to his standing in the school is required to attain within a specified time, the amount being clearly specified, so that the teacher of the school is aware, before the inspector comes round to inspect the school, exactly what the inspector will require from each child, and he is also aware that the inspector will be very stringent in requiring that; and that he is not authorised to look for more. Upon the child exhibiting that proficiency to the inspector, at his annual inspection, the child is, by the inspector, for he alone

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is authorised to do it, removed from the one class to the other, and that removal is authenticated by the signature of the inspector in the column underneath the class in which the child is placed. Upon the inspector returning the number of children who had attained the proficiency required, there is a graduated scale of gratuity awarded to the teacher, ascending in its amount according to the child's ascent in the school; so that the efficiency of the teacher is incited by his remuneration, to a certain extent, being made dependent upon the actual and *bonâ fide* proficiency of the pupils.

9977. Lord *Monteagle* of Brandon.] And that proficiency is ascertained not merely by the number of the pupils, but by a ratio compounded of the numbers and the advancement?

It is.

9978. Earl of *Wicklow*.] Do you mean that that plan is now in execution, or in contemplation?

It has been in execution for more than 20 years. It originated with the Diocesan Society of Tuam, before the formation of the Church Education Society. I had been acting as secretary of the Diocesan Society of Tuam, and when I was nominated an honorary secretary of the Church Education Society, I represented this mode of dealing with the teachers in the schools to the general committee, and when they first met, they, in the first instance, adopted in its integrity the Tuam scale of proficiency. It has been since modified, in accordance with the experience of the more highly qualified teachers, and the reports of our inspectors; and it is now, I think, tolerably perfect. Of course that scale of proficiency has been regulated with reference to our time-table, and our time-table in reference to it, so as to take care that a sufficient amount of time is set apart for each particular branch, in order to attain the amount of proficiency within the time specified.

9979. Lord *Monteagle* of Brandon.] Is the interesting system which you have just described, with a view of creating a feeling of emulation both in the pupils taught and in the masters instructing them, reduced to a set of rules which you could at your leisure supply to the Committee?

I have them here—(*producing the same*).

9980. Has the Church Education Society been enabled to publish any school books for the use of its own schools?

We have not been able to do so; some attempts were made upon the subject; we advertised for a prospectus of an improved spelling-book. We felt the comparative inefficiency of our books, and have endeavoured to remedy it, but hitherto without success.

9981. Have you turned your attention to the reading and spelling-books, and the other books of instruction which are used by the National Board?

The Committee of the Church Education Society have frequently had it under consideration, whether they should not introduce the secular books of the National Board into the Church schools; the idea was always rejected, I think rather with a feeling of regret than otherwise upon the minds of the committee; but upon the ground that their introduction into our schools might be misunderstood both by our opponents and our friends.

9982. Without referring to the past, do you consider it would be advantageous to the schools of the Church Education Society that they should have, retaining of course a discretion to use or not to use them as they thought fit, a power of acquiring, upon the easiest terms, such of the books published by the National Board, as the society might wish to introduce into their schools?

I think it would be one of the good effects which would result from any modification which might be made in the system, which would admit of our taking aid from it, that we should then be enabled, without any difficulty, to avail ourselves of the secular books of the National Board.

9983. Should you find also an advantage in applying the same principle to the provision made for school requisites of all kinds, which are now furnished to the national schools upon very easy terms?

I am not aware of the comparative cheapness with which, what are called school requisites, may be obtained from the National Board, and from the sources from which we obtain them. We buy at wholesale prices in wholesale places.

places. Slates come to us from Wales direct from the quarries. I believe we receive them very cheaply. I am not aware whether the National Board could not supply them to us still more cheaply.

9984. You are aware that the National Board supplies to schools in connexion with itself its books and school requisites at prices below the cost price; would the admission of the Church Education schools to a participation in those advantages, not making it, of course, compulsory upon them even to touch a heterodox slate if they disliked it, be felt to be an advantage?

I think it would.

9985. Earl of *Wicklow.*] You would approve of having the power of purchasing the best articles in the cheapest market in which you could get them?

Certainly.

9986. And it would be no objection to the Church Education Board to receive them from the National Board, if they were better and cheaper?

I am quite sure it would be no objection to the Church Education Society to buy school requisites from the National Board; nor have the majority of the committee any objection themselves to the use of the books of the National Board; but we thought their adoption might be misunderstood both by our opponents and by our friends.

9987. *Chairman.*] Do the schools under the Church Education Society ever receive teachers who have been trained in the Government training establishment?

Never. We should consider the training there insufficient for our purposes, the religious element not being sufficiently developed for our object.

9988. Lord *Monteagle* of Brandon.] If it has been stated in evidence before the Committee, that there are now in the Church Education schools, both male and female teachers who have received their instruction at Marlborough-street, that is either without the knowledge of those who are concerned in the direction of the Church Education schools, or else it is a mistake in point of fact?

I do not know of any such cases.

9989. Viscount *Clancarty.*] When you say the Church Education Society does not receive teachers who are trained in the Government school, do you apply that to your own schools under the central committee, or do you mean that the patrons of schools under the Church Education Society in practice never do receive the services of teachers who have been trained at Marlborough-street?

All I meant to say was, that the committee of the Church Education Society would not consider that the religious training in the national schools would suffice for their purpose, and therefore the central committee could not make use of the teachers trained in the national schools.

9990. Have you a training school of your own?

No; we make use of the Kildare-place training schools; we pay them so much per head.

9991. Earl of *Harrowby.*] Are there any rules limiting the aid of the Church Education Society schools to masters who have been trained by themselves?

No.

9992. Then there would be nothing incompatible with the rules of the Church Education Society, that schools which receive aid from them should be taught by masters who have been trained in the Marlborough-street training school?

No.

9993. Lord Bishop of *Ossory.*] I suppose, throughout the country, the patrons of Church Education schools are obliged to employ, often, masters who have not been trained at all?

Very often; we are applied to every half year to train teachers who have been for some time teaching schools, but never have been trained.

9994. Earl of *Harrowby.*] About what number do you train every year?

There were 53 teachers passed through the training schools in the year 1853.

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9995. Do you happen to know how many you have trained since the beginning?

I do not know; I can easily ascertain.

9996. Can you easily ascertain what number of those you have trained are still engaged in teaching, and what number have gone off by emigration, or in other ways, into other employments?

I do not think we could ascertain that without seeking for a very troublesome return; we have no documents which would enable us to trace the teachers after they leave our training school on being appointed to a school.

9997. Earl of *Wicklow.*] Do not your inspectors give you information upon that point?

I do not think they are able to do so; they are not personally acquainted with the teachers in the different schools; we follow the principle of moving our inspectors from one district to another; after they have been in a particular district for two or three years they are moved to another.

9998. Is it not part of their instructions to ascertain and report upon the degree of efficiency of the masters, and whether they have been taught in the training schools or not?

They report whether they have been taught in the training schools; that is to say, it is a query put for them to answer in what we call the Inspector's sheet, which the inspector must return to the central committee. We could ascertain, with respect to the master of any particular school, whether he had been trained or not.

9999. Viscount *Clancarty.*] What is the length of time that a teacher stops to be trained in the training school?

The length of time a teacher is actually under training is very insufficient for the purpose, but that is owing partly to want of funds, and to our requiring that the teacher shall be *bonâ fide* in possession of an appointment to a school before we receive him into training. That was a resolution which we found ourselves obliged to come to, for in many instances we found we were training young people who went away from us as soon as they were trained.

10000. Lord Bishop of *Ossory.*] What means have been taken for improving teachers and advancing them while they are in the capacity of teachers?

It is a practice which is strongly recommended by the central committee, and is generally followed by the diocesan committees, that the teachers of the whole diocese shall be assembled once every year; they are placed together, as children are in a school; there is a programme of an examination resembling those of a collegiate character, and of course the most competent examiner in the diocese attends. In some instances examiners are sought for in Dublin, who go down for the purpose. Each examiner is appointed to a separate branch. The examination is conducted very thoroughly, and a premium is awarded to the different masters according to their answering. A teacher who has only obtained a second class certificate in our training school is always admissible, on the recommendation of his superintendent, into the training school again, and preference is given to him to seek to obtain a first class certificate.

10001. *Chairman.*] Are the certificates and premiums given after ascertaining the personal attainments of the teachers, or with any reference to the efficiency of the schools which they conduct?

Those examinations to which I referred in my former answer had reference only to the personal attainments of the teacher himself. Premiums are awarded upon that, not upon the efficiency of the school. The reward for the efficiency of the school is the gratuity awarded for the actual proficiency of the children.

10002. Viscount *Clancarty.*] Can you state what is the amount of the gratuity which you are enabled to give at those half-yearly inspections?

The amount varies, according to the number in each school.

10003. Is there any fixed amount per head?

There is a fixed amount; I do not recollect exactly what it is. I rather think it commences at 6*d.* per head for children in the lowest class, and rises up to about 2*s.* 6*d.* per head, or 3*s.* for the children in the highest department of the school; but this is exclusive of the fixed salary.

10004. Earl

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10004. Earl of *Harrowby*.] Can you give the Committee a statement of the income received by the teachers connected with your society, and the constituent elements of which their emoluments consist?

There are certain constituents of the teachers' emoluments which must be locally provided for,—a residence for himself, and a fixed salary; and the clergyman or patron is bound to provide a house for the school, as well as a residence for the master. The central society supply inspection books, and a gratuity in the way of a capitation allowance to the master for each child who has attained the specified proficiency.

10005. Earl of *Wicklow*.] Does the society furnish books gratis?

Books and school requisites are supplied, gratis, to a certain extent; not the full complement necessary for the school. There is a certain amount given according to the number of children attending. We allow grants of books and school requisites to be made annually to each school gratuitously to the value of 1*s*. per head upon the numbers on the rolls of the school; all required beyond that must be purchased, but at a reduced price.

10006. Lord *Monteagle* of Brandon.] Can you favour the Committee with a list of the books which are used in your schools?

I have the catalogue here—(*producing the same*).

10007. Lord Bishop of *Ossory*.] Are you speaking of schools in direct connexion with the central committee?

Yes; there are certain schools which are in direct connexion with the central society connected with dioceses in which there never has been a Diocesan society formed. It was to those schools that my answer referred. I cannot speak positively with respect to the way in which the amount of the teachers' emoluments is made up in the schools connected with the diocesan societies, and only having connexion with the central society, through their connexion with them, further than to state that the central society gives gratuities according to proficiency and inspection, and makes grants of school requisites and books to the committees' diocesan society for the use of schools in connexion with them, to the amount of 150*l*. or 200*l*. in value in each year.

10008. Earl of *Wicklow*.] Do those diocesan societies receive aid to the same amount, or in the same proportion as these schools which are connected directly with the society itself?

I rather think they do receive fully that proportion.

10009. Then, in fact, the schools which are situated in dioceses which have not a separate diocesan establishment, are in a better position with respect to the society than the schools which have?

No, because there is more local aid supplied to the schools which are in connexion with diocesan societies.

10010. The question does not refer to local aid, but it refers to the condition of those schools which receive aid from the society itself. From the answer you have given it appears that you afford to those schools, which are in dioceses not having diocesan establishments, a certain amount of aid in proportion to their numbers; but to those which have diocesan establishments you only give generally to the diocese. So that if there are schools in the diocese amounting to a larger number than that proportion, those schools receive less aid from your establishment than the schools in dioceses which have no establishment of their own?

I now understand the difficulty which your Lordship puts to me. The fact is, that the amount of the grants of books to the diocesan societies is calculated upon the number of schools, and the number of children upon the rolls of those schools within each diocese. The amount varies according to the number of schools in connexion with the diocesan society.

10011. So that your object is, and naturally would be, to encourage diocesan establishments in connexion with your society?

Yes; we are very anxious for it, inasmuch as it affords a local machinery which is of very great value. I beg to put in the form of a letter transmitted by the secretary to the clergyman, the patron of the school, to whom the grant of books

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for the use of the school is made, with the catalogue of books annexed (*producing the same*). I beg to hand in also the Inspector's report (*producing the same*).

10012. *Chairman.*] Do you afford equal advantages to a lay patron, if he should desire them, as to a clerical patron?

Certainly, on his consenting to allow the minister of the parish to have free access to the school, for the purpose of administering religious instruction in the school, but not, unless he be the superintendent of the school himself, to interfere with the course of instruction.

10013. Earl of *Wicklow.*] Is not there a rule that no aid should be given to a school unless a charity sermon is preached by the clergyman of the parish?

I am aware that such a rule has been made by many of the diocesan societies; there is no such rule of the central society.

10014. Does the central society approve of it as a whole?

I do not think the question ever came before the committee as to whether it was a matter to be approved of or disapproved of.

10015. Has not it a tendency rather to impede the operation of the system than to aid it?

I never heard it complained of on that account.

10016. Lord Bishop of *Ossory.*] Are you aware that the rule is not precisely in the form in which the noble Lord imagines, but that it applies only to those schools of which the parish clergyman is the patron?

Exactly.

10017. Earl of *Harrowby.*] Will you state further how the teachers are supported; the teachers must be subdivided into two classes, those who are under the Diocesan Boards, and those who are in immediate connexion with the parent Board; probably you can only speak distinctly of those connected with the parent Board?

Yes.

10018. Are they numerous?

No; they bear a comparatively small proportion to the whole number of teachers.

10019. Would their remuneration be a fair sample of the general remuneration of the schoolmasters under the Diocesan Boards?

I should think so. I do not think they receive more aid from being in connexion with the central society than with the diocesan societies. I should rather think the diocesan fund, being locally raised and distributed, would be, in some cases, more liberal than ours.

10020. The remuneration of the master consists partly of fixed stipend, partly of school pence, and partly a premium allotted by the society, dependent upon the efficiency of the schools?

Yes.

10021. Can you inform the Committee what are the amounts given under those several heads?

It is very various. Your Lordship's question has reference to schools in direct connexion with the central society. I do not think the fixed salary in those would be a fair sample of the others; it would be rather above than below the average. I know there are many of our rural masters whose local emoluments altogether do not amount to more than 10 *l.*

10022. That would be in fixed salary?

Fixed salary, and emoluments of every kind. Except in the north of Ireland, the pence are not to be taken into consideration, for our schools are mostly free schools; not necessarily so, but practically they are so. One of the fundamental rules of the society is, that no child is to be excluded from any schools in connexion with the society on account of inability on the part of its parent to pay for its instruction.

10023. You have found it practically difficult in many cases to insist upon much contrbution from the parents themselves?

Very difficult; indeed, I should say, in many parts of Ireland it would be fatal to

to the success of the society to require it. In consequence of so many of our teachers being so poorly provided for, some benevolent ladies in Dublin formed an auxiliary to the Church Education Society, for the purpose of raising a fund in order to increase the salaries of some of the masters who were most in need. They have put forth, on authority derived from our office, that 500 teachers cannot reckon on a salary of more than 10 *l.* per annum.

10024. Lord Bishop of *Down.*] Do you include in that 10 *l.* per annum the stipend which many of them receive as parochial clerks?
No.

10025. That would be over and above the 10 *l.*?
Yes.

10026. You are aware that many schoolmasters are parish clerks?
Yes; but I am aware that none of those 500 are parish clerks.

10027. Earl of *Wicklow.*] Are the funds of your society on the increase?
Yes; very much.

10028. Earl of *Harrowby.*] The 10 *l.* you spoke of is from local sources; another element of the teacher's emoluments is the premium derived from your society in virtue of the efficiency of the schools; what would that amount to?
That would average about 2 *l.* or 3 *l.* a year.

10029. The premium for efficiency which you give does not therefore constitute a very large portion of the maintenance of the teacher?
No; it never was intended to do so.

10030. It is merely intended to be a stimulus, but not a main element of his support?
Yes; and we do find that, small as it is, it is a very efficient stimulus.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday next, One o'clock.

Die Jovis, 6° Julii 1854.

LORDS PRESENT:

Marquess of Salisbury.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Earl of Harrowby.	Lord Ardrossan.
Earl Granville.	Lord Somerhill.
Viscount Hutchinson.	Lord Fingall.
Viscount Clancarty.	Lord Monteagle of Brandon.
Lord Bishop of Down, &c.	

THE EARL GRANVILLE in the Chair.

The Reverend WILLIAM LE POER TRENCH, D. D., is called in, and further examined as follows:

10031. *Chairman.*] HAVE you any observations to make with regard to the evidence you gave on the last day?

I have. I wish to put in two or three forms which will complete the system of the Church Education Society in reference to its schools. These (*producing the same*) are our instructions to our inspectors. They are merely general directions, intended to secure diligence in their work. We pay them a fixed salary, and require them to defray their own travelling charges out of that; there is a temptation therefore to them to evade their work, and it was for the purpose of preventing evasion of that kind, that some of these regulations have been introduced; also to take care that they should do their work as rapidly and as correctly as possible.

10032. What was the object of the Second Rule: "He is to give to the superintending clergyman of each school one clear day's notice, at least, of the day of inspection, and longer notice if possible; when circumstances will permit, the inspector is to wait upon the clergyman of each parish, previous to the examination of the schools therein?"

In order to secure the best possible attendance at the school on the day of the inspection, and that the inspector shall, if possible, see every child. Your Lordships will remember that I stated, that the remuneration to the teacher depends upon an allowance per head for every child who actually passes the examination by the inspector. Therefore, if sufficient notice is not previously given, the teacher may lose by the absence of a child. The clergy also are anxious to be present at the inspection.

10033. Viscount *Clancarty.*] Practically, do many of the gentry attend upon those occasions?

The gentry very often attend; the clergyman almost always attends. This (*producing the same*) is the form of queries to be filled up by the superintendent of the school, on applying for a grant of books for the use of the school. It is to be filled up and returned to the committee. With respect to our training department, this is the form of queries which we require to be filled up. It is transmitted to the clergyman on his applying to have a teacher trained, and the queries must be filled up before we can entertain his application. Upon that being filled up, and proving satisfactory to the committee, the paper I am now about to hand in is transmitted to the clergyman to be filled up by the clergyman after

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after he has examined the candidate; and there is a certificate at the foot of it, requiring the clergyman to certify that the answers have been supplied without reference to any books whatever, and in the presence of the clergyman himself. Upon that being transmitted to the committee, we can form some judgment as to whether, to use a common manufacturing phrase, the raw material is sufficiently good to enable us to make anything of it. The applications of all the candidates, together with their answers at the examination in the country by the local clergy, are laid before the committee at the commencement of each session, and then a selection is made of those who appear most promising; for I regret to say we are not able to train more than about 50 or 55 teachers in a year. On the teacher passing through the training department, he receives according to merit a certificate, either a first or second class certificate. The second class, which I now hand in (*producing the same*) says: "The undersigned (either master or mistress) has attended the course of special instruction recommended by the Church Education Society, and has been examined and approved. The second-class certificate is signed by the chairman of the sub-committee of schools, by the catechist of the training school, and by the assistant secretary; it is on parchment, as is also the first-class certificate, the form of which I now hand in (*producing the same*); which states that (so-and-so) "having received special instruction in the system of the Church Education Society, and having been carefully examined therein, is awarded" that certificate, "as evidence of his or her competence to conduct a school on its principles." This certificate is signed by both the honorary secretaries, by the catechist, and by the chairman of the sub-committee of schools. I would mention, that after the examination paper has been filled up, and the candidates whom we think promising have been ordered up from the country, we have them all before the sub-committee of schools, who examine them *vivâ voce* in our presence, with respect to their qualification and competence, and it is upon that examination that the admission is made. If any are rejected, after having been called up to Dublin to undergo that *vivâ voce* examination, their expenses to and from Dublin are paid by the Society. With respect to the average amount of the salaries of our masters, I am now able to give a more accurate answer than I could do on the former day. I have found a return, which enables me to state that the average amount of the salaries of teachers all over the country, under the central society, is, for male teachers, 15*l.* 10*s.* 7½*d.*, and for female teachers, 14*l.* 18*s.* 6*d.*

10034. That is independent of the value of the residence?

It is; it is the fixed salary. I also wish to add to my statement with respect to the number of teachers whom I mentioned on the last day as not being able to reckon on a salary of 10*l.* per annum. I stated the number at 500; but in consequence of the fund raised by the ladies' society to which I referred, there are, of course, several of those teachers' whose salaries are raised to 10*l.* and upwards.

10035. Lord Bishop of *Ossory*.] Have you anything further to state with regard to the Kildare-place Society?

Yes. I was asked a question on the previous day with reference to the number of schools connected with that society under the patronage of clergymen. I have looked over the reports of the Kildare-place Society, and I have put down the names of all those clergymen whom I recollected myself; one copy of the report I sent to certain persons in different dioceses whom I thought could give me information upon the subject, requesting them to mark that copy, and by a comparison of that with the others, I arrived at the following conclusions: in 1829 there 1,522 schools under the Kildare-place Society, and there were 682 clergymen who had schools under the Society in that year. In 1,830 the number of schools was 1,604, and the number of clergymen who superintended schools under the Society, in the same year, was 742. In 1831 the number of schools under the Society was 1,613, and the number of clergymen superintending schools under the Society in that year, was 651.

10036. Lord Bishop of *Down*.] Can you account for the fact, that the Archbishops and Bishops of Ireland, up to the establishment of the Board of National Education, never countenanced nor supported, by their donations or subscriptions, the Kildare-place Society?

I think

I think I can; I think it was from a feeling that the society, though a scriptural society, did not give sufficient liberty in imparting instruction to the Protestants in the Church Catechism.

10037. Is that why you think the Bishops and Archbishops stood aloof from the Kildare-place Society?

Yes.

10038. Would not the same reason which induced them to stand aloof, induce the clergy to stand aloof?

Many of the clergy, I think, did not feel that there was any pressure upon them upon that matter; they made arrangements by which the Protestant children were catechised in the church.

10039. Earl of *Wicklow.*] It would appear, from your answer, that you consider the Bishops of the Church and the inferior clergy of the Church took a totally different view upon the subject of the Kildare-place Society?

Practically speaking, the clergy did not find the inconvenience which was apprehended from it; I presume that to be the case. I cannot, of course, speak for their motives or reasons, because they were never published; but I presume that it was so.

10040. How can you account for the circumstance that, on a question of so much importance as the education of the people of the country, there should not have been some kind of mutual understanding between the Bishops and their clergy?

I think many of the clergy preferred the schools of the Association for Discountenancing Vice, in which they had full freedom in imparting Church instruction; others of them preferred the Kildare-place Society. I think the Bishops generally preferred the Society for Discountenancing Vice.

10041. It follows that, even when an institution existed which compelled the reading of the Scriptures, there was a difference of opinion between the clergy and the Bishops, and a difference of opinion, also, among the clergy themselves with respect to the one system and the other, both systems enforcing the reading of the Scriptures?

There is no doubt that, practically speaking, it was so.

10042. Lord *Fingall.*] Did the Society for Discountenancing Vice admit of the Douay version being read?

I think not.

10043. The Kildare-place Society did?

They did.

10044. Lord Bishop of *Ossory.*] How many inspectors are there under the Church Education Society?

I cannot state the number exactly just now; it is some time since I was at the committee; when I left, there were seven inspectors, but their numbers were found to be insufficient, and the committee were contemplating the appointment of others, increasing the number to eight or nine.

10045. Are they lay or clerical?

They are all laymen.

10046. Are you aware whether, in the various dioceses, there is any auxiliary clerical inspection?

The central society can only inspect annually; we feel it very important that there should be more frequent inspection, and the clergy have aided us in carrying on the work of inspection, by alternating the inspection among themselves, the clergy inspecting half-yearly in most of the dioceses, and the society, by its lay inspectors, inspecting the other half of the year.

10047. *Chairman.*] How many schools could one clergyman undertake to inspect, not being an inspector of the society?

I do not know exactly; in some of the dioceses it is managed by the rural dean being the inspector of the schools in his own rural deanery; in others the Bishop, if a supporter of the Church Education Society, nominates certain districts, and arranges it in that way. I should suppose, perhaps, about 10 or 12 schools.

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10048. Do not you find that, to make an efficient inspection, requires peculiar habits and practice?

No doubt of it. The Church Education Society feel very grateful to the clergy for their labours, and we feel that they are of very great utility as a supplemental inspection; but we prefer lay inspection by our own officers. It is a great matter, we conceive, to have such an auxiliary inspection, making up for our lack of service, which arises solely from the want of funds.

10049. Lord Bishop of *Ossory.*] Speaking generally, are the local superintendents of the Church Education schools attentive and efficient?

I consider them highly so.

10050. Do you think that there is any great difference between the Church Education schools and the national schools in that respect?

Yes; I do. Out of about 4,700 national schools in Ireland in 1852, it appears, from the returns made to Lord Eglinton, that 1,282 were under Protestant patronage, and 3,159 under that of Roman Catholics. With respect to the majority of the Protestant patrons, they appear to me to tolerate rather than to love the national system. The same I think is true with respect to the Roman Catholics; but I would, with respect to them, make this addition, that the spirit of the Church of Rome, as it exists at present in Ireland, appears to me to be so opposed to intellectual enlightenment, that it would be hard to expect that the Roman Catholic patrons of schools should give that constant, earnest and diligent attention to the work which experience has proved, I think, to be more necessary to the efficiency of a school, than even the attainments of the teacher or the good quality of the books. I think it is chiefly owing to the cordial, constant, regular superintendence of the parochial clergy; that the Church Education Society's schools have been enabled to compete as successfully as I conceive they have done with the national schools in the country. I think there is a general impression, in consequence, on the minds of the lower classes in Ireland, that there is no good education to be obtained for their children except in the parson's school.

10051. Lord *Fingall.*] Do you include all the people of Ireland of all religions in that answer?

I am more particularly speaking of the Roman Catholics.

10052. Lord Bishop of *Down.*] Do you speak of good secular education?

Yes.

10053. And you apply your answer generally to all schools?

That is the result of my experience. I refer to the general impression on the mind of the population of Ireland, arising from the great diligence and attention which is paid to the schools by the clergy, that they find that their children progress more rapidly in the clergymen's schools than anywhere else. I do not mean to be understood to assert that there are not many exceptions to that, where large salaries are given to masters connected with the national schools, and in the neighbourhood of training or model schools; though, even in that case, there are instances in which I think it is proved that Protestants, at all events, prefer the Church Education schools.

10054. Viscount *Clancarty.*] With respect to the superintendence of the schools, where there are proprietors in the neighbourhood who will take an interest in the national schools, I presume those schools are not deficient to the degree that you generally ascribe to them?

Where the resident proprietor takes a great interest in the school, I would say that that would be an exceptional case. I do not think there is any great love for the system, either in the resident proprietary, the clergy of the Established Church, the Presbyterians or the Roman Catholics.

10055. Earl of *Wicklow.*] Do not you think it is a necessary result of any system of compromise, that it cannot have the hearty concurrence of any party?

I do.

10056. Lord Bishop of *Ossory.*] Have any instances fallen under your actual observation in which the nature of the superintendence has made up, and even more than made up, for the inequalities between the masters?

Yes,

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Yes, I have known several instances. I do not like to speak of myself, but my own school, I think, is an instance of it, and a very remarkable one; it is in a thinly populated district. In the year 1852 there were 9 Church children in my school, and 26 Roman Catholics. I should mention that there is within about three quarters of a mile of the school a national school under the patronage of the landlord in the immediate neighbourhood. All the landlords on whose property the parents of the children attending my school reside are Roman Catholics, and they are as much opposed to Roman Catholic children attending as the priest. Yet, notwithstanding, I have known several of them come from the neighbourhood of the national school to my school. Under those circumstances, though the master of the national school, I consider very much superior in his attainments to the master of my school, and I do not give food to the children, there is no inducement held out to them to attend; and I attribute the attendance chiefly to the feeling that I have before alluded to, that they get a better education, that the children get on better, as their parents have frequently expressed it to me, in my school than in the national school.

10057. Lord *Monteagle* of Brandon.] Where was your teacher trained?

In the old training schools of the Kildare-place Society, but it was the old-fashioned training; it is some time since he was there.

10058. Earl of *Wicklow.*] You attribute their preference for your school, though the master is inferior to the master at the national school, to your own superintendence?

I do chiefly, but not solely, to that. There are about six Roman Catholic children who might possibly be considered as attending, because their parents are engaged in my work; but all outside of that number, I think, attend, because the parents find, from whatever cause, their children get on better. I cannot account for their doing so in any other way, except the superior value of the system of the Church Education Society, as directed by the local clergymen.

10059. Lord Bishop of *Ossory.*] With respect to the causes of Roman Catholics attending the Church Education schools, have you made any special inquiry upon that subject, and are you able to state anything regarding it?

Yes, I have. I was informed by my colleague, Mr. Verschoyle, that he had been asked some questions on the subject, and from our not having inquired in the ordinary working of the society about it, he was unable to answer them. I have directed inquiries to be made upon the subject, and I have obtained information relative to it, which I will now lay before the Committee. The inquiries were directed only to those schools in which there were 10 or more Roman Catholics on the roll. There were upwards of 500 of those, but answers were returned only from 437 of them. 217 of these 437 schools account for it by the superior instruction imparted over that of the national and other schools in the neighbourhood; 110 account for it by the school being nearer to those who attend than any other school; 39 by the desire of the people for scriptural instruction; 21 by the poverty of the parents, and the education being free; 2 by the employment of the parents by the clergymen or the teacher; 6 by the supply of industrial work to the children; 18 by the distribution of food to the children; 18 by the influence of the landlord; 4 returned no answer to that query, and 2 stated that it was because the children were very young, and were allowed to attend in consequence.

10060. Marquess of *Salisbury.*] What is the largest number of Roman Catholics on the roll in any one of those schools?

I cannot say precisely. I know that several of our schools have either an equal number, or a very considerably larger number of Roman Catholics; in some instances, to my knowledge, more than double the number of Roman Catholics over Protestants. The patrons of those 437 schools were asked whether the attendance of the Roman Catholics was to be ascribed in any degree to the influence of landlords, and 18 stated that it was; 415 stated it was not, and 4 returned no answer. I recollect most of the answers on this subject were very emphatic: "Decidedly not," or "None whatever." They were then asked distinctly whether food was distributed to the children in attendance in the schools; we were aware that it was the practice in some schools to do so, and I was myself anxious to ascertain how far that practice, which I very much deprecate, had extended. To that question respecting food, 18 stated that it was distributed

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distributed to the children, 418 stated it was not; and 1 returned no answer, saying, "I decline to answer this question." I presume the patron of that school does give the food. They were then asked if the attendance of Roman Catholics had decreased during the last year, and they were requested to mention the cause to which they thought the decrease was to be attributed. The answers returned to that inquiry were very various. 137 of the schools answered that the attendance of Roman Catholics had not decreased; 49 stated that the attendance of Roman Catholics had increased; 145 stated that the decrease was owing to the opposition of the Roman Catholic priest; 10 stated that it was partly from emigration, and partly from the opposition of the Roman Catholic priest; 13 that the decrease arose from industrial occupations, which applies equally to Protestants; 22 that it was owing to the recent establishment in the neighbourhood of a national school under the patronage of the priest; 27 that it was owing solely to emigration; 4 that it was owing to the decrease of the population; 6 that it was owing to the establishment of Roman Catholic missions in the locality; 4 that it was owing to the removal of the children from the neighbourhood of the school; 1, that it was owing to opposition on part of the landlord; and 19 returned no answer to the query.

10061. Lord *Ardrossan.*] How do the numbers stand as regards the general fact of decrease or increase?

We know there has been a decrease during the last year in the attendance of Roman Catholics in the schools of the Church Education Society.

10062. *Chairman.*] Does that return give the number of Roman Catholics in the Church Education schools?

No, they were not asked about the number; the number is stated in the report.

10063. Lord Bishop of *Down.*] Have you any return showing the number of those Roman Catholics who can read?

I have not a return of it, but it would be very easy to get it; the reports of our inspectors would state it.

10064. Lord *Fingall.*] Were those returns made according to the provinces?

They were made by dioceses; they would be easily reducible to counties or provinces; the bounds of each diocese are well known. There was another query, whether there was a national school in the neighbourhood of the Church Education Society's school, and if so, at what distance it was from the Church Education school; 150 stated that a national school was in the immediate neighbourhood; 49 stated that it was about half a mile off; 95 that it was about one mile off; and 143 stated that there was no national school in the neighbourhood. I wish to explain, that in many instances the answer I received was, that there was a national school in the neighbourhood, but as it was stated to be distant more than a mile, I considered it could not be well regarded as affecting the operations of the Church Education Society school; and I entered it under this head accordingly.

10065. *Chairman.*] What was in the mind of the Committee, when the queries were sent out, as to what constituted "influence" on the part of the landlord?

I should suppose, his giving his tenantry to understand that they should get certain favours from him if they sent their children to the school, or that, if they did not, they need not expect any favour from him. The question was general; referring to influence of any kind. A clergyman could hardly reply to that it was not owing to influence in any way, if there had been any degree of influence used. The question was, "Is it owing in any, and what degree to the influence of the landlord."

10066. Viscount *Clancarty.*] Do not you think, that a person making that return might state it was owing to the influence of the landlord, although the landlord distinctly disclaimed the notion of making a distinction between Protestant and Roman Catholic tenants in the management of his land; might not the landlord still exercise a moral influence by advice?

He might; but I do not think the clergy would include that sort of influence in their answers.

10067. Do not you think that that return might contain such cases as I have adverted to?

I do not think cases where a merely moral influence was used would be included.

10068. *Chairman.*] Do you think the word "influence" meant either something like intimidation or a mild form of corruption?

That is what I think would be the idea attached to the question.

10069. You do not think that where the landlord had not spoken to his tenants at all upon the subject, but was himself a subscriber to that school, and known to be interested in it, that would be considered such a species of influence as to be included in an answer to that effect?

I do not think it would be considered as influence sufficient to constitute an answer to that effect. There was another query which we put upon this subject: they were asked, "If there be a national school in the neighbourhood of the place, state whether it was established previous or subsequent to the establishment of the above Church Education school under your superintendence:" 205 stated that the national school had been established subsequently to the Church Education school; 7 stated that it was established about the same time; 78, that it had been established previously; 90 stated that there was no national school in the neighbourhood; and 57 returned no answer to the query. There was another question which I put, namely, whether there were any national schools in the parish at such a distance from the Church Education school as neither to affect it, nor to be themselves affected by it. Another query followed that, tending to ascertain the comparative efficiency of the national schools in the neighbourhood of the Church Education school with those at a distance from it. The answer to those two last queries were unsatisfactory and inconclusive, owing to a want of knowledge on the part of the clergy of the working of the national schools at a distance from the Church Education schools.

10070. Lord Bishop of *Down.*] Are not most of the Church Education schools the old parochial schools, which passed under the Church Education Board on its formation?

Many of them are; a great many of them have, however, been established since that period.

10071. The majority, I presume, are the original parochial schools which passed under the Church Education Board on its formation?

That would depend upon the comparative number which have been established since.

10072. Do you think that the majority of the parochial schools in Ireland now constitute the Church Education schools?

I am sure most of the old parochial schools in Ireland, if not all, are in connexion with the Church Education Society; but I am by no means sure that they now constitute the majority of the Church Education Society's schools.

10073. The schools of the National Board must have been, in those cases, of a subsequent date, and were erected subsequently to the establishment of those schools under the Church Education Society?

In those cases, no doubt.

10074. Lord *Monteagle* of Brandon.] Do you know any cases in which the old parochial schools still exist in parishes in which Church Education schools also exists as separate establishments?

Yes; in the parish of Westport, in the diocese of Tuam, for instance, there is one; and, if I had time to think it over, I have no doubt I could recollect others.

10075. Earl of *Wicklow.*] Are not there a larger number of schools in that larger district under the Church Education Society in proportion to the number of the people, than there are in other parts of Ireland, owing to the circumstance of its being well known that the Roman Catholic Archbishop of that diocese was opposed to the National Board?

I do not think the proportion of the Church Education Society's schools in the diocese of Tuam is so great, compared with the population, as in some of the other dioceses. In the parish of Westport, particularly, those schools,

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which I refer to, were established on account of the scattered Protestant population. They are largely attended by Roman Catholics, but they were established, as indeed most or all the Church Education Society's schools were established, for the purpose of providing instruction for Protestants in the first instance; that is our first object; we are very willing to have Roman Catholics attend; but the primary object of the Church Education Society was not the instruction of the Roman Catholic population of the country. The fundamental law of the Society expresses that very distinctly, and I am glad of the opportunity of mentioning it, because I think the objects of the Church Education Society are sometimes misunderstood. The second fundamental law of the Society is this:—"The objects of the society are to assist schools at present existing in the country, and to establish new schools on an improved system, for the purpose of affording to the children of the Church instruction in the Holy Scriptures, and in the Catechism and other formularies of the Church, under the direction of the Bishops and parochial clergy, and under the tuition of teachers who are members of the United Church of England and Ireland." And it is owing to, and in consequence of the fourth fundamental law, that indirectly, admission is given to Roman Catholics: "The schools of the society shall be open to all children whatsoever belonging to the parish in which the school may be situated."

10076. Lord Bishop of *Ossory*.] One of the ways of accounting for the attendance of Roman Catholics upon such schools, which has been laid before the Committee is, that they are permitted to attend them while of tender age, and that they are withdrawn as soon as they are capable of understanding what is taught there; have you made any inquiry in reference to that statement?

Yes; I made special inquiry upon that subject. From the 586 schools, which were all that had 10, or upwards of 10 Roman Catholics on the rolls, we obtained the following return. Of Protestants under eight years of age attending those 586 schools, there were 7,080; of Roman Catholics under eight years of age there were 5,163; of Protestants between eight and 11 years of age, there were 7,963; of Roman Catholics between eight and 11, there were 5,607; of Protestants above 11, there were 7,640; of Roman Catholics above 11 years of age, there were 4,826; making a gross total of 38,279 children of both denominations attending those schools.

10077. The non-attendance of Protestants upon the national schools in Munster, Leinster, and Connaught, has been attempted to be accounted for by the absence of a Protestant population in those districts in which the national schools exist; do the returns of the Church Education Society disprove that mode of accounting for it?

They do, very plainly. I sought for returns from Church Education schools in the immediate neighbourhood of national schools, of the number of Protestants attending them, and I received them so short a time ago, that I have hardly been able to do anything with them. It was only this morning I went through the schools without making, except in four or five instances, any selection. This is the result. If your Lordships will look at the 19th Report of the Commissioners, and the returns made to Lord Eglinton, it will enable you to see how these statements bear upon the question. I of course went first to the most Roman Catholic parts of the country, where the Protestants would be expected to be very few. In the county of Clare, the parish of Drumcliffe, and the town of Ennis, the Church Education school had 48 Protestants in 1852, attending it. There were none in attendance on the national schools. In the parish of Kilfeara, in the village of Kilkee, there were 46 Protestants attending the Church Education school, and three in two national schools under Roman Catholic patronage attending them. In Killaloe there were 60 Protestants attending the Church Education schools; there were two national schools with five Protestants attending them. At O'Brien's Bridge in the same county, there were 36 Protestants in the Church schools, and none in the national schools. In the parish of Tonfenloe, in the town of Newmarket-on-Fergus, there were 23 Protestants attending the Church school, and none attending the national school.

10078. Lord *Monteagle* of Brandon.] With respect to those in the county of Clare, to which you have adverted; can you inform the Committee of the proportion

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portion of Roman Catholics and Protestants in those respective parishes, or tell them whether, in fact, after providing for the Protestant children in the Church Education Society's schools where you have given their number, there were any more Protestant children to go to the national schools there, or whether the number of Protestant children was not wholly absorbed in the Church Education Society's schools?

I think it is probable that there were no more Protestant children to go to the national schools, but their presence in the Church Education Society's school, I conceive to be sufficient evidence of their presence in the parish. Their preference for the Church Education Society's school may be accounted for from various causes, but I think especially because they conceive that in general they get a better education there.

10079. Do not you think it natural if the choice is presented to a Protestant child or a Protestant parent (even assuming the schools to be of equal merit), of a school managed by a clergyman of his own Church, and to which many of his own co-religionists went, he would prefer going to that school?

I think so; and that I think is a good reason why the State should aid the schools preferred by the people.

10080. Does not that lead to the supposition, that such a proceeding must naturally and inevitably result in a system of divided education, and to their being one school for Roman Catholics, and another for Protestants?

Yes; and I think both parties would prefer it, and education would be much more likely to improve.

10081. Lord Bishop of *Ossory.*] Are not the facts which you have mentioned a proof that such is actually the case, with this exception, that some measure of united education exists in the Church Education schools?

Yes. We have abundant evidence that the greatest amount of united education exists in the Church Education Society's schools. I have in some instances abstracted from the returns to which I am now referring, the number of Roman Catholics who were in attendance upon those schools at the time. I shall come to some of them by-and-bye. In the county of Cork, the parish of Kilmacanogue, and town of Bantry, there were 71 Protestants in the Church schools, and none in the national schools. In the parish and town of Innishannon, there were 52 Protestants in the Church Education schools, and none in the national schools. In the parish of St. Nicholas, in the town of Cork, in the male, female, and infant schools of the Church Education Society, there were 237 Protestants, and none in the national schools. In the parish of St. Paul's, Cork, in the male, female, and infant schools, there were 130 Protestants in the Church Education schools, and none in the national schools. in the parish of St. Ann's, Shandon, in the three Church Education schools there were 330 Protestants, and none in the national schools. In the parish of St. Finbars, in four Church Education schools there were 203 Protestants; there were none in the national schools. In the parish of Fanlobus (which I have selected because there is in it one of the district model schools of the National Board), in the town of Dunmanway, there were 91 Protestants attending the Church Education schools and 26 in the district model school of the National Board. In the parish of Kilbrogan, in the town of Bandon, in two Church Education schools there were 100 Protestants, and there were two national schools with no Protestants attending either of them. In the town of Mitchelstown there were 40 Protestants in the Church Education schools and none in the national schools. In the town of Macroom there were 54 Protestants in the Church Education schools and none in the national schools. I will now refer particularly to the few instances in which I was able to extract the Roman Catholic as well as the Protestant attendance:—In the town and parish of Dunleer in the county of Louth, there were 31 Protestants attending the Church school. The rector of it is one who approves of the national system; and there were 23 Roman Catholics attending the Church school and no Protestants in the national school, though the rector approved of it, and though the landlord of the town, Mr. Bellew, is the brother of one of the Commissioners of Education, whose moral influence might be supposed to have some weight with the Protestant tenantry. In the

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town of Dundalk, in the same county, there were 191 Protestants in the Church schools, and in three national schools in the same town there were only nine, while in the Church schools there were 156 Roman Catholics.

10082. Lord Bishop of *Down.*] Who is the landlord there?

I do not know whether the whole of the town belongs to Lord Roden or not; he is the landlord in the neighbourhood.

10083. Viscount *Hutchinson.*] Can you state from your knowledge whether Lord Roden exercises much influence in the town of Dundalk?

I believe his influence is very low indeed with the Roman Catholics in Dundalk. I also wish to specify the parish and town of Edgworthstown, in the county of Longford:—There were 74 Protestants attending the single Church Education school there; there were two national schools in the year 1852 in the tow., there was one Protestant attending them, and in the Church school there were 69 Roman Catholics. The landlord, Mr. Edgworth, is a man who, I believe, would rather lean to the national than to the Church Education schools, so far as his influence might go. There are two more cases which I will mention, in which there is in the Church Education schools a large number of Roman Catholics. In Claremorris, in the parish of Kilcoleman, in the county of Mayo, in three schools in that town under the Church Education Society there were 30 Protestants; none in the national school; while in the Church school there were 103 Roman Catholics. I know that the landlord of that town and neighbourhood is a man who is not at all attached to the Church Education Society. I cannot say how far he approves of the national system. I should think he does approve of it.

10084. Lord Bishop of *Ossory.*] You were asked a question which seemed to be intended to show that the feeling of the Protestants of the lower orders merely led to a preference to the Church Education school, when they had the choice between that and the national school; have you any means of knowing that the feeling is a much stronger one than that in reference to the national school among the lower order of Protestants?

Yes, I know in many instances it is so strong, that from information I have received from a clergyman in the north of Ireland, I have reason to believe that more than one clergyman has been deterred from placing his school under the National Board from feeling how obnoxious it would be to his Protestant parishioners. Cases too have come before the committee of the Church Education Society that would tend to show that very strongly. In the town of Cloughjordan there is a kinsman of mine, a pious excellent clergyman, who is a great supporter of the national system. He placed his school in connexion with the National Board. I am speaking now of transactions of some years back. He appointed a Protestant teacher to it in the first instance. The Roman Catholics disliked this proceeding, and from whatever cause it arose, the unfortunate man was murdered. I presume Mr. Trench was apprehensive that appointing another Protestant might possibly provoke a repetion of the act; at all events, as I have been informed, he appointed a Roman Catholic teacher to the national school. Upon his doing this, all the Protestants quitted the school. Mr. Trench is the incumbent of a perpetual curacy. The Protestants appealed to the Rector, who was favourable to the Church Education Society, and memorialized him, praying him to apply for them to the Church Education Society for a school to be placed under his patronage in the town of Cloughjordan. The application came before the committee, it was granted, and the school was established. It was largely attended by Protestants and by some Roman Catholics, but it is not now in operation. There was also a case in the diocese of Ossory, of a school at Dunore, in the parish of Offerlane, which is in point. There was a memorial from the Protestant parishioners to the Church Education Society, to give them a Church school. I am now speaking of the farmers, and men of that class. The parents of the children who were proposed to be sent to the school, they offered to subscribe among themselves to make up the fixed salary, if we would give them a grant of books, and school requisites, and inspection. I recollect a correspondence was opened with the clergyman of the parish upon this subject, and grants were made, and the school was established, and is still in existence. I am convinced

vinced that there is a very strong feeling in the minds of the lower class of Protestants hostile to the national system.

10085. Lord *Monteagle* of Brandon.] You are aware that a great number of the national schools are under the patronage of the priests?

Yes.

10086. Taking into account the political and religious feelings of Ireland, are you surprised that a considerable number of Protestants should not wish to attend those schools?

I am not surprised that Protestants should decline sending their children to schools under the patronage of Roman Catholic priests. I think there is a strong conviction upon the minds of Protestants that the regulations of the National Board are insufficient to protect their children from having their faith tampered with.

10087. If it is a natural feeling that Protestants should be disinclined to send their children to schools under the patronage of Roman Catholic clergymen, do you think there is anything unnatural in Roman Catholics being disinclined to send their children to schools under the patronage of Protestant clergymen?

I do not think there is, in general, any such disinclination on the part of Roman Catholics. There is a great disinclination on the part of the priests that Roman Catholics should send their children to Protestant schools; the efforts requisite to be made by the priests to prevent their doing so, prove that there is no disinclination on the part of the parents to send them.

10088. On the part of the Protestant parents of children, you admit that there would be a natural disinclination to send their children to schools under Roman Catholic ecclesiastical management; while, on the other hand, on the part of Roman Catholic parents, you think there is no disinclination whatever to send their children to schools under the management of our clergy, is that what you are to be understood to state?

I do not wish to be understood as stating that there is no disinclination whatever on the part of any Roman Catholics; I believe there is a large proportion of them who would be disinclined to send their children to Protestant schools; but there is, I believe, also a very considerable portion who have no such disinclination, but who require the repeated efforts of their priests, not only moral, but physical, to deter them from doing so. In the case of my school I have mentioned how detached it was from any influence on the part of Protestant landlords; it is, in fact, opposed by both, the landlords and the priests, the landlords being Roman Catholics. A circumstance occurred some few years ago, showing how very difficult a Roman Catholic priest finds it to keep the people from sending their children to Protestant schools. The Roman Catholic curate of Kilereran walked for four or five days consecutively on the road up and down in front of my school-room, with a horsewhip in his hand, and he horsewhipped some of the children whom he caught going to the school. The school is on my glebe; it is a little thrown back from the road; the shrubberies of my glebe come up close to the school, and I have a walk through the shrubbery by which I can go to the school without going out upon the road. A few days afterwards I was waited upon by some of the Roman Catholic parents of the children, to beg that I would allow the children from the village to pass through the walk in my shrubberies, in order that they might get to the school without the priest knowing of it. The fact is, I consider that there is a wish on the part of a large portion of the Roman Catholic people in Ireland to be acquainted with the prohibited book. I think, also, that there is a conviction upon their minds, as I have already stated, that their children, when attending Protestant schools, get on quicker and better than when attending the schools under Roman Catholic patronage. I do not, however, mean to distinguish here between national and other schools under Protestant management; and I cannot help regretting that, by the introduction of the national system, the State has practically thrown its weight into the hands of the Roman Catholic priesthood against the inquiring portion of the Roman Catholic people.

10089. I think I collected, from one of your previous answers, that one of the causes which indisposed, or might indispose, Protestants to send Protestant

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children to schools under Roman Catholic ecclesiastical patronage, was an apprehension that the faith of those children might not be safe?

Certainly.

10090. Have you known any instances of proselytism taking place, or being attributed to the managers of such schools?

Not one, as regards proselytism from the Protestant faith, to that of the Church of Rome; but I have known cases of the reverse.

10091. Do you mean that in national schools the reverse has been the case?

Yes; I have heard of more than two or three very well authenticated cases, in which the master himself became a convert, and was dismissed by the Roman Catholic clergyman from the superintendence of his school.

10092. What is the case with respect to proselytism as connected with the Church Education schools, more especially in the west of Ireland; have you known any cases of proselytism from the Roman Catholic faith to the Protestant faith connected with the Church Education schools?

No, I do not know any such; I do not mean to say that such may not occur. I have been made acquainted with cases in which Roman Catholic children attending those schools have become Protestants, in consequence of the conversion of their parents from the efforts of the Society for Church Missions to the Roman Catholics; and, when the parents became converted, of course they came to the clergyman, and stated that they wished their children to be taught the Church Catechism; that was the case with respect to five or six children attending my own school.

10093. Considering the question of schools in reference to proselytism, and assuming it to be a good according to the religious faith of the two parties, which of the two systems, the National system or the Church Education system, is most likely to lead to proselytism to the Established Church from the Roman Catholic faith?

I should say the Church Education system, certainly.

10094. Are you at all surprised, therefore, that the Roman Catholics should feel jealous of it?

I do not think the Roman Catholics do feel jealous of it.

10095. Viscount *Clancarty.*] What was the religious denomination of the landlord in your parish?

He is a Roman Catholic.

10096. Lord Bishop of *Down.*] You are aware that there is a Board of Education in Dublin for the management of endowed and diocesan schools in Ireland?

Yes.

10097. Is it a rule of the Board to require of pupils, as the condition of receiving secular education, that they should read the Scriptures, or receive religious instruction, contrary to their own or their parents' desire?

I know nothing about the rules of that Board.

10098. On the 16th of May 1848 that Board of Education passed the following rule: "That no course of religious instruction which would exclude persons of all religious persuasions, shall be compulsory on any pupil or pupils who may be desirous of attending the Royal schools." In what respect does that differ from the fundamental rule of the national system of education?

In no respect.

10099. Viscount *Clancarty.*] You mentioned that you had known cases of a change of faith on the part of teachers of national schools; are you prepared to give any evidence as to any particular case of that kind?

I do not recollect a particular case. I have a perfect recollection of the fact that two or three cases of the kind, which were well authenticated, have come before me from time to time. I remember that the teachers were dismissed by the Roman Catholic priest on such a change of their religion, and the Board, of course,

course, in accordance with their rules, leaving the power of appointing the teacher to the patron, sanctioned it.

10100. Lord Bishop of *Ossory.*] Are the clergy looking with much interest to the result of the deliberations of this Committee?

With very great interest indeed.

10101. If no plan be adopted by which Parliamentary aid may be extended to their schools, it has been held out as very likely that their opposition will, in a great measure, cease; that many of them will join the National Board, and the others will be unable to sustain their schools; what do you think will be the result?

I think the clergy are just as steadfast as ever they were, and I think that is proved by certain facts, of which I have official knowledge. Very early after the establishment of the Church Education Society there was a fund created by the late Dean Bernard, who proposed to give 1,000 *l.* in aid of the Church Education Society, if 9,000 *l.* were raised within the year. Upwards of 9,000 *l.* was raised, and this formed a permanent fund of more than 10,000 *l.* I should mention that having been raised in different dioceses, it was considered that this fund should not be appropriated by the central committee, without at least consulting the diocesan committees. Some time ago we consulted the Armagh Diocesan Society and others, with respect to the appropriation of a part of it, which the committee desired to appropriate to some purpose which they thought would be permanently useful. The Armagh Diocesan Society refused to assent to the appropriation of the fund to the proposed objects; wishing, as they expressed it, that it should be kept as a permanent fund for the society. That did not look like any idea on their part that there was to be any disruption of the society. Another circumstance, which proves that there is no idea in the minds of the clergy that the society is likely to terminate is, that that they have been recently establishing provincial training schools, for teachers; one in Cork for the province of Munster, and another in Belfast, for the province of Ulster; and large sums are now being raised, exclusive of the ordinary funds of the society, for the purpose of establishing those training schools; and, a few days ago, I received a letter from Mr. Verschoyle, stating that there was a negociation opened with the Kildare-place Society, for the purpose of putting us in possession as tenants, of the establishment at Kildare-place, with a view to our having a central training school, for the province of Leinster, in Dublin. Those things do not look like a contemplation of giving up. Then, there has been a very palpable decrease, I think, in the number of clerical patrons of national schools. In 1846, there were 96 clerical patrons of national schools; there are now only 81. and that, notwithstanding the fact that many clergymen, favourable to the national system, have been raised to the Episcopal Bench. Another reason I would give is, that the funds of the diocesan societies have increased in those dioceses in which the Bishops who had approved of the Church Education Society have died, and have been succeeded by others who approved of the national system. Another reason I would give, to show that the clergy would not be at all likely, under any circumstances, to abandon the principles of the Church Education Society, and adopt those of the national system, is, that in opposing the national system, most of them consider that they are standing up for the defence of the very basis of the Reformation; the free and unrestricted use of the Word of God, by all persons, at all times, and in all places; and that is a principle for the maintenance of which most of them consider, that if need so required, they should be prepared to peril even life itself.

10102. Lord *Monteagle* of Brandon.] You consider that to be the fundamental principle of the Reformation?

I do.

10103. The right of private judgment, and the right of forming that private judgment upon the Scriptures?

Yes, an open Bible to all persons.

10104. You consider that to be antagonistic to the fundamental principles of the Roman Catholic Church?

Yes, and to the fundamental principles of the national system. It was in avowed concession to the principle of the Church of Rome, with respect to the use of the Word of God, that the national system was introduced.

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10105. Lord Bishop of *Ossory.*] If the clergy persevere in the course they have adopted for the last 22 years, is there any prospect of an increase of united education in the national schools?

No, I think not; I think it will probably become less every year.

10106. On what grounds do you think so?

I think it is the tendency of the national system. I think, from a reference to the reports, it will appear that joint applications from persons of different religious creeds have become less and less every year. There is another thing which strongly shows that there is a tendency to separate education in Ireland. If the principles which are enunciated by the Statutes of Thurles, and the principles enunciated by Archbishop Cullen, Bishop Foran, and other organs of the Church of Rome, are practically acted out in the country, it will render combined education impracticable.

10107. Would you think it wise in the Government to fall in with that tendency to denominational education, by giving grants to the different religious bodies who are carrying on the education of the poor in Ireland?

By no means; I would very much deprecate anything of the kind.

10108. On what ground?

I think that it is peculiarly important to the progress of education in Ireland that the Government should retain the management of the funds voted by the State for the purpose entirely in its own hands. In my opinion, the State ought to deal as much as possible with schools, and as little as possible with religious parties or denominations in Ireland.

10109. In dealing with the schools, in what way would you recommend that an attempt should be made to heal the division which at present exists in Ireland on the subject of education?

In modifying the existing national system, so as to meet what I think is the tendency towards separate education, a difficulty presents itself to my mind, in the very existence of vested schools. The mode of education to be given is defined in the trust deeds of those schools, and to me, it appears impracticable, even if it were thought desirable, to deal with them in any way. But I do not think the same objection holds good with respect to the non-vested schools, that plan was originally introduced as a concession to Protestant feeling, and it had the effect of reconciling the Presbyterian body to it. I think they were very inconsistent in the view they took of it; but that is a matter for their consideration, and not mine. It was also expected that it would have had the effect of allaying the opposition of the clergy of the Established Church. That expectation was not realized, because it was founded upon a misconception of the essential principle of our objection; but I think it would be very desirable to open up religious instruction in the non-vested schools, and to allow the patrons to give the religious instruction which they, in their consciences, think it right and necessary to give. The reason I suggest that course, is this; I think, instead of having the mere formal adherence to the national system, which you now have, you would then have the adherence of men of all parties, whose hearts were in it; and you would have the advantage, which would, in my opinion, tend very much to promote the secular education of the country, of the emulation between one school and another; a source of benefit to education, which was alluded to by the Commissioners of 1812, when they recommended the establishment of a system very analogous to the vested system, as "supplemental" to the establishment of the old parochial schools.

10110. Do you think that that rivalry at present exists between the Church Education schools, and the national schools to a great extent?

No doubt it does; and I believe it to be very wholesome to both.

10111. Do you think it could become, as some have thought, more sectarian and embittered in its character by such a modification of the principles of dispensing the Government aid as would take in the Church Education schools?

No; I should think not. I should expect rather that that rivalry would be allayed, and to a certain extent reduced within wholesome limits by an arrangement of that kind. There have been a great many of the Kildare-place schools transferred by their patrons to the National Board since the withdrawal of the grant from the Kildare-place Society. But I do not find that that transfer has tended

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tended at all to embitter the rivalry between those and other national schools. I am not speaking off book about the transfer of a great many of the Kildare-place schools. Mr. Lewis Mills, one of the inspectors of the Kildare-place schools, on being examined before the Committee of the House of Lords, in 1837, was asked a question about the transfer of those schools; and he says, "As nearly as I can obtain information from the Kildare-place Society, no less than 194 schools in the north of Ireland from the Kildare-place Society have been placed under the Board;" and Mr. Sullivan, one of the inspectors of national schools, states that in the counties of Antrim and Down, which he knew best, they had 96 schools which had been in connexion with the Kildare-place Society. I know the fact, that some of the Presbyterian schools were so transferred; but the great majority of them must have been Presbyterian schools, because there are comparatively few national schools under Church patrons.

10112. Whatever were the details of the modification, supposing them not to be very unreasonable, if it comprehended the relief of the clergy from the restrictions now laid by the national system upon religious education, do you believe it would be satisfactory to them?

It is not a mere matter of belief on my part; I know it. Some years ago I went round, by the direction of the committee of the Church Education Society, to visit several diocesan societies, not all of them, because I visited chiefly those diocesan societies where the Bishop was not a president of the Church Education Society. The Committee felt pretty sure that the clergy would follow the Bishop in any view he took in those dioceses in which the Bishop was favourable to the Church Education Society. I met the clergy in the several places I visited by appointment, for the purpose of conferring with them as to what was the minimum of modification they could take; the least that would satisfy their consciences. I met the clergy of Cork, Cloyne, and Ross, in Cork; and I met the clergy of Clonfert and Kilmacduagh in Ballinasloe. To Kilmore the Bishop specially requested me to go, though he was favourable to the Church Education Society. I met the clergy of the dioceses of Down and Connor in Belfast, and it was very extraordinary to see the unanimity that prevailed among them all, in deciding that no system which did not leave them at liberty with respect to the religious instruction which they gave within their schools would satisfy them, but that any system which did, they would be prepared to avail themselves of, provided there was nothing in the details which might constitute a new objection which they did not anticipate.

10113. Do you think at that time they contemplated, or was it set before them, that in obtaining for themselves that liberty, they must be prepared for having it given to all others?

Yes, that was discussed and talked over; it was the general feeling. We cannot expect, now that the Church in England has agreed to be placed upon a level with all sects and denomination in England, to have a mere Church measure extended to us.

10114. Earl of *Harrowby.*] They were prepared not to agitate the public mind against the receipt of funds from the State by other religious bodies upon similar principles?

Quite so. I think the fact of the principle being acted on in this country, of allowing Roman Catholics to give the religious instruction in their schools which they please, and, notwithstanding, to receive aid from the State, has made the clergy in Ireland feel that it would be utterly unreasonable, if they were to demand more.

10115. Lord *Monteagle* of Brandon.] Would not that be a denominational system, to which I understand you to object?

It is a denominational system in England, and I should object to that modification of the principle which obtains in England being applied to Ireland; but I think the principle is one which would greatly benefit education in Ireland, modified in the way I speak of, by merely taking off the restrictive rules with respect to religious instruction in non-vested schools. I think your Lordship would find that to be a system approximating very closely to the recommendation of the Commissioners of 1812, if you took the Church Education schools as standing in the place of the old parochial schools, which the Commissioners of

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1812 recommended should be increased and enlarged, and that the vested system should be taken as supplemental to them.

10116. Earl of *Harrowby.*] Do you conceive that the clergy now practically make any such contribution out of their incomes on behalf of Church Education schools, as would be equivalent to two per cent. on their emoluments?

A great deal more; in many instances more than four or five per cent.

10117. Earl of *Wicklow.*] Do you think that the same subscriptions would continue if the State were to give aid to the Church Education Society schools?

That would depend, I think, very much upon the way in which the State gave its grants in aid of the schools. If it required that a fixed salary should be locally provided, and declared that it would only pay for the work actually done in the way the Church Education Society does, namely, by a capitation allowance upon every child who attained the actual proficiency defined by the State, the State pointing out the degree of proficiency; the State would then be dealing with schools, and not with denominations; and no denomination could complain that it had not been getting its fair share of the State grant, because it would be paid for all it was doing.

10118. *Chairman.*] Would you apply that regulation to all schools, or only to Church Education schools?

We should be perfectly willing that the State should apply that regulation only to Church Education schools, if they pleased; and I should prefer, even if it should not be applied anywhere else, that it should be applied to our schools. But I consider that it would be a great advantage if it could be applied to all schools except vested schools; which being considered more in the light of being built by the State, and the property in them being vested in a Board appointed by the State, might be regarded rather as the means by which the State supplied the lack of service of others.

10119. Would there be any fairness in such a regulation being generally applied, considering the resources of the Protestant landowners and clergy compared with those of the Roman Catholic clergy and laity?

I do not find that the Roman Catholic clergy and laity find any difficulty in getting money for erecting a new university in Ireland, or anything else they require; but when they want money from the State they are always very poor.

10120. Do you mean to infer that they are, in proportion to their numbers, as wealthy as Protestants?

By no means. I do mean to infer, however, that they have sources of aid with which I am not acquainted, by which they get money for their own purposes when it is necessary, and to the extent to which it is necessary. I do not however mean by that to assert that if the State thought that the relative wealth of Protestants and Roman Catholics should be taken into consideration, that would be an insuperable impediment to the clergy availing themselves of the aid proffered to them.

10121. Lord Bishop of *Ossory.*] That would belong to the matters of detail, involved in the modification, but would not affect the feelings of the clergy ultimately?

No.

10122. Earl of *Wicklow.*] The great principle you wish to see established is, that there shall be a compulsory reading of the Scriptures as a condition of education in the schools?

No, I do not want to compel any one to read the Scriptures; I think it is contrary to Protestant principle to do that. I do not want to compel any one to come into my school; but I object to being compelled, myself, to give an education of which I do not approve.

10123. What you mean is, that you would not compel children to come into your school, but if they do come into your school, you would compel them to take such religious instruction as you choose to give them?

It is then only a question between your Lordship and me, whether the compulsion is to be applied to the patron of the school or to the children. Upon my principle, I would say, have schools in which religious teaching is not restricted,

open

open to all, and let all choose which school they will go to, and upon that principle you are not compelling either the patron to give instruction of which he does not approve, nor the children to receive instruction of which they do not approve.

10124. Lord Bishop of *Ossory.*] An apprehension seems to be felt by some that if this modification were introduced into the national system, Roman Catholic schools would be withdrawn from connexion with the National Board; what is your judgment as to the grounds for such an apprehension?

I do not think it is well-grounded. There is a great desire for education in the minds of the people of Ireland, both Roman Catholic and Protestant. I am quite sure that, if the State were to determine upon adopting a system of that kind, the Roman Catholic laity would compel their priests to have schools upon that principle for them; they would say, "You can have a school in which you can give us that instruction which you approve of. You can teach us the Catechism whenever you please; and now, if you do not get us a school of that kind we will send our children to the schools of others."

10125. Earl of *Harrowby.*] Would your scheme bear upon the assistance given towards building a school, or maintaining a school?

Of course we should be very glad to have grants for building, but inasmuch as the vested schools are built by the State, I would restrict building grants to vested schools.

The Witness is directed to withdraw.

WILLIAM HORNAN NEWELL, LL.D., is called in, and examined as follows:

10126. *Chairman.*] WHEN did you first receive an appointment under the National Board of Education?

In the year 1837.

10127. What was the nature of that appointment?

That of second clerk of the Correspondence Department.

10128. Will you state where your previous education had been obtained?

I received my education at Kilkenny College, and I afterwards entered Trinity College in 1836; I was senior Freshman when I received my appointment in the Education office.

10129. When were you appointed head Inspector?

In February 1853. I have been engaged at inspection duties since 1839.

10130. What is your opinion of the condition of the national schools in the south of Ireland, as compared with those in the north of Ireland?

I consider that, on the whole, the schools in the south are fully equal to those in the north, as far my experience goes, while I find more of the first class in the south than I did in the north.

10131. How far, in your opinion, have the schools in the south afforded any sample of united education?

Only very partially.

10132. To what cause do you attribute that?

I attribute it to the active opposition of the clergy of the Established Church, and to the opposition, though of a tacit kind, on the part of the landlords; chiefly, I should say, to those two causes. Where those causes do not exist, I think I can show that the system has succeeded as a united system of education.

10133. Will you explain what you mean by the "tacit opposition" of the landlords?

I mean by tacit opposition, that they have not spoken out against the system, as I have frequently heard the clergy do; but they have refused to give sites for school-houses, which is not a public matter, and therefore I called it tacit.

10134. Lord Bishop of *Ossory.*] In what instances have you known such refusals?

I might say in innumerable instances. When I was a district Inspector, and

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it was my business to report on the applications for schools, my reports in the office will show that I have applied frequently, and could not get sites from the landlord.

10135. Viscount *Clancarty.*] You would infer, therefore, that the gentry and the clergy of the Established Church are alike indisposed to the national system?

I think that the landlords have been very much guided by the opinions of the clergy of the Established Church.

10136. *Chairman.*] Can you account for the inefficiency of some of the schools, as compared with others?

I think I can offer an opinion upon that subject which will be satisfactory. In the first place, the teachers may not be equally good. Again, I think our system of inspection is not so efficient as it might be, and there is frequently great carelessness, as well as indifference, upon the part of the local managers when they have once a school established. In fact, I have observed, generally speaking, that they take very little trouble about it further than to remit the salaries of the teachers.

10137. Have you any suggestions to make by which a larger supply of efficient masters could be afforded?

Good training schools, and increasing the salaries of the teachers, are absolutely necessary to secure efficient masters, or to retain many of those who are at present under the Board.

10138. Viscount *Hutchinson.*] Do not you think that the object of increased salaries might be obtained by reverting to the original principle of the Board, as laid down in Lord Stanley's letter, which was the principle of requiring that a certain amount of local contribution should be assured for the salaries of the masters?

I think that would not wholly attain it; but I think it very desirable that the principle should be adhered to. In order to remunerate the teachers adequately, the salaries should be very much increased, and I do not think either the local gentry or the managers would be prepared to come forward with funds to the amount which would make the teachers' salaries respectable.

10139. You think that the void might in part be filled up by such an arrangement?

Very partially.

10140. Earl of *Wicklow.*] Do you think that the object you have in view could be attained without an increased grant from the State?

It is impossible, if you are to retain the same number of teachers that you have now.

10141. Viscount *Clancarty.*] Would not the adoption of the recommendation of the Committee of the House of Commons, namely, that local patrons should in every case ensure a contribution towards the teacher's salary of not less than 10 *l.*, constitute, along with what is now given by the Board, an adequate remuneration?

It would be impossible to secure so large an amount as 10 *l.* throughout Ireland.

10142. Lord Bishop of *Ossory.*] You mean that it would be impossible to secure it from the immediate localities in which the schools were wanted, or where they were about to be placed?

Of course.

10143. Supposing there were a society for the purpose of raising funds for those more needy localities, do not you think, from what you know of the amount of the funds which can be raised by Roman Catholics for religious and other purposes in Ireland, you might succeed?

I cannot see any way to effect that; I cannot see how you could at present get particular societies to raise funds for a system of united education in Ireland

10144. Earl of *Harrowby.*] United education you regard as so hopeless, that people will not contribute to it?

No; the societies in Ireland have generally some one object in view of a special religious character.

10145. Would

10145. Would not such societies raise money at least towards the education of the people, and is there anything to prevent the schoolmasters from being the religious teachers of the children?

I think there is a great deal to prevent the schoolmasters from being the religious teachers of the children in a school of mixed attendance.

10146. *Chairman.*] You are of opinion probably that it would be advantageous to require some local contributions, so that the amount required is not too large compared with the means of the district?

I think it would be an advantage that some local contribution should be made in every case.

10147. Would it be equally advantageous if the same contribution were derived from some general body residing in another part of the country, as if it were locally collected?

No, I do not think it would.

10148. Lord Bishop of *Ossory.*] Did not you state, that the mode suggested of raising the salaries of the masters by means of increased local contributions, is applicable only to a small part of Ireland?

I said that it would be inapplicable to a large part of Ireland, if it were expected to be a 10 *l.* contribution.

10149. Viscount *Clancarty.*] What amount do you consider it would be fair to fix as the amount which should be required?

I think it should altogether depend upon the circumstances of the locality. If it were a rich locality, it would be natural to expect a larger amount than from an impoverished district.

10150. You would leave it to the Commissioners to determine the amount?

Yes.

10151. Lord Bishop of *Ossory.*] Do you consider it desirable that any augmentation which came from the State of the existing salaries of the masters should be made, not in the shape of a substantive addition to the salaries, but as a capitation allowance, according to the progress made by the pupils in their schools?

I cannot see any objection at present to that, except that there are schools in which the proficiency of the children does not altogether depend upon the efficiency of the teachers.

10152. Do not you think what the State is mainly interested in, is having a certain amount of secular education in return for what it pays?

I think that is the primary object.

10153. Do not you think it would be the best means of enforcing it, that there should be a stated salary secured to the master by the State, but that the addition which you think necessary in order to raise the character of education, should be made in some degree to depend upon the efficiency of his school?

I think the principle if introduced would lead to a great deal of trouble and difference of opinion even among the Inspectors themselves. It would be hard to say what was meant exactly by proficiency; how are you to set up a standard?

10154. Have you ever seen the scale of proficiency which obtains in the Church Education schools?

I am not acquainted with it.

10155. *Chairman.*] What is your opinion, from the experience which you have had of the disposition on the part of the teachers of the national schools, to conform to the rules of the Board?

I think that in most particulars they observe the rules very strictly indeed. As regards the principles of the system, I have never found an attempt at violation of the rules, but in many of the details the teachers are sometimes careless: in keeping the details of the school accounts, I have found them so: where I may have found the school records true, I have observed other points neglected.

10156. Can you suggest any other mode of improving such schools than the better payment of the teachers?

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I think there should be an addition to the staff of Inspectors; a small addition would be sufficient. Such of the Inspectors as have proved incompetent, should be allowed to retire upon some allowance. I think that it is very important, towards securing an efficient inspection, that there should be at the Central Board some efficient officer, with able clerks, to carry out the views of the Inspectors, who are almost daily employed in the schools, and to lay them properly before the Commissioners.

10157. Is there any other suggestion which you can make for the purpose of improving the staff of Inspectors?

I would recommend that the central department should have a gentleman at its head who is thoroughly acquainted with the duties of inspection. There is at present a gentleman at the head of the establishment, one of the secretaries, who knows those duties very well indeed; but he has many other avocations which employ his time, and he cannot devote the necessary attention to inspection. I believe I am also correct in stating—but I state it merely as my belief—that in the central inspection department, under Mr. Kelly, there is not one gentleman who has ever inspected a national school; therefore such gentlemen, though they may be excellent clerks, and I believe are so, are not fit to deal with the various matters contained in the report.

10158. Viscount *Hutchinson.*] To what extent do you think the staff of Inspectors should be increased?

I think about 50 district Inspectors would be sufficient; there are at present 44; but the new arrangement would involve the appointment of more new Inspectors than six, in consequence of what I have stated as to the necessity of some retiring.

10159. Who are inefficient?

Who are inefficient.

10160. What is the maximum number of schools which should be placed under the charge of one district Inspector, having regard to the necessity for efficient inspection?

That would depend upon the number of inspections which are required in the year.

10161. What number do you think are required?

I think three Inspectors annually would be sufficient.

10162. That is exclusive of the occasional inspection of the head Inspector?

Entirely so.

10163. *Chairman.*] In an answer which you gave just now you stated that you think it desirable that those Inspectors who have proved themselves incompetent, should be relieved from their duties; that implies that, in your opinion, there are either some or many such?

There are some such.

10164. To what do you attribute their inefficiency generally?

Some of them, I am not sure whether all of them, were not appointed in the year 1838, at a time when the salary of the Inspector was very small, and when it was difficult to induce qualified persons to come forward; and even a person who might have appeared to the Commissioners suitable, might prove to be otherwise, as the candidates had not previously directed their attention to elementary schools, or to the amount of qualification which would be necessary for entering on such an appointment, and, therefore, many who at that time were fairly expected to turn out well, have turned out badly.

10165. Would you recommend any classification of the Inspectors?

Decidedly; I have always been an advocate for the classification of Inspectors.

10166. Will you state generally what your plan would be?

The classification would be marked by the amount of salary; the highest class of Inspectors would have the highest salaries. I would recommend three classes, and if the Commissioners should decide upon there being 50 Inspectors, I would have 20 of the first class, 20 of the second class, and 10 of the third class.

10167. Leaving

10167. Leaving the number of head Inspectors the same as at present?
I cannot see any reason for increasing the number of head Inspectors, unless their duties are to be increased.

10168. Lord Bishop of *Down.*] Would you recommend any probationary Inspectors, or that some gentlemen should be brought in and kept for a certain time to test their qualifications for the office?
I would not.

10169. Viscount *Clancarty.*] Have you ever had, as Inspector, to make a report upon the claim of any convent school to be brought into connexion with the Board?
Never.

10170. Do you know what process would be gone through if an application were made for the establishment of a convent school in connexion with the Board?
I am not aware of that. The usual course is, to make application to the Commissioners who send down a district Inspector to report.

10171. How would you deal with the question as to the qualification of the teacher of the school in such a case?
Where the nuns are the teachers, I do not see that I could say anything more than that the school was well or ill conducted. I do not conceive that I should be at liberty to examine them as to the amount of literary information that they themselves possessed.

10172. You must assume, must you, that a nun is a person suitably educated for the purpose of administering the education of others?
I should assume that.

10173. Would you do the same in the case of a Christian Brothers' school?
Such a school cannot be in connection with the Board.

10174. Would you assume with respect to a monks' school, that the monks are persons suitable to be teachers?
I would not assume it, unless the Commissioners ordered me to do so. I do not know what course has been pursued in such cases, but I should require the monks to submit to an examination.

10175. Earl of *Wicklow.*] How long have the monks' schools been in connexion with the Board?
I cannot say.

10176. Viscount *Hutchinson.*] You say that, generally speaking, in the schools in the south of Ireland, which have come under your observation, the masters are obedient to the rules of the Board?
Very much so.

10177. Do you include among those rules particularly the rule with respect to religious instruction?
I include that point more particularly than any.

10178. Were you sent by the Commissioners to examine into the case of the Youghal convent school?
I was.

10179. What was your opinion in that case?
I have stated my opinion fully in my report, and given all the evidence which I took upon the occasion.

10180. In the report, which is dated the 28th of June last, you express an opinion that Mr. Doheney, the former Inspector, had not performed his duty?
Decidedly not.

10181. Do you know whether Mr. Doheney still remains in the service of the Board?
He does; he is in the county of Mayo.

10182. Do you know any instance of a national school which has been well attended where the clergy of both persuasions have opposed it?
I only know one instance in the case of the Gormanstown male and female schools:

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schools: they were opposed by the clergy of both denominations. I have their letters, declining to join in supporting the school. The people were at first inclined not to support the school. I remained for six days giving explanations to the parents, and at last I suppose they felt satisfied that there would be no interference with their children, while they were perfectly assured that they would receive a better class of education there than they would obtain elsewhere. I inspected the school about three weeks ago, and I found a large attendance of pupils.

10183. Do you remember what were the grounds stated by the Roman Catholic clergyman for not approving of the school?

He stated that he could not support the school, because he had no voice in the selection of the teachers, nor in the selection of the books.

10184. Are you aware that that clergyman has, in the village of Ardfinnan, which is close to the Gormanstown school, a national school under the Board?

I am aware that he had before the opening of those schools.

10185. Has that school since been discontinued?

I am not aware that it has.

10186. So that, in fact, the Board is, by maintaining this school under the patronage of the Roman Catholic clergyman, encouraging an opposition against itself?

I do not see that. The school is fully a mile distant, and it was established before the agricultural model school was established: it is of prior date.

10187. Do you know when that school at Gormanstown was first built by Mr. Bagnell?

I do not.

10188. You are not aware that that school was built in the year 1841?

I am not aware of any particular antecedent to my taking charge of the school.

10189. Was not the opening of the Gormanstown school delayed for a considerable period on account of the discussions which took place with the Board as to the religious question?

I understood that such was the case.

10190. Are the Scripture Extracts read in the Gormanstown school?

They are not read; there is a time set apart for reading them, but the children do not read them; the Protestant children read the Bible at that time, and the Catholics are otherwise engaged.

10191. What religious instruction do the Protestant children receive?

They receive religious instruction in the Bible half an hour every day; they go up to the agricultural house for that purpose; the Roman Catholics remain behind, and receive teaching in the Catechism at the school.

10192. Is that instruction communicated by the teacher?

It is communicated by one of the resident boarders at present, who is a Protestant.

10193. The teacher is a Roman Catholic?

He is.

10194. *Chairman.*] From your own experience, do you see any greater disposition on the part of the landed gentry of Ireland to support the national system?

I have observed that there is a better feeling towards the Board, which has increased gradually; it is very small still.

10195. In what way has that improved feeling evinced itself?

In the number of lay applicants who have joined the Board, and I think it has evinced itself in placing so many of the Poor Law Union schools in connexion with the Board, where the members of those Boards consist, to a great extent, of the landed gentry.

10196. Viscount *Hutchinson.*] Have you ever read the section in the Irish Poor Law Act, which lays down the principles upon which all workhouse schools must be conducted?

I have not read the section.

10197. Are

10197. Are you aware that the principles are identical with those of the national system?

I am; but I know in some places Boards of Guardians have not placed their schools in connexion with the National Board, notwithstanding the principle is the same.

10198. Lord Bishop of *Ossory.*] Where they have done so, would it not be rather a testimony on their part to the efficiency of the mode in which the education is conducted, the advantage of inspection, and the good quality of the books, than any assent to the principles which they are equally bound by, whether their schools are connected with the National Board or not?

I cannot answer that question; I should take it as evidence of both points.

10199. Their condition, with respect to the principle being precisely the same, whether their school is under the Board or not, you think that putting it under the Board is an evidence of their approbation of the principle?

I think it is an evidence of approbation of the principle, and an evidence that they derive advantage from the inspection.

10200. Earl of *Harrowby.*] Would it be open to them to adopt any other principle?

I do not know whether it would be open to them to adopt any other principle; I should say, of course not, if that be the law.

10201. Apparently, therefore, they have only the choice between acting upon the principle without pecuniary assistance, or acting upon the principle receiving pecuniary assistance. Is it surprising, under those circumstances, that they should prefer acting on the system at the same time receiving such assistance?

If the principle is the same, it would appear that the only advantage they derive is from the inspection and books. I know, however, that in some cases the guardians decline to put their schools in connexion with the Board.

10202. Viscount *Clancarty.*] Are not there gratuities given by the National Board?

Yes.

10203. Therefore, they obtain the advantages of inspection, of gratuities to the teachers, and of free stock, the principle of the system being precisely the same under the Poor Law Act as under the National Board?

It would appear so.

10204. *Chairman.*] But you say there are some Boards of Guardians who have declined on account of their objection to the system to put their workhouse schools under the Board of Education?

Yes.

10205. Is that number diminishing?

I am not aware whether it is diminishing. I have not directed my attention to that point.

10206. Earl of *Harrowby.*] One of the divisions of the Dublin Union has, within the last 12 months, dissolved its connexion with the National Board, has not it?

Yes; at the time there was a division in the Board with respect to the withdrawal of the Archbishop's books that took place.

10207. Viscount *Clancarty.*] Do you know any case in which the connexion with the Board has been formed on the ground of principle by any of those Poor Law Unions?

I do not know how that may have been.

10208. Earl of *Harrowby.*] In fact the result is, that the system being the same in those cases where the Boards of Guardians have refused to co-operate with the national system, they are obliged to levy a higher tax upon the ratepayers in the district?

I should say, if they wished to supply the wants of the school, they must levy a higher tax, inasmuch as they cannot have books at so cheap a rate.

10209. And they are obliged to carry on the same system as that which they would carry on under the National Board?

As regards the religious element, they are.

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10210. *Chairman.*] If the obligation to adopt the principle of the National Board as respects religious instruction be enforced by Act of Parliament, does not the fact that the Guardians put their schools under the National Board, show that they approve of the proceedings of the Board in other respects?
Clearly.

10211. Earl of *Harrowby.*] In the schools you have inspected, who usually undertakes the religious instruction of the children?
The teachers almost universally.

10212. That is to say, they undertake the religious instruction of the children of their own faith?
Yes.

10213. You spoke of the present paucity of superintendence and inspection; have you much aid in regard to superintendence and inspection from local bodies of any kind?
Scarcely any; they leave it all in the hands of the Inspectors, either from ignorance or carelessness.

10214. Do not you think that that is a great deficiency?
I think it is one of the greatest difficulties the system has to contend with.

10215. Lord Bishop of *Ossory.*] Do you think that sometimes well-qualified masters deteriorate in schools rather than improve?
Decidedly, for want of active superintendence.

10216. Do not you think it a defect in any system that it does not sufficiently engage the sympathy of parties of higher station in a neighbourhood, so as to induce them to give their active assistance and co-operation?
I do not think it argues a defect in the system itself.

10217. You do not think that the want of efficiency is a defect in a system?
I think it is a very great defect; but I do not think the circumstance of a manager not performing his duty argues a defect in the system of education which is administered.

10218. Do not you think practically it is a defect in any system that it does not so enlist the sympathies of the people who ought to carry it out as to induce them to do it?
I think it is a great want that it is not so, but I cannot see that it is a defect in the system. I find that that remark of mine is applicable to England as well as to Ireland, if I may judge from the reports of the English Inspectors.

10219. Do you believe that there is the same want of superintendence in the case of English schools?
I believe there is great apathy on the part of the managers of English schools, if I am to be guided by the reports of Mr. Moseley and other English Inspectors.

10220. Viscount *Clancarty.*] Do not you know that it is the practice of most clergymen in England to attend their schools weekly?
I only know the practice from what I read in the English reports.

10221. Lord Bishop of *Ossory.*] Is it stated in the English reports that it is not the practice of the clergy generally to attend to their schools?
I mean to state that the Rev. Mr. Moseley complains of the want of active management; he complains even that the managers wish to screen the teachers where fault is found.

10222. Earl of *Harrowby.*] Do you think it would be an advantage if by any means the sympathy of the leading persons of a neighbourhood could be so enlisted as to induce them to take an increased interest in the schools?
It would be of the greatest importance.

10223. You believe that the superintendence of other parties than the Inspectors is a very important element in the practical working of the system?
Very important.

10224. *Chairman.*] Do you believe if the sympathies of such parties were enlisted, they would be enabled to obtain a very important influence over education in Ireland generally?

I think

I think they would obtain a considerable direction of the education of the people if they took an active part in it.

10225. Lord Bishop of *Ossory.*] Are you sufficiently acquainted with the working of the Church Education system to know whether the superintendence is more or less efficient in the case of their schools than in the case of national schools?

I think, from the little experience I have had, the inspection of national schools is far more efficient than that of Church Education schools. I think the local superintendence of Church Education schools is better generally than the local superintendence of national schools.

10226. Earl of *Harrowby.*] Is it the practice of the clergy of either denomination to pay much attention to the national schools?

I must say that I have seen no difference as to local management, whether the manager was a clergyman of the Established Church or of the Roman Catholic Church; I can draw no distinction in point of efficiency. I am now speaking only of national schools.

10227. Is it the practice of the clergy of either denomination to pay much attention to the national schools?

It is not.

10228. *Chairman.*] What is your opinion of the advantage of district model schools?

I think they are of very great advantage as training establishments, and as inducing the people to give the system of united education a trial; because, in the ordinary national schools, the different religious denominations have too often declined to support them. But in the district model schools, generally speaking, they support the principles of united education, because at those schools will be found Protestants and Roman Catholics almost in proportion to their relative numbers in the locality; that I can say from my own experience.

10229. What would be your opinion of establishing on a small scale, and in destitute parts of the country, schools under the superintendence of the Commissioners, but not exceeding a certain sum in cost of the buildings, in which good specimens of ordinary working schools might be exhibited; the management being placed under a mixed committee of Protestants and Roman Catholics, but the schools being under the general superintendence of the Board, and the teachers being appointed by the Board?

I think they might be productive of very much good; an efficient first-class school would be, in my mind, such a school as your Lordship describes.

10230. Have you any observations to make which you think would be useful to the Committee in reference to the object of their inquiry?

I think it is very desirable, for the success of the system, that the executive should be more efficient than it is: that, of course, is included in my answer upon the question of inspection. I should speak with hesitation of any other department, because I am not throroughly acquainted with it; but I think the executive generally, except, perhaps, in the matter of finance, might be more ably conducted. As to the agricultural schools, I think the appointment of two assistant agricultural Inspectors is necessary, because, though I am not directly connected with that department, I am sometimes obliged to report upon agricultural schools, and I have observed that great delays take place, and sometimes considerable inconvenience, from want of more Inspectors.

10231. Earl of *Wicklow.*] Have you ever made a calculation as to what increase of expense the improvements you suggest would require?

I have not made any calculation; I could make it in a few minutes by considering what I think ought to be the relative amount paid to each. Our district Inspectors, I think, are not adequately paid at present: efficient gentlemen certainly should be better paid. I presume that in future all would be efficient, and in that case, I think those in the first class should receive 350 *l.*, the second 300 *l.*, and the 10 I have spoken of as probationers, 250 *l.* each.

10232. Lord Bishop of *Ossory.*] What would be the amount of augmentation of the salaries of the schoolmasters which would meet your view?

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That would be easily ascertained by looking to the number and the class of the teachers at present, and seeing what the addition to each would be. I recommend that the minimum salary to a probationer should be 15*l.*, and that the lowest class of our teachers should have 20*l.*, and the highest 45*l.* At present some of our teachers are literally starving, and some of them have their wives and children begging through the country while they are teaching at home. I could furnish the names of at least 50 teachers who are in the most wretched condition.

10233. Earl of *Wicklow.*] That amount you would give, in addition to the payments which are made by the scholars?

I would give it in addition to the payment made by the scholars, because you cannot reckon with any certainty upon that.

10234. Viscount *Clancarty.*] Your district of inspection is in the south of Ireland?

I have seven school districts under my inspection, and they are in the south of Ireland. If a line be drawn from Dungarvan, a little south of Limerick, every national school south of that, except those in Clare, is under my superintendence.

10235. I suppose the great bulk of the schools are under the patronage of the Roman Catholic priesthood?

Yes, they are.

10236. Can you state whether in the majority of those schools, or in each of them, there is religious instruction imparted?

In all the schools I have visited there is religious instruction imparted at a separate hour. I never knew but one national school in which religious instruction was not given.

10237. In the vested schools is there, practically speaking, any Protestant instruction given by the Protestant clergy?

Not any, except in those which are under the management of the Protestant clergy.

10238. There are very few, if any, under the management of the Protestant clergy in that district, are there?

Yes; I know five or six Protestant clergymen in the south who have schools under them.

10239. Only in those schools which are under Protestant management is there separate religious instruction?

So far as I can recollect, only in those.

10240. Lord *Fingall.*] Do you think it desirable to increase the number of vested schools?

I think it is better to have vested than non-vested schools. The number of all the schools requires to be increased.

10241. Do you think it would be easy to increase the number of vested schools in the country?

I think it would be very difficult, looking to the opposition from the clergy of the Established Church, and from the landlords, and to the feeling that the Roman Catholic party have against vested schools in some parts of Ireland.

10242. Can you suggest any course which would be likely to get rid of that disinclination on both sides?

The way to get rid of it on the part of the Roman Catholics is very simple. I do not advise it; but the way would be, not to require them to vest the schools in the Commissioners, which they are required to do at present. I cannot see while the opposition of the landlords and the clergy is an opposition to the principle, how you can induce them to build vested school-houses.

10243. Is not it the fact, that of late years the system of vesting has very much decreased?

It has decreased only on the part of the Roman Catholics.

10244. Viscount *Clancarty.*] What is the ground of objection on the part of Roman Catholics to vesting schools?

I believe

I believe the grounds to be that they think it will transfer too much power into the hands of the Commissioners; that if there was any alteration made in the system of the government, they would not be secure. If they were satisfied that no alteration would be made in the principle of national education, they would be willing to vest their houses; but they have no security for it, and therefore they will not lay out their money in building school-houses.

10245. Earl of *Wicklow.*] If there were some security in the deeds that the system should not be altered, the difficulty would be removed?

Yes; and I think that building would go on to as great an extent as before.

10246. It was not the original system, was it, to make it necessary to vest the school-houses in the Commissioners?

No; the school-houses were vested in trustees selected by the Commissioners and local parties. The Commissioners only required to be satisfied of their solvency.

10247. The Commissioners have now the power to divest themselves of schools which are vested in them, have not they?

I do not know that they have.

10248. Supposing a school vested in the Commissioners, under the belief that certain books were sanctioned by the Commissioners, and subsequently the Commissioners withdrew those books from use in the school, would not it be considered a breach of faith if they had not the power of divesting themselves of those schools?

The question of books was never a question of principle with the Board, because they might use any books which the patron thought proper in a national school.

10249. Is not it a fact that schools have been vested in the Board under the belief that a certain degree of religious education was sanctioned by the Board which now has been withdrawn?

As to the amount of religious education, I think it was so, but that was not determined by the books which were used.

10250. If certain books of a religious character which were formerly sanctioned have been withdrawn, and no others substituted satisfactory to the patrons of those schools, has not there been a breach of faith?

The Commissioners never had books of religious instruction as such on their list.

10251. Had not they books which were considered of a religious description which were sanctioned for united education, but which are now withdrawn, and no substitutes given for them?

They had books of a religious character, but they never were intended as books of religious instruction, but merely as auxiliaries to it.

10252. If the patrons considered them as such, and put their schools in connexion with the Board, having the authority of the Board to use those books in united education, would not the withdrawal of them be considered by those patrons as a breach of faith with them?

I think by such patrons it would; but a patron who placed his school in connexion with the Board upon such an understanding clearly was astray.

10253. Lord *Fingall.*] You spoke of monks' schools in connexion with the Board; are the Committee to understand that those monks' schools are clerical schools, or under societies of laymen bound together by vows of charity and education?

I cannot say what societies they are: I believe they are laymen. I have been in their schools, and I understand they are bound by vows to educate the people.

10254. *Chairman.*] Have you any knowledge of the number of schools which have lately been sanctioned by the Commissioners which are built in chapel-yards, and attached to chapels?

I have no knowledge in my head district of any schools being sanctioned in chapel-yards upon new applications.

The Witness is directed to withdraw.

Maurice Cross, Esq.

6th July 1854

MAURICE CROSS, Esquire, is called in, and further examined as follows:

10255. *Chairman.*] WILL you state to the Committee any suggestions which you have to make in regard to the mode of conducting the official business of the Board?

The mode of conducting the official business of the Board has been for some time in a very unsatisfactory state: it has been at least quadrupled in extent since the year 1838: several new branches of work have been added, of a most important and responsible nature, which require constant supervision. In addition to the ordinary national schools, which have increased in 15 years from 1,000 to upwards of 5,000, schools of another description have been established, and there has been no corresponding increase in the official staff to carry on those important and difficult operations. We have now nine model district schools open, and which are about to be increased. There are 129 agricultural schools of various classes, including 50 agricultural schools, connected with the workhouses; besides these, there are many industrial schools, all of which have largely increased and complicated the business of the office. I find by a return I have in my hand, that in 1839, when there were only 1,581 schools under the Board, the staff consisted of 15 permanent clerks. In the present year, with upwards of 5,000 schools, there are only 19 permanent clerks, and of those, 15 at least are required to carry on only one branch of the business, namely, the financial department. The consequence has been, that the Commissioners have been compelled, in order to carry on their mere routine business, which, I am sorry to say, is always in arrear), to appoint supernumerary clerks; and all of those, both supernumerary and permanent, have been employed for many months at extra work both before and after the regular office hours. From my long official experience, I have no hesitation in stating to the Committee that the practice of allowing extra work, even on occasions of emergency, is objectionable on many grounds, and should be discontinued; but it cannot be abolished without a very considerable increase to our permanent staff of clerks. The Commissioners had some correspondence with Sir Charles Trevelyan, Assistant Secretary to the Treasury, on this subject. I believe it would be impossible, in any written statements, to convey to the Lords of the Treasury a clear idea of the vast amount of various kinds of business transacted in the office, and of the steps which ought to be taken to render its administration more regular and efficient. Strongly impressed with those opinions, I consider it my duty to suggest to Sir Charles Trevelyan that the better course would be that (subject to the approval of the Commissioner), an inquiry should be instituted by the Treasury, not only into the financial, but into every other department of the Education office, with a view of ascertaining the amount of business done, the various modes of transacting it, whether it can be simplified, the number of clerks required for the purpose, and the remuneration which each of them should receive. It will be found, on inquiry, that the salaries which the clerks in our office receive are considerably lower in amount than in any Government department in Ireland. The following statement will show that. We have only one clerk allowed in the Treasury scale in our first class, and 300 *l.* a year is the maximum of his salary; the second class rises from 125 *l.* to 175 *l.*, at the rate of 10 *l.* a year; the third class from 100 *l.* to 125 *l.*; and the fourth from 80 *l.* to 100 *l.*, the two latter at the rate of 5 *l.* a year. If your Lordships compare this scale of salaries with that of the Poor Law Office, the Board of Works, and other Governmental departments in Dublin, you will find it is considerably less than any of them; besides, small as the present scale is, the amount of salary received by each officer is materially diminished by the deduction of a doubled Income Tax, and the high prices of provisions. There is another very important department connected with our administration, to which I beg to call the particular attention of the Committee. All schools which are vested or transferred to the Commissioners have to be repaired under their supervision. We have also the district model schools, costing a large sum of money, to build and keep in repair; and we have the model agricultural schools, upon which a considerable sum of money has been already expended, and which require a large annual outlay to keep them up in a proper state. The Lords of Her Majesty's Treasury have made a suggestion for the consideration of the Commissioners, that it, perhaps, might be beneficial if the Board of Works were entrusted with the sole management of the Building Department, and if the

the Commissioners were relieved from the responsibility which they now have. From the mode in which that Board is at present constituted, it could hardly be expected that the Commissioners should be very competent to form a correct judgment on matters connected with the erection and repairs of school-houses, or of their cost. We have an architect, paid by the Board, of acknowledged taste and considerable experience ; but he finds it impossible, with the inadequate number of assistants under him, to carry out the operations of his department in a satisfactory manner; I think, therefore, that the suggestion made by the Treasurer, should be very carefully considered, and a special report made upon it by the officer appointed by the Treasury, after deliberate consultation with the Commissioners. I am decidedly of opinion, after the fullest reflection, and the resident Commissioner perfectly concurs with me in it, that your Lordships' Committee, among the other recommendations which they may think necessary to make, should include that of a full inquiry into the working of the official department. I am persuaded that the future successful operations of the Board, as regards its central administration, will materially depend upon the office being put upon a solid and permanent footing, and that the irregularities which have unavoidably crept into it, should no longer be permitted.

10256. Earl of *Harrowby*.] Do you consider that there will be any necessity for the establishment of very many more schools in Ireland, or is the country pretty well covered with schools ?

There are many parts of Ireland where there are no schools whatever, either vested or non-vested. I think it advisable that vested schools should be increased, and particularly in the most destitute localities, where the Commissioners cannot get a sufficient amount of local contribution.

10257. Viscount *Clancarty*.] Do you think that the schools are too numerous in other localities ?

In many other localities I consider that they are too near each other.

10258. Earl of *Wicklow*.] Have you ever calculated what increase to the Government grant should be made to carry out those alterations which you propose ?

I have made no calculation of that sort ; I should think as we go on increasing the number of teachers, and as their classification becomes higher, it will require a considerable augmentation to the Parliamentary grant which the Commissioners now have at their disposal. Your Lordships will find, on referring to our financial statement for the last year, that the Commissioners expended the whole of their grant, with the exception of 9,000*l.*, which was the balance in hand on the 31st of December 1853.

10259. How does it happen that you have expended in the last year 9,000*l.* less than the amount you had to spend ?

We have liabilities to a much greater amount than 9,000*l.*; but the school-houses are not finished, which will absorb more than that sum.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, at One o'clock.

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No. 1.

RULES and REGULATIONS of the Commissioners of National Education, and Directions for making Application for Aid towards the Building of School-Houses, or for the Support of Schools.

1. The Commissioners grant aid towards the building and support of schools of two classes, Elementary Schools and Schools of Industry; but they can grant aid only to a limited number of the latter, and these must be at certain distances from each other. It is an indispensable condition for aid towards a School of Industry, that a work-room shall be annexed to it, if it be situated in a city or town; and if it be a country or rural school, that a certain quantity of land shall be provided for garden culture.

It is, however, for the patrons of each National School to determine whether they will make agricultural or other industrial instruction part of the Education which it affords. It is for the Commissioners to do what they can in aid of their efforts, by having the teachers taught the principles and practice of improved agriculture during their training course, and by receiving agricultural pupils at the Model Farm, Glasnevin. The Commissioners consider schools for females as of the class of Elementary Schools; but they require that instruction be there given in sewing, knitting, and other works suited to females.

II.—As to Government of Schools with respect to Attendance and Religious Instruction.

1.—The ordinary school business, during which all children, of whatever denomination they may be, are required to attend, is to embrace a specified number of hours each day.

2. Opportunities are to be afforded to the children of each school for receiving such religious instruction as their parents or guardians approve of.

3. The patrons of the several schools have the right of appointing such religious instruction as they may think proper to be given therein, provided that each school be open to children of all communions; that due regard be had to parental right and authority; that, accordingly, no child be compelled to receive, or to be present at, any religious instruction to which his parents or guardians object; and that the time for giving it be so fixed, that no child shall be thereby, in effect, excluded, directly or indirectly, from the other advantages which the school affords. Subject to this, religious instruction may be given either during the fixed school-hours or otherwise.

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The following explanation of the preceding Rule, and observations of the Commissioners, accompanied by the new Order issued by them in 1850, in reference to the 9th paragraph of section 2, are taken from their Sixteenth Report:

"We have recently issued an important Order on the subject of religious instruction, to which we beg to draw your Excellency's attention. In our Report for the year 1847, we stated that our Secretaries having informed us that they had been frequently consulted, both personally and by letter, as to the true meaning of the following portion of section 2, paragraph 3, of the Rules of the Board with reference to religious instruction—'That due regard be had to parental right and authority; that, accordingly, no child be compelled to receive, or be present at, any religious instruction to which his parents or guardians object;' and that they deemed it desirable that we should supply them with an authoritative answer to such questions, we directed them, by a minute, bearing date 18th November 1847, to give the following explanation in reply to all such inquiries in future:—

'First,—That the true interpretation of the words in question clearly is, that no child be compelled to receive, or to be present at, any religious instruction to which his parents or guardians object; and that this rule (in conjunction with the notification in the school-room of the arrangement for giving religious instruction as required by Rule 9, section 2) has hitherto been found amply sufficient for the full enforcement of parental authority.

'Secondly,—That though all that is required by this Rule (section 2, paragraph 3) is, that the patron should engage not to compel any child to be present at such religious instruction; yet, should the patron use any means, either directly or indirectly, to induce any child to attend such religious instruction, contrary to the desire of his parents or guardians, the Commissioners would consider such conduct inconsistent with the whole spirit of their system.'"

It was with a view to guard against the possibility of such a case arising, that the Commissioners gave the following important explanation of their sentiments in their Eleventh Report, for the year 1844, dated the 24th day of April 1845:—

"It would be found impossible to lay down in detail any set of Rules so accommodated to all the varying circumstances of every locality, and so guarded against all possible mistakes and misrepresentations, as to be secure from being violated in spirit, without any tangible infringement of the letter of them. For example, under our present Rules, the patron of a National School may give religious instruction during even the fixed school hours. A patron, Protestant or Roman Catholic, might possibly, availing himself of the letter of this Rule, make so unjust a use of this privilege as to drive from the school all children of a persuasion different from his own, or induce them, if they remained, to share in the religious instruction to which they and their parents were conscientiously opposed. In such a case we should immediately interpose, and cause the patron to abandon a course so inconsistent with the whole spirit of our system; or, in case of his refusal, we should strike the school off our roll."

"The Order which we have deemed it right to make is as follows:—'That the following arrangement be adopted for carrying out more effectually the Rule as to the notification of the time for giving religious instructions, as set forth in the 9th paragraph of section 2 of the Rules and Regulations of the Commissioners:—

'First,—That the public notification of the time for religious instruction shall be inserted in large letters in the "Time Table" supplied by the Commissioners to all National Schools; and the Commissioners strongly recommend that, as far as may be practicable, the general nature of such religious instruction shall be also stated on the "Time Table."'

'Secondly,—That the "Time Table" shall be kept constantly hung up in a conspicuous place in the school-room.

'Thirdly,—That, in order "that no child be compelled to receive or to be present at any religious instruction to which his parents or guardians object," the teacher shall, immediately before the commencement of religious instruction, announce distinctly to the pupils, that the hour for religious instruction has arrived, and shall, at the same time, put and keep up, during the period allotted to such religious instruction, and within the view of all the pupils, a notification thereof, containing the words "Religious Instruction," printed in large characters, on a form to be also supplied by the Commissioners.

'Fourthly,—That when the secular instruction shall precede the religious instruction, in any National School, there shall be a sufficient interval between the announcement and the commencement of the religious instruction, and, whether the religious or the secular instruction shall have priority in any National School, the books used for the instruction first in order, shall be carefully laid aside at its termination, in the press or other place appropriated for keeping the school-books.'

"Although, so far as we are aware, no case has ever yet occurred in which proselytism has taken place, either on the Roman Catholic or Protestant side, in any National School, yet fears have been entertained that such attempts might be made during the time set apart for religious instruction. The arrangement we have now adopted will, we trust, go far to remove such fears, and cannot be objected to by any one who places his school under us, with the honest purpose of acting upon our leading principle. In founding our system, Lord Stanley announced, 'that even the suspicion of proselytism should be banished from it'—'that security would be afforded by it'—

that

that the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.' His language in this respect is in exact accordance with that employed in the Fourteenth Report of the 'Commissioners for Inquiry into the State of all Schools on Public or Charitable Foundations in Ireland.' In that Report, published in 1812, and signed by the Archbishops of Armagh and Cashel, by the Bishop of Killala, and by Provost Elrington, the Commissioners declare their hope that the scheme of National Education proposed by them will be cordially accepted by the people of Ireland. And they add these memorable words: 'That such will be its acceptance we shall indulge the more confident expectation, if all interference with the particular religious tenets of those who are to receive that instruction shall, in the first instance, be unequivocally disclaimed, and effectually guarded against. We conceive this to be of essential importance in any new establishments for the education of the lower classes in Ireland: and we venture to express our unanimous opinion that no such plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual execution in this country, unless it be explicitly avowed, and clearly understood, as its leading principle, that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or description of Christians.' No person who does not from his heart adopt the sentiments here expressed by the Commissioners, and which are embodied in Lord Stanley's letter, can conscientiously avail himself of our grants; and no one who does adopt those sentiments can object to the Order which we have issued on this occasion."

4. In Schools, towards the building of which the Commissioners have contributed, and which are, therefore, vested in Trustees for the purposes of national education, or, which are vested in the Commissioners in their corporate capacity, such pastors or other persons as shall be approved of by the parents or guardians of the children respectively, shall have access to them in the school-room, for the purpose of giving them religious instruction there, at convenient times to be appointed for that purpose, whether those pastors or persons shall have signed the original application or otherwise.

5. In schools not vested, but which receive aid only by way of salary and books, it is for the patrons to determine whether religious instruction shall be given in the school-room or not; but if they do not allow it in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school, at reasonable times, for the purpose of receiving such instruction elsewhere.

6. The reading of the Scriptures, either in the Protestant authorised, or Douay version, as well as the teaching of Catechisms, comes within the rule as to religious instruction.

7. The rule as to religious instruction applies to Public Prayer, and to all other religious exercises.

8. The Commissioners do not insist on the "Scripture Lessons," "Lessons on the Truth of Christianity," or book of "Sacred Poetry," being read in any of the National Schools, nor do they allow them to be read during the time of secular or literary instruction, in any school attended by children whose parents or guardians object to their being so read. In such case the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books, or not, as they think proper.

9. Whatever arrangement is made in any school for giving religious instruction, must be publicly notified in the school-room, in order that those children, and those only, may be present whose parents or guardians allow them.*

10. If any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Commissioners.

11. The use of the books published by the Commissioners is not compulsory; but the titles of all other books which the conductors of schools intend for the ordinary school business, are to be reported to the Commissioners: and none are to be used to which they object; but they prohibit such only as may appear to them to contain matter objectionable in itself, or objectionable for common instruction, as peculiarly belonging to some particular religious denomination.

12. A registry is to be kept in each school of the daily attendance of the scholars, and the average attendance, according to the form furnished by the Commissioners.

III. Miscellaneous.

1. It is the earnest wish of Her Majesty's Government and of the Commissioners, that the clergy and laity of the different religious denominations in the country should co-operate with one another in conducting National Schools.

3. When any school is received by the Commissioners into connexion with them, the inscription "National School," and no other, shall be put up conspicuously on the school-house; and when a school-house is built partly by aid from them, a stone is to be introduced into the wall having that inscription cut upon it.

3. The

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* *See* the order made by the Commissioners for carrying out more effectually the above Rule, as printed after Rule 3, Section 2.

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3. The Commissioners require that no use shall be made of the school-rooms for any purpose tending to contention, such as the holding of political meetings in them, or bringing into them political petitions or documents of any kind for signature.

4. The Commissioners require that the National school-rooms shall not be converted into places of public worship.

5. The Commissioners require the school-rooms to be used exclusively for the purposes of education; and any breach of this rule will be held to be a violation of the principles of the national education system.

6. The Commissioners require that the principles of the following lesson, or of a lesson of a similar import, be strictly inculcated in all schools admitted into connexion with the Board, and that a copy of the lesson itself be hung up in each school:

Christians should endeavour, as the Apostle Paul commands them, to "live peaceably with all men," (Rom. ch. xii. v. 17), even with those of a different religious persuasion.

Our Saviour, Christ, commanded his disciples to "love one another." He taught them to love even their enemies, to bless those that cursed them, and to pray for those who persecuted them. He himself prayed for his murderers.

Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to seek for the truth, and to hold fast what we are convinced is the truth; but not to treat harshly those who are in error. Jesus Christ did not intend his religion to be forced on men by violent means. He would not allow his disciples to fight for him.

If any persons treat us unkindly, we must not do the same to them; for Christ and his Apostles have taught us not to return evil for evil. If we would obey Christ, we must do to others, not as they do to us, but as we would wish them to do to us.

Quarreling with our neighbours and abusing them, is not the way to convince them that we are in the right, and they in the wrong. It is more likely to convince them that we have not a Christian spirit.

We ought to show ourselves followers of Christ, who, "when he was reviled, reviled not again," (1 Pet. ch. ii. v. 23), by behaving gently and kindly to every one.

7. The Commissioners regard the attendance of any of their teachers at meetings held for political purposes, or their taking part in elections for Members of Parliament, except by voting, as incompatible with the performance of their duties, and as a violation of rule which will render them liable to dismissal.

8. Should the Commissioners consider any teacher employed in a school under the Board unfit for his office, or otherwise objectionable, they require that he be dismissed, and another provided. Teachers are also liable to be fined or suspended at all times, when the Commissioners shall deem it necessary, on sufficient cause being shown.

9. The Commissioners, by themselves or their officers, are to be allowed to visit and examine the schools whenever they think fit. Those who visit on the part of the Commissioners are furnished with credentials under their seal.

IV. Inspection of Schools.

1. *Admission of Visitors.*

1. The public generally must have free access to every National School during the hours devoted to secular instruction, not to take part in the ordinary business, nor to interrupt it, but, as visitors, to observe how it is conducted.

2. Every teacher of a National School is to receive courteously visitors of all denominations, to afford them free access to the school-room, and full liberty to observe what books are in the hands of the children, or upon the desks; what tablets are hung up on the walls, and what is the method of teaching; but they are by no means required to permit any person to interrupt the business of the school, by asking questions of children, examining classes, calling for papers of any kind, or in any other way diverting the attention of either teachers or scholars from their usual business.

3. Should any visitors wish for information which they cannot obtain by such an inspection, it is the duty of the teachers to refer them to the patrons or managers of the school for it.

4. Every teacher is required to have his visitors' or daily report book lying upon his desk, that visitors may, if they choose, enter remarks in it. Such remarks as may be made, the teachers are by no means to alter or erase; and the inspector of the district is required to transmit to the Commissioners copies of such remarks as he may deem of sufficient importance to be made known to them.

5. As the religious instruction of the children is under the control of the clergyman or lay person, communicating it with the approbation of their parents, the Commissioners can give no liberty to any other visitor, whether clergyman or layman, to interfere therewith.

2. *Inspection by the Commissioners or their Officers.*

1. The Commissioners do not take the control or regulation of any school, except their own Model Schools, directly into their own hands, but leave all schools aided by them under the

the authority of the local conductors. The inspectors, therefore, are not to give direct orders, as on the part of the Board, respecting any necessary regulations, but to point out such regulations to the conductors of the school, that they may give the requisite orders.

2. The Commissioners require that every National School be inspected by the inspector of the district at least three times in each year.

3. The district inspector on each inspection is to communicate with the patron or correspondent, for the purpose of affording information concerning the general state of the school, and pointing out such violations of rule or defects, if any, as he may have observed; and he is to make such suggestions as he may deem necessary.

4. He is to examine the visitors' book or daily report book, and to transmit to the Commissioners copies of any observations made therein which he may consider to be of importance.

5. He is not to make any observation in the book, except the date of his visit, the time occupied in the inspection of the school, showing the precise time at which it commenced and the precise time at which it terminated, and also the number of scholars present.

6. Upon ordinary occasions he is not to give any intimation of his intended visit; but during the middle term of the year, from 1st May to the 31st August, when the inspection is to be public, he is to make such previous arrangements with the local managers as will facilitate the attendance of the parents of the children, and other persons interested in the welfare of the schools.

7. He is to report to the Commissioners the result of each visit, and to use evey means to obtain accurate information as to the discipline, management and methods of instruction pursued in the school.

8. He is to examine all the classes in succession, in their different branches of study, so as to enable him to ascertain the degree and efficiency of the instruction imparted.

9. He is to examine the class rolls, register and daily report book; and to report with accuracy what is the actual number of children receiving instruction at the school, and what is the daily average attendance.

10. He is to receive a monthly report from the teacher of each school, and also to make one quarterly himself to the Commissioners, in addition to his ordinary report upon the school after each visit.

11. He is also to supply the Commissioners with such local information as they may from time to time require from him, and to act as their agent in all matters in which they may employ him; but he is not invested with authority to decide upon any question affecting a National School, or the general business of the Commissioners, without their direction.

12. When applications for aid are referred to the district inspector, he is to communicate with the applicant so as to insure an interview, and also with the clergymen of the different denominations in the neighbourhood, with the view of ascertaining their sentiments on the case, and whether they have any, and what, objections thereto. He is also to communicate personally, if necesary, with any other individuals in the neighbourhood.

13. The district inspector is to avoid all discussions of a religious or political nature; he is to exhibit a courteous and conciliatory demeanor towards all persons with whom he is to communicate, and to pursue such a line of conduct as will tend to uphold the just influence and authority both of managers and teachers.

V. As to Appointment, Salaries, Conduct of Teachers, &c.

1. *General Rules as to Appointment and Classification of Teachers.*

1. The appointment of teachers rests with the local patrons and committees of schools; but the Commissioners are to be satisfied with the fitness of each, both as to character and general qualification; and the local patrons have the power of removing the teachers of their own authority. The teacher should be a person of Christian sentiment, of calm temper and discretion; he should be imbued with a spirit of peace, of obedience to the law, and of loyalty to his Sovereign; he should not only possess the art of communicating knowledge, but be capable of moulding the mind of youth, and of giving to the power which education confers, a useful direction. These are the qualities for which patrons of schools, when making choice of teachers, should anxiously look. They are those which the Commissioners are anxious to find, to encourage and to reward.

2. The Commissioners have provided a Normal Establishment in Marlborough-street, Dublin, for training teachers, and educating persons who are intended to undertake the charge of schools; and they do not sanction the appointment of a teacher to any school, unless he shall have been previously trained at the Normal Establishment, or shall have been pronounced duly qualified by the inspector of the district in which the school is situated.

3. Teachers selected by the Commissioners for admission to the Normal Establishment must produce a certificate of good character from the officiating clergyman of the communion to which they belong, and must pass through an examination in the books published by the Commissioners. They are to be boarded and lodged at the establishments provided by the Board for the purpose, in Dublin, and at Glasnevin, in the immediate neighbourhood of Dublin, to which latter an Agricultural Department is attached. They are to receive religious instruction from their respective pastors, who attend on Tuesdays at the

Appendix A.

Normal Establishment; and on Sundays they are required to attend their respective places of worship; and a vigilant superintendence is at all times exercised over their moral conduct.

4. They are to attend upon five days in the week at the Training and Model Schools, where lectures are delivered on different branches of knowledge, and where they are practised in the art of teaching. They are to receive instruction in agriculture daily, and they attend on Saturdays at the farm at Glasnevin, which is conducted under the direction of the Commissioners, and where they see theory reduced to practice. They undergo a final examination at the close of their course, and each will then receive a certificate according to his deserts. The course of training at present occupies a period of four months and a half, and for a considerable time previous to their being summoned, they are required to prepare themselves for the course.

5. Teachers of schools unconnected with the National Board, if properly recommended, are also admitted to attend the Normal Establishment as day pupils, without any charge for tuition; but such persons maintain themselves at their own expense.

6. All teachers appointed after the 1st of April 1851, who had not been previously classed by the professors, or by a Board of Inspectors, shall be paid as probationers, until they be examined at the first general or special examination held in the district subsequently to their appointment. Those who then obtain classification will be paid from the commencement of their service under the Board according to the rate of salary attached to their class.

7. This rule will not extend to any teachers who, when summoned, shall fail, from any cause whatever, to present themselves for examination.

8. All teachers who have been unsuccessful at their first examination, and who may be retained on trial, shall receive the salary of the class to which they may be promoted, at any subsequent examination, from the commencement of the quarter in which their classification shall be determined.

9. Teachers who after their first examination have been retained on trial as probationers, if not recommended for promotion by the head or district inspectors, at the next ensuing examination, or by the professors, after training, cannot be continued in the service of the Board; but their salaries will be paid for one month subsequent to the date of dismissal.

10. All newly appointed teachers who, after examination by the inspectors, may be found wholly unqualified, shall be paid salary up to the close of the month in which the Commissioners refuse to sanction their appointment.

11. The pupil teachers of District Model Schools, on taking charge of National Schools after the completion of their course of training, shall rank as third-class teachers (provided they be deemed qualified for that class by the head inspector) until they shall have been classed at the first general or special examination held after their appointment in the district in which their schools are situated, from which date they will be paid according to their classification.

12. All teachers must remain at least one year in a lower division of any class before they are eligible for examination with a view to promotion to a higher division; and they must remain two years in a class before they can become candidates for a higher class. These conditions, however, being fulfilled, teachers of superior attainments may be advanced from any division of one class to any division of another after their first classification (except untrained teachers, who cannot be placed in the first class) without requiring them to pass through the intermediate divisions.

13. This regulation does not apply to teachers who may be promoted on the recommendation of the professors at the termination of their course of training.

14. All teachers, except probationers, recommended for promotion after a course of training, will receive the increase of salary from the commencement of the quarter in which they are classed by the professors.

15. No teachers can be raised to any division of the first class, unless they shall have been trained at the Normal School of the Commissioners, and recommended for promotion by the professors at the end of the course of training, or by a Board of Inspectors.

16. The Commissioners have determined upon a course of study for each class, in which the teachers are to be examined as a test of their fitness for promotion; but their general conduct, the condition of their respective schools, their method of conducting them, and the daily average attendance of pupils, will also be taken into consideration.

17. No teacher will be admitted to examination, with a view to promotion, on whose school a decidedly unfavourable report has been made by the district inspector within the previous year.

18. Teachers will not be eligible for promotion, unless, in addition to satisfactory answering in the course prescribed for the class to which they aspire, it appears from the reports of their respective district inspectors that their schools are properly organized and well conducted; that adequate exertions have been made to keep up a sufficient average attendance; that their junior classes are carefully taught, and that a fair proportion of the pupils of the higher classes, besides being proficients in the ordinary branches of reading, spelling and writing, are possessed of a respectable amount of knowledge in, at least, grammar, geography and arithmetic. In female schools it will be further requisite that instruction in plain needlework, including sewing, knitting and cutting out, be given to all girls capable of receiving it, and that they exhibit a due proficiency in this department.

19. It must appear from the reports of their inspectors, that their school accounts have been regularly and correctly kept, that their schools and school premises have been preserved

served with neatness and order, and that cleanliness in person and habits has been enforced on the children attending them.

20. Satisfactory certificates of conduct and character will be required of all candidates.

21. Every national teacher will be furnished, on application to the district inspector, with a copy of the programme of the couse of study above referred to, in which is stated the minimum of proficiency required for each class.

22. The head and district inspectors are authorized to recommend that such teachers be removed, fined or lowered in their classification as may have conducted themselves improperly, or in whose schools the attendance has considerably decreased, or who, from any other cause, may seem to these officers to merit such punishment.

23. Salaries are granted by the Commissioners to the teachers individually. No new teacher therefore is to receive a salary from them unless they have first approved of him; the amount is regulated by the class in which he may be placed.

2. *Salaries and Gratuities to Teachers and Paid Monitors.*

1. The Commissioners grant salaries and gratuities to teachers and to paid monitors of National Schools at the following rates, subject to the foregoing and annexed regulations:—

Ordinary National Schools.

	MALES.	FEMALES.
	£.	£.
First Class Teachers, 1st Division	35 per ann.	24 per ann.
First Class Teachers, 2d ditto	28 „	20 „
First Class Teachers, 3d ditto	24 „	18 „
Second Class ditto, 1st Division	21 „	16 „
Second Class ditto, 2d ditto	19 „	15 „
Third Class ditto, 1st Division	17 „	14 „
Third Class ditto, 2d ditto	15 „	13 „
Probationary Teachers	11 „	10 „
Assistant Teachers, if qualified as Probationers only	11 „	10 „
Assistant Teachers, if qualified for any Division of a higher Class	15 „	13 „
Mistresses to teach Needlework	-	8 „

2. The Commissioners require that a further income be secured to the teacher, either by local subscription or school fees, to such amount in each case as they may direct; and the Commissioners also require that the payments made by the children shall not be diminished in consequence of any increase of salary which may be awarded to the teacher.

Agricultural Schools.

1. Masters of Agricultural Model Schools who are competent to conduct both the Literary and Agricultural Departments are, whatever may be their classification, to receive 10 *l.* per annum, in addition to the salary of the class in which they may be placed; and provided their income from the Board, with this addition, should fall short of 30 *l.* per annum, the difference will be granted to them, so that in all cases such teachers shall have secured to them for their combined services a salary of 30 *l.* a year at least.

2. Masters of National Schools, having a small portion of land annexed to their schools, consisting of from two to three acres, for the purpose of affording agricultural instruction, will receive 5 *l.* per annum, in addition to the salary of their class, provided they are competent to conduct both the Literary and Agricultural Departments, and the Commissioners shall have previously approved of agriculture being taught in the school.

3. In cases where a sufficient number of acres of land are attached to workhouse schools in connexion with the National Board of Education, the Commissioners award annual gratuities, not exceeding 15 *l.* to each, to such of the agricultural teachers who shall be recommended as deserving of them by the agricultural inspectors.

Assistant Teachers.

Salary not to exceed 15 *l.* for males, and 13 *l.* for females.

1. The Commissioners will not grant a higher rate of salary than the above to an assistant teacher, even if classed; nor will they consider any application for a grant of salary to an assistant in any school in which there is not a daily average attendance of at least 75 pupils; and in schools whose average attendance does not rise considerably above this, and which are already provided with paid monitors, assistants cannot be recognized by the Board.

2. When applications for an assistant are laid before the Commissioners, they will determine whether it will not be more advisable to appoint a paid monitor.

Appendix A.

3. Assistant teachers will not be sanctioned whose qualifications are not at least equal to those required of probationers.

Workmistresses.

Salary, 8 *l.* per annum.

1. The Commissioners will not grant salary to workmistresses unless there be a sufficient daily average attendance of pupils, and the Commissioners require that at least two hours each day be devoted by them to instruction in this branch.

2. In schools attended by female children only, under the care of a female teacher, such teacher must be competent not only to conduct the literary department, but also to give instruction in needlework.

Schools in connexion with Religious Bodies.

1. In schools of this description, salary is paid according to a per-centage on the daily average attendance:—

£.20	per annum for	100	daily average.
40	„	200	„
60	„	300	„
77	„	409	„
94	„	500	„
111	„	600	„

And for every 50 over 600 at the rate of 15 *l.* per cent.

Industrial Schools.

1. In National Schools where embroidery and other high branches of needlework are taught, the amount of salary granted for giving such instruction is regulated by the nature of the work, and the number of pupils engaged in it.

Paid Monitors.	SALARIES.
For the first year	£.4
For the second year	5
For the third year	7
For the fourth year	8

1. The number of paid monitors is limited to eight males and four females in each district, selected from among the best pupils in the National Schools, and appointed upon the recommendation of the district inspectors, subject to the approval of the Commissioners.

2. This appointment cannot be held for a longer period than four years, at the expiration of which the salary will be discontinued.

3. The salary may, however, be withdrawn at any time, should want of diligence, efficiency, or good conduct on the part of the monitor, or any other circumstance, render such a course desirable.

4. The district inspector selects the schools to which paid monitors should be appointed; and when vacancies occur, whether before or after the expiration of four years, it does not necessarily follow that a successor shall be appointed in the same schools.

5. When all the district model shools are established, candidates for the office of paid monitor must undergo a public examination by the inspectors, in a prescribed course, to be held in those schools.

6. The selection will be made, as far as possible, from those who have shown aptitude for teaching.

7. The candidates should not be under 14 nor over 16 years of age. They must be of a sound and healthy constitution, and free from any physical defect likely to impair their efficiency as teachers.

8. The school to which the candidate belongs should exhibit a tolerable degree of efficiency, should have a sufficient average attendance to require a paid monitor, and the teacher should be qualified to give instruction in the prescribed course.

9. The paid monitor's programme can be obtained on application to the district inspector.

10. Paid monitors who have completed the four years of their course in a satisfactory manner, are eligible, on examination by the inspectors, for the situation of assistant teacher, or of pupil teachers in District Model Schools.

Scale of Gratuities to Masters and Mistresses of Workhouse Schools.

1. The Commissioners of National Education have resolved, with the concurrence of the Poor Law Commissioners, to award annual gratuities to a certain number (40 male and 40 females)

females) of the teachers of workhouse schools, in connexion with the National Board who shall be recommended by the district inspectors.

2. The gratuities are divided into two classes :—

For Male Teachers	First Class	Twenty, at £. 6 a year each.
	Second Class	Twenty, at 4 a year each.
For Female Teachers	First Class	Twenty, at 5 a year each.
	Second Class	Twenty, at 3 a year each.

3. The payment will be made half-yearly, with the usual issue of salary to teachers of National Schools, after the 31st March, and 30th September, in each year.

4. It is to be understood that such gratuities are given in addition to the salaries paid to the teachers of workhouse schools, under the provisions of the Poor Law Act.

5. No teacher is precluded from receiving the gratuity two or more years in succession, if recommended by the district inspector as deserving of it; but a teacher having received one year's gratuity, is not thereby entitled to a continuance of it.

Scale of Premiums to Masters and Mistresses of National Schools who are most distinguished by the Order, Neatness and Cleanliness observable in themselves, their Pupils, and in the School-houses.

1. The sum of 22 *l.* 10 *s.* will be allocated to each of the school districts, and divided into 13 premiums.

One of	£.	4	–	-	-	-	-	-	-	-	£.	4	–
Two of		3	–	-	-	-	-	-	-	-		6	–
Five of		1	10 *s.*	-	-	-	-	-	-	-		7	10 *s.*
Five of		1	–	-	-	-	-	-	-	-		5	–

2. These premiums will be awarded annually on the recommendation of the district inspector, and paid at the end of the year.

3. No distinction is made between vested and non-vested schools.

4. No teacher is eligible for these premiums for more than two years in succession.

5. These premiums will be awarded without reference to the class in which the teachers may be placed; but none will be deemed eilgible to receive such premiums against whom there is any well-founded charge of neglect in the performance of their duties, of impropriety in their conduct, or whose schools are not conducted in a satisfactory manner.

VI. Books.

1. The Commissioners furnish gratuitously to each school a first stock of school-books, in proportion to the attendance of children, which is renewed at the end of every three years. They are to be kept as a school stock, for which the master or mistress is held responsible, and they are on no account to be taken out of the school. The Commissioners also supply books from time to time for the general use of the children, and school requisites, such as paper, slates, quills, &c., at reduced rates.

2. The funds of the Commissioners do not enable them to give a free stock sufficiently large for the entire wants of the school. Any additional books and maps, stationery, slates, clocks and other requisites, must be purchased at reduced rates.

3. The value of the grant is regulated by the daily average attendance, as ascertained from the reports of the inspectors. The managers of schools have the privilege of selecting their grants of free stock from the whole list of books supplied by the Commissioners, and are at liberty to choose such of them as they most approve of, and to omit any to which they object.

4. When books, &c., purchased from the Commissioners at the reduced price, are sold to the children attending a National School, it is directed that in no case shall any advance be made on these prices; and the district inspectors have instructions to inquire into and report upon any infraction of this rule.

VII. Building.

1. Before any grant is made towards building a school-house, the Commissioners are to be satisfied that a necessity exists for such a school, that an eligible site has been procured, that a satisfactory lease of the site will be executed to the Commissioners in their corporate capacity, and that the applicant parties are prepared to raise, by local contribution, at least one-third of the whole sum which the Commissioners deem necessary for the erection of the house, providing furniture, &c.

2. If the proposed site be for a school in a rural district, and be within three statute miles

 of

Appendix A.

of a school-house, towards the erection of which the Commissioners have contributed aid, no grant can be made.

3. Although the Commissioners do not absolutely refuse aid towards the erection of school-houses on ground connected with a place of worship, yet they much prefer having them erected on ground which is not so connected, where it can be obtained; they therefore require that, before church, chapel or meeting-house ground be selected as the site of a school-house, strict inquiry be made whether another convenient site can be obtained, and that the result shall be stated to them.

4. The school premises must be vested in the Commissioners, at a nominal rent, and for such term, under the circumstances, as they may deem necessary.

5. The Commissioners will keep in repair the school-house and furniture, where the premises are vested in them in their corporate capacity.

6. When grants are voted towards the building, &c. of a school-house, the conveyance must be duly executed before the works are commenced.

7. No grant can be made until the district inspector shall have reported upon all the circumstances of the case.

8. The Commissioners determine from the information afforded them the dimensions of the proposed building.

9. The Commissioners cannot in any case pay more than two-thirds of the sum which they may deem necessary for the erection of the school-house (including furniture, &c.); and they invariably require that the remaining one-third, at least, shall be locally provided for.

10. The cost of the house, &c., is determined by the number of children which it is intended to accommodate, allowing an area of six square feet for each child.

Example.—A school-house capable of accommodating 100 children should contain not less than an area of 600 square feet, and should be 10 feet high to the wall-plate.

11. The Commissioners furnish instructions as to the plan and specification, to which the parties receiving aid are bound strictly to adhere.

12. The Commissioners do not contribute to the ornamenting of school-houses, but merely to such expenditure as may be necessary for having the children accommodated in plain, substantial buildings. If buildings of another description be preferred, the whole of the extra expense must be provided by the applicants.

13. The Commissioners do not contribute towards the expense of erecting residences for the teachers, except in the case of a district model school.

14. The house, furniture, &c., must be completed, the teacher or teachers appointed, and the school in operation, before the grants can be paid.

15. The whole of the works must be completed within 12 months from the date of the execution of the lease (unless by special permission), or the grants will be forfeited.

16. The Commissioners do not make advances or instalments of their grants.

17. Previous to the payment of the grants, a certificate, according to a form furnished, must be forwarded to the Commissioners, stating that the school-house, furniture, &c., have been completed in a satisfactory and workmanlike manner, and built according to the dimensions and directions set forth in the plan and specification. This certificate to be signed by the manager and by the contractor. The work to be approved of by the clerk of works, or by any other person authorised by the Commissioners or the Government to examine it; and if a question arise as to the expenditure incurred, the accounts must be submitted to any audit which may be deemed necessary.

18. The Commissioners do not make grants to purchase school-houses, nor to purchase, alter or furnish other houses, for the purpose of being converted into school-houses.

FORM of LEASE to the COMMISSIONERS of NATIONAL EDUCATION, in their Corporate Capacity.

THIS INDENTURE, made the day of 18 , in the year of our Lord one thousand eight hundred and , between of the first part, of the second part, and THE COMMISSIONERS OF NATIONAL EDUCATION IN IRELAND of the third part. WHEREAS the said Commissioners, by Her Majesty's Royal Charter, bearing date the twenty-sixth day of August in the year of our Lord One thousand eight hundred and forty-five, have been incorporated, and are by said Charter empowered to take and hold lands as therein mentioned: AND WHEREAS the education of the poor of Ireland has been heretofore, and is now, carried on by the said Commissioners on the principle of avoiding all interference whatsoever with conscientious scruples on the score of religion, and accordingly the schools under their control are open alike to children of all religious denominations, and no child is required to be present at any religious instruction or exercise of which his parents or

or guardians may disapprove, and opportunities are afforded to all children to receive separately at particular periods, to be specified in the rules of each school, such religious instruction as their parents or guardians approve of: AND WHEREAS the management of such schools belongs to the respective local patrons thereof, who have the power of appointing the teachers, subject to the approbation of the said Commissioners, and of removing them of their own authority; AND WHEREAS the said desirous that a National School, to be called National School, should be established on the principles aforesaid, on the lot of ground hereinafter demised; and the said and have been nominated as patrons of the said intended National School, and have been approved of by the said Commissioners: Now THIS INDENTURE WITNESSETH, That the said in order to promote the said object, granted and demised, and by these presents grant and demise unto the said Commissioners of National Education in Ireland, all that lot of ground described in the map thereof on the margin of these presents delineated, situate in the townland of parish of barony of and county of containing and bounded to hold the same to the said Commissioners of National Education in Ireland, from the day of the date of these presents, for and during yielding therefor during the said term the rent of one penny on the Feast of St. Michael in every year, if same shall be demanded. And it is hereby expressed and declared, and it is the true intent and meaning of these presents, and of the several and respective parties hereto, that each and every school to be kept and established on the premises hereby demised, shall be kept open for a competent number of hours in each day, at the discretion of the said Commissioners, and shall, during said hours, be used for moral and literary education only; and that one day in each week, or part of a day in the week, independently of Sunday, shall be set apart for the religious instruction of the children, on which day or part of a day such pastors or other persons as may be approved of by the parents or guardians of the children respectively shall have access to them in the school-room for that purpose, whether those pastors or persons shall have signed the original application or not; and also, that convenient opportunity be afforded to them for the same purpose on other days of the week; and that where any course of religious instruction is to be pursued in any such school as aforesaid, during school-hours, to which the parents or guardians of any of the children attending such school shall object, an arrangement shall be made for having such instruction given to those who are to receive it at a stated time, or in a separate place, so that no children whose parents or guardians object to their being so, be compelled to receive or to be present at it. And further, that no books shall be used in the ordinary school business save and except those which shall be reported to, and sanctioned by, the said Commissioners. And further, that if any other books than the Holy Scriptures, or the standard books of the church to which the children using them belong, be employed in communicating religious instruction, then and in such case the title of each such book or books shall be made known to the said Commissioners. And further, that all the master or masters, teacher or teachers, of each and every such school for the time being, shall not only in the first instance, if the said Commissioners shall see fit, before he, she or they shall be so appointed, have received previous instruction in the General Normal Establishment in Dublin, or at one of the District Model Schools of the said Commissioners, and shall also have obtained from the said Commissioners, if the said Commissioners shall so think fit, testimonials of good conduct and general fitness, but shall be liable to be fined and removed or suspended from time to time, and at all times when and as often as the said Commissioners shall deem it necessary, in such way and manner as they shall deem expedient or see fit, upon good and sufficient cause being shown. And further, that the public of all denominations, whether clergy or laity, shall have access to each and every such school, in the manner and under the restrictions particularly set forth in the rules and regulations of the said Commissioners, under the head and title of "Inspection of Schools," to observe how such school may be conducted. And that no meetings of any kind whatever be summoned, held or convened, or permitted so to be in any such school-house, or in any part or room thereof, or on the premises hereby conveyed or intended so to be, save such as may relate exclusively to the business thereof; and that no petition or document of any kind whatsoever, save such as may relate exclusively to the business of the said school, be brought or carried into any such school-house or premises, or any part thereof, for signature or otherwise; and that such school-house and premises, or any part thereof, shall not be converted into a place of public worship, or used for any purpose save that of such school; and that from and after the day of the date of these presents, every such school-house shall be kept in full and sufficient repair by the said Commissioners, and that local contributions shall be raised towards payment of the teachers' salary of such school, after the manner set forth in the rules and regulations of the said Commissioners. PROVIDED ALWAYS, and it is hereby further expressed and declared to be the true intent and meaning of these presents, and of the several parties hereto, that in case any of them, the said and or any patron hereafter to be appointed, shall die, or be desirous of being discharged from the management of said school, or shall go or reside out of Ireland, or shall neglect or refuse, or become incapable to act as such patron, it shall and may be lawful to and for the surviving or continuing patron or patrons, to nominate and appoint a new patron or patrons in the room of any such patron or patrons, such new patron or patrons to be first approved of by the said Commissioners; and in case such surviving or continuing

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continuing patron or patrons shall decline, neglect or refuse to exercise the powers of appointment hereby given as aforesaid within six calendar months after all or any of the events hereinbefore mentioned shall arise, happen or take place, that then, and in all or any of such case or cases, it shall and may be lawful to and for the said Commissioners to nominate and appoint such new patron or patrons in the room of any such patron or patrons as aforesaid for the management of said school. And the said hereby for and heirs, executors, administrators and assigns, covenant and agree to and with the said Commissioners, that he and they, their and his heirs, executors, administrators and assigns shall and will, from time to time and at all times hereafter, upon the request of the said Commissioners, and at own proper cost and charges, do, perform and execute all and every such further and other act and acts, deed and deeds, assignment, conveyance, release and assurance in the law whatsoever, for corroborating and confirming these presents, as by the said Commissioners or their counsel learned in the law shall in that behalf be reasonably advised, devised, required, demanded or directed. And the said covenant with the said Commissioners of National Education in Ireland, that the said Commissioners, paying the said rent, if demanded, shall and may peaceably and quietly possess and enjoy the said premises for the said term, without any disturbance from the said heirs, executors, administrators and assigns. In witness whereof the said hereunto put hand and seal , and the said Commissioners have caused their corporate seal to be affixed hereto, the day and year first above written.

Signed, sealed and delivered by the said
in the presence of

VIII. Aids to Schools previously established.

1.

1. The aid granted to schools previously established is limited to salary and books.

2. Before such aid can be granted, the Commissioners must be satisfied that the case is deserving of assistance: that there is reason to expect that the school will be efficiently and permanently supported; that some local provision will be made in aid of the teachers' salary, either by school-fees or otherwise; that the school-house is in good repair, and provided with a sufficient quantity of suitable furniture; that a competent teacher has been appointed; that the school is in operation; and that there is a sufficient daily average attendance of children.

3. Before the Commissioners consider any application for aid, they require from the inspector of the district a report upon all the circumstances of the case.

4. To entitle a school to a continuance of aid, the house and furniture must be kept in sufficient repair, by means of local contributions; the school conducted, in all respects, in a satisfactory manner, and in accordance with the regulations of the Commissioners; and it must appear from the register of the school that there is a sufficient daily average attendance of pupils.

2. *Workhouse Schools.*

Extract from the Act for the more effectual Relief of the Destitute Poor of Ireland, 1 & 2 Vict. c. 56, s. 49.

"And be it enacted, that no order of the Commissioners, nor any bye-law shall oblige any inmate of any workhouse to attend or be present at any religious service which may be celebrated in a mode contrary to the religious principles of such inmate, nor shall authorize the education of any child in such workhouse in any religious creed other than that professed by the parents or surviving parent of such child, and to which such parents or parent shall object, or, in case of an orphan, to which the guardian or guardians, godfather or godmother of such orphan, shall object: Provided also, that it shall be lawful for any regular minister of the religious persuasion of any inmate of such workhouse at all times in the day, on the request of such inmate, to visit such workhouse, for the purpose of affording religious assistance to such inmate, and also for the purpose of instructing his child or children in the principles of his religion."

Such schools are received into connexion, and grants of books made thereto, on condition that they shall be subject to inspection by the Commissioners, or their officers, and that the provisions of the above enactment, in reference to religious instruction, shall be faithfully observed.

The Commissioners have resolved, with the concurrence of the Poor Law Commissioners, to award annual gratuities to a certain number of the teachers of the workhouse schools, in connexion with the National Board, who shall be recommended by the district inspectors.

For Scale of Gratuities, and the Conditions under which they are awarded, *see* Section V.

3. *Schools*

3. *Schools attached to Prisons.*

Such schools are received into connexion upon the same general principles as the work-house schools, and grants of books are made thereto.

IX.

1. As applications for aid have frequently been made in respect of expenses incurred previously to any communication with the Commissioners, they desire it to be distinctly understood, that they will not hold themselves bound to grant assistance in any case, unless application shall have been made to them in the first instance, unless such application shall have been approved of, and unless they shall have funds at their disposal when they come to decide upon the case, to enable them to grant the required aid. Applicants are therefore recommended not to incur any expense towards the payment of which they expect the Commissioners to contribute, until the decision of the Board shall have been communicated to them.

2. Applicants for assistance are not to understand that the Commissioners are bound to grant the full amount of aid, as set forth in the foregoing regulations, in every case; nor can they grant any unless they have sufficient funds for the purpose, which depends upon the amount placed at their disposal by Parliament.

3. Persons desirous of obtaining assistance from the Commissioners of National Education, under any of the foregoing heads, will, upon intimating to the Secretaries the nature of the aid required, be furnished with the forms, upon which their application must be laid before the Commissioners.

4. All communications in reference to National Schools should be made by the manager or correspondent. The Commissioners do not correspond with teachers.

5. All letters should be directed as under. No communications are received which are not prepaid, except those containing documents sent from this office, and which are required to be returned.

The Secretaries,

Education Office,

Marlboro'-street,

DUBLIN.

By order of the Commissioners,

MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 2.

INSTRUCTIONS for making Application for AID towards BUILDING NATIONAL SCHOOL-HOUSES.

Sir, Education Office.

WE have to acknowledge the receipt of your letter, requesting aid towards the building of a National School.

For the sake of uniformity, and to facilitate official reference, we enclose two blank forms, upon which we are to request you will make your application, forwarding to us duplicate copies of it.

We are to observe, that the following are the principal heads of information which it is necessary all applications should contain:

1. The name by which the proposed school is to be designated.—2. The situation of the proposed site, as to county, parish, townland and barony.—3. Name and profession of the person making a lease of the site; under what title he makes the lease.—4. The length of tenure.—5. The rent (if any).—6. The expected attendance of children, male and

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and female; whether one or two school-rooms will be required.—7. Name and address of correspondent.

All applications must be signed by the parties making them; and it is particularly requested that their religious denominations (distinguishing the clergy from the laity) may be stated.

In supplying the foregoing "heads of information," the Commissioners do not mean to prescribe any form of application from which you are not to deviate; they propose them merely for your assistance, and to facilitate the inspector of the district in making the necessary inquiries.

As soon as you forward to us your application, in duplicate, upon the blank sheets herewith sent, we shall direct the inspector of the district to appoint a convenient time to wait upon you for the purpose of inquiring into all the circumstances of the case, and procuring such further information as the Commissioners may require; upon the receipt of his report, the application will be considered in the order of its date.

We beg to state, for your further information, that where the Commissioners make a grant for the erection of a school-house, they will require the premises to be vested in them in their corporate capacity, for the purpose of national education, before the works are commenced, and no grant will be made unless a satisfactory lease for 60 years, or longer, can be given, or for at least three lives, or 31 years.

Although the Commissioners do not absolutely refuse aid towards the erection of school-houses on ground connected with a place of worship, yet they much prefer having them erected on ground which is not so connected, where it can be obtained; they therefore expect, that before church, chapel or meeting-house ground be adopted as the site of a school-house, strict inquiry be made whether another convenient site can be obtained, and that the result shall be stated to them.

The cost of the house, including privies, is determined by the number of children which it is intended to accommodate, allowing six square feet per child. The Commissioners consider a sum not exceeding 1 *l.* for each to be sufficient for the purpose, of which they will contribute two-thirds; the remaining one-third must be locally raised: for example, a school-house capable of accommodating 100 children, should contain an area of 600 square feet. The expense of erecting such a building, including privies, should not exceed 100*l.* Of this sum, the proportion granted by the Commissioners is 66*l.* 13*s.* 4*d.*, being the two-thirds.

The quantity of furniture is also determined by the number of children, and one-third of the whole cost must, in like manner, be locally raised.

Where a grant is made for building a school-house, the applicants are bound to a strict observance of the rules of the Board, a copy of which is transmitted herewith.

We are also to acquaint you, that the Commissioners, being desirous of complying with the increasing claims made upon them for assistance, will have no objection to entertain applications for salary and books, wherever temporary schools can be established, until the new building, should a grant be made for the purpose, can be opened for the reception of the pupils.

Should you consider it desirable to avail yourself of such assistance, you are requested to intimate it to us without loss of time, in order that the necessary forms of application may be forwarded to you.

The conditions upon which salary and books will be awarded are these:—That the school-house be in good repair; that it be provided with suitable furniture; that a competent teacher or teachers be appointed, and the school in operation attended by a sufficient number of children.

You are requested to observe that the Commissioners are prevented, by the rules laid down for their guidance, from allocating any portion of the Parliamentary grant towards the repairs of any school-houses, except those that are vested in themselves.

We are desired to state for your further information, that the rule of the Commissioners is to restrict their aid exclusively to salary and books, except to schools towards the erection of which they may consider it proper to contribute, and which, as already stated, must be vested in them for the purposes of national education.

We are, &c.

MAURICE CROSS,
JAMES KELLY, } Secretaries.

No. 3.

No. 3.

Inspector's Report on Application for Aid to Build.

District, No.

Application received	day of	185
Notified to District Inspector	day of	185
Report received	day of	185
Decided upon by Board	day of	185

Report upon Application for aid towards Building a School-house.

In the County of _____

Name of proposed School _____

Name of Correspondent _____

Post Town _____

1. Where is the site of the proposed school-house?

   In what townland?

   In what parish?

   In what barony?

2. State the extent of the site, and its dimensions.

3. Is it in a healthy situation?

4. Is it to be inclosed, and how

5. Is there any, and what extent of ground for agricultural purposes?

6. Is it a portion of church, chapel or meeting-house yard?

7. Is it in connexion with any religious establishment

8. If so, has inquiry been made to procure any other site, and what has been the result of the inquiry?

9. What is the name and distance of the nearest post town, and in what direction?

10. State the christian and surname and residence of the person making a lease of the site, and what title he has to the ground.

11. For what length of time does the grantor agree to give the lease?

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12. Is the ground liable to any, and what rent?

13. What number of children may be expected to attend the school, distinguishing males and females, and what is the population of the parish, distinguishing that portion of it likely to need such a school? Males. Females. Total.

14. Is the school to be under the direction of a committee, and by whom elected?

15. What amount of local subscription has been raised, or is likely to be raised, towards the erection of the house?

16. Does a necessity exist for the building of a new school-house here?

17. State the names and circumstances of such National Schools as are in the neighbourhood within a circuit of three miles, the number of children attending them, and whether vested, or not vested, and their respective distances from the proposed site.

18. State the names of all other schools for the poor within similar limits, their general circumstances so far as you can ascertain them.

19. State the precise distance of the site of the proposed school from the site of any other applicant school, whether for aid towards building, or for salary and books, distinguishing each.

20. Have you consulted the clergymen of the different denominations as to making any arrangement for giving religious instruction in the proposed school?

21. Have you presented to the parties concerned in this application, a copy of the lease vesting the premises in the Commissioners in their corporate capacity?

22. Are they willing that such lease shall be executed?

23. State any other circumstances connected with this application, which you may consider material for the information of the Commissioners, and the grounds upon which you recommend that it should be entertained, or otherwise.

24. Have you had an interview with the patron or correspondent of the school?

25. If the proposed manager be a layman, state his profession, business or occupation.

26. Have you communicated personally with any other individuals on the subject, and what has been the result of your interview?

27. State the date of your visit.

_____ District Inspector of National Schools.

Appendix A.

All Letters or Applications to the Commissioners, to be addressed as follows:

The Secretaries,
Education Office,
Marlborough Street,
Dublin.

Do not write on this Space.

No. 4.

Instructions for making Applications for Salary and Books.

Sir, Education Office.

We have to acknowledge the receipt of your letter requesting aid towards the establishment of a National School.

For the sake of uniformity, and to facilitate official reference, we enclose two blank forms, upon which we are to request you will make your application, forwarding to us duplicate copies of it.

We are to observe, that the following are the principal heads of information which it is desirable all applications should contain:

1. The name of the school.—2. The situation as to county, parish, townland and barony.—3. Name of the nearest post town, and in which direction.—4. Description and condition of the house.—5. Number of school-rooms, and dimensions of each.—6. Condition, description and quantity of furniture.—7. Names and ages of teacher or teachers.—8. Average daily attendance of children, males and females.—9. The school-hours.—10. Arrangement, and time for religious instruction.—11. The books used (if those of the National Board, which of them).—12. Arrangement for admission of visitors.—13. The management of the school; if under an individual, his name and address; if under a committee, by whom elected.—14. Name and address of correspondent.

All applications must be signed by the parties making them; and it is particularly requested that their religious denomination (distinguishing the clergy from the laity) may be stated.

In supplying the foregoing "heads of information," the Commissioners do not mean to prescribe any form of application from which you are not to deviate—they propose them merely for your assistance; and you will please to bear in mind, that it is most desirable the rules by which the school is governed should be distinctly set forth, in order that the Commissioners may be enabled to come to a just decision upon the merits of your application.

In order that you may be fully aware what extent of aid the Commissioners can give, we are to inform you, that, in consequence of the increased demands upon their funds for payment of teachers' salaries, the Commissioners have been compelled to limit their grants to salaries and books, except where they may see fit to grant aid for the building of school-houses, in which case the premises must be vested in them in their corporate capacity.

The Commissioners do not make grants for the repairs of school-houses, and their grants for furniture are confined exclusively to vested schools; your application, therefore, will not be favourably entertained unless the school-house be in good repair, and provided with a sufficient quantity of suitable furniture: a competent teacher or teachers must be appointed, and the school be in operation, before the application can be considered. You must also be prepared to show from a record kept in the school what has been the average attendance of scholars.

Should your application be granted, the salary will be rated according to the annexed statement of the regulations adopted by the Commissioners for the classification and remuneration of teachers.

A supply of National School-books, proportioned to the number of children in attendance, will be granted. The funds of the Commissioners will not enable them to give a free stock sufficiently large for the entire wants of the school. It will consist chiefly of books and lessons suited to the junior classes, viz.:—Spelling and reading tablets; first, second and

Appendix A.

third books; grammars, arithmetics, copy lines and arithmetical tablets; also a register and report book. The more advanced lesson books, maps, slates, pencils and stationery, which you are expected to purchase, can only be granted on payment of the reduced prices.

You will also observe, that the aid will not be continued unless you keep the school-house and furniture in a proper state of repair, the Commissioners being prevented, by the rules laid down for their guidance, from allocating any portion of the Parliamentary grant towards the repairs of any school-houses except those that are vested in themselves.

As soon as you forward your application to us, in duplicate, upon the blank sheets herewith sent, we shall direct the district inspector to appoint a convenient time to wait upon you for the purpose of inquiring into all the circumstances of the case, and procuring such further information as the Commissioners may require.

In conclusion, we are to inform you, that it is the rule of the Commissioners to consider each application in the order of the date at which it is received in this office.

We are, &c.

MAURICE CROSS,
JAMES KELLY, } Secretaries.

No. 5.

No. 5.

INSPECTOR'S REPORT on Application for SALARY and BOOKS.

DISTRICT, No.

Application received	day of	185
Notified to District Inspector	day of	185
Report received	day of	185
Decided upon by Board	day of	185

REPORT upon Application for Aid towards Payment of TEACHER'S SALARY, and for SUPPLY of BOOKS, &c.

_____ School, in the County of _____

Patron or Correspondent _____

Post Town _____

1. When was the school established?
2. In what parish?
3. In what townland?
4. In what barony?
5. What is the name and distance of the nearest post town, and in what direction?
6. State the names of the National Schools within three miles of this applicant school.
7. State the distance of each from this applicant school.
8. State the names of the other schools for the poor within three miles of this applicant school.
9. State the distance of each from this applicant school.
10. State whether the school is, or has been, in connexion with, or has derived aid from, any other society; and if so, the name of the society, the amount of the aid received, and whether that connexion will be discontinued should a grant be made.
11. Are the patrons of the school, during its former connexion, aware that application has been now made on its behalf to the Commissioners of Education? If so, is it with their approbation?
12. If they are not aware, or do not approve, state the reasons.
13. State whether the school-house is attached to, or erected upon church, chapel or meeting-house ground.
14. Or whether it is in connexion with any religious establishment: and, if so, what is the nature of such connexion?

Appendix A.

15. Of what materials is it built?

16. Is it thatched or slated?

17. In what state of repair?

18. What are its dimensions? Long. Broad. High.

19. From what funds was it erected?

20. Who pays the rent of it?

21. Is the school-house secured by lease or otherwise for the purpose of education?

22. Are the school-rooms wholly employed for the use of the children; if not, for what other purposes are they used?

23. What is the number of rooms used as school-rooms?

24. State the length, breadth and height of each by internal measurement. Long. Broad. High.

25. Are they sufficiently ventilated and warmed?

26. Is any portion of the house occupied by the teacher as a residence, and if so, does any inconvenience arise therefrom?

27. If there are any other apartments, state their uses.

28. How many desks and seats are there in the school-room or rooms; how many children do they accommodate, and of what does the other furniture consist?

29. State the christian and surname of the present teacher or teachers, and their age.

30. Have they received instruction in the art of teaching in any, and what Model School?

31. What testimonials can they produce of fitness for their office?—and have you examined such documents?

32. Have they been at any time previously employed as teachers of a National School? If so, state the name of it.

33. State your opinion of the teachers as to literary acquirements.

34. As to character.

35. As to method of conducting the school.

36. Have the teachers any other occupation?

37. State the nature and emoluments of it?

38. What is the annual amount of local funds towards payment of the teachers' salary and repairs of the school-house?

39. Do the scholars pay anything?

40. What are the rates of payment, and by whom regulated?

41. Are

41. Are any, and what number of children admitted gratuitously, and by whose authority?

42. If any teacher die, or be removed, will the patron or committee take care that such change be reported immediately to the Commissioners?

43. Is it proposed to keep a register in the school, recording the daily attendance of the children, and the average attendance in each week and each quarter?

44. Will the inscription "National School" be put up conspicuously on the school-house?

45. Will the general lesson be hung up in the school-room, or if not, will any other, and what will be substituted in its stead?

46. Will the Commissioners, by themselves or their officers, be allowed to visit and examine this school whenever they think fit?

47. Will the school be *bonâ fide* open for children of all religious denominations?

48. Will access be given to the public of all denominations to visit the school, with liberty to inspect the registry, witness the mode of teaching, and see that the regulations of the school are faithfully observed, though not to interfere with the management, or to interrupt the business of the school?

49. State the titles of all such books as are intended to be used?

50. If those published and issued by the Board, state which of them?

51. What arrangements have been made, or are proposed to be made, for the religious instruction of the children, either in the school-house or elsewhere?

52. Are they such as not to interfere with or impede the secular business of the school?

53. Are they satisfactory to the parents of the children, and publicly notified?

54. What is the population of the parish, and what proportion of them are of the poorer class?

55. State anything you can ascertain respecting that portion of the population of the neighbourhood whose children are likely to attend a National School.

56. How many children were present at the time of inspection? Males. Females. Total.

57. How many on the books for the last six months? Males. Females. Total.

58. What was the average daily attendance for the last six months? Males. Females. Total.

59. Is any increase expected, and to what extent? Males. Females. Total.

60. Is the school under the direction of a committee, and by whom chosen?

Appendix A.

61. How many days in each week, and how many hours in each day, are employed in instructing the children in the ordinary branches of secular education? State particularly at what hour the school commences, and when it closes.

62. Has this application been got up by the teacher or his friends, or for his benefit exclusively?

63. Have you communicated with the clergymen of the different denominations in the neighbourhood, with respect to this application, and have they made any, and what objection thereto?

64. If this school be taken into connexion, is there a reasonable prospect that adequate local aid, in addition to what the Commissioners contribute, will be provided for its permanent support?

65. State any other circumstances connected with this application you may consider material for the information of the Commissioners, and the grounds upon which you recommend it to be entertained or otherwise.

66. Have you had an interview with the patron or correspondent of the school? State the religious denomination to which he belongs.

67. If the proposed manager be a layman, state his profession, business or occupation.

68. Have you communicated personally with any other individuals in the neighbourhood on the subject, and what has been the result of your interview?

69. State the date of your visit.

_____ District Inspector of National Schools.

No. 6.

Form of Inspector's Report on Ordinary National Schools.

N. B.—In every instance where the District Inspector observes any violation of Rules, or existing defect, he is to suggest to the Managers and Teachers the necessity of its correction, and state in his Report that he has done so.

A.D. 18 .

District No. _____ Roll No. _____

REPORT upon _____ National School.

Parish of County of .

Post Town of School	Correspondent
Distance from ditto	Post Town of ditto
On Road from to	Visited on
Townland	Examined from o'clock until o'clock.
Barony	

If any change of Correspondent, explain cause, and by what authority.

SCHOLARS.				The Numbers present were learning the following Branches:							
	Present at the Time of Inspection.	Highest Number on the Books for the last Six Months.	Average Attendance for the last Six Months.	Lesson Books.	No.		Arithmetic, &c.	No.		Writing.	No.	
					M.	F.		M.	F.		M.	F.
MALES - -				Book, No. 1			First four Rules -			Writing on Slates -		
				Ditto, No. 2			Compound Rules and Reduction -			Ditto - on Paper -		
				Sequel, No. 1			Proportion and above					
				Ditto, No. 2			English Grammar -			Branches for Females:		
FEMALES -				Book, No. 3			Book-keeping -			Sewing - - -		
				Ditto, No. 4			Geography - -			Knitting - - -		
							Mensuration - -					
TOTAL - -				Ditto No. 5			Geometry - -			Embroidery, Straw-platting, &c. -		

Days for General Instruction.	Number of Hours each Day.
	From _____ o'clock to _____ o'clock in summer.
	Ditto _____ ditto - _____ ditto in winter.

What Arrangements have been made for the Religious Instruction of the Children, either in the School or elsewhere?	Are they such as not to interfere with, or impede the secular Business of the School?	Are they satisfactory to the Parents of the Children, and publicly notified?

Names of the Teachers.

Male.	Female.
_____ aged _____ trained.	_____ aged _____ trained.
_____ aged _____ trained.	_____ aged _____ trained.

1. Is the inscription "National School" conspicuously on the outside of the school-house?

Is the general lesson hung up within? If not, is there any other, and what?

Is it read by the pupils?

Appendix A.

2. Is there a copy of the National School rules hung up in the school-room?

Is there a copy of the "Time Table" hung up in a conspicuous place in the school-room?

If not, is there any other, and what?

Are the arrangements therein notified strictly adhered to?

If not, state particularly wherein they are neglected.

Is there in the school a copy of the tablet, with the words "Religious Instruction," and is it used in accordance with the regulations of the Commissioners?

3. State the vacations.

State the length of each.

4. Is the free stock of books in the school?

When was free stock given?

What is present state of free stock?

Is there an entry of said free stock in the Report Book?

Is the school sufficiently supplied with books?

State the titles of all books used in the school.

Is the use of books of religious instruction restricted to the hours set apart for that purpose?

5. Is the school *bonâ fide* open for children of all religious denominations?

6. Are the accounts of the proficiency and attendance of the scholars kept correctly?

7. State your opinion of the teachers as to literary acquirements.

As to character.

As to method of conducting the school.

State the month and year of his or her appointment under the Board.

State whether the teacher is classed, and in what class and division.

If a change of teacher have taken place, state the precise date of the resignation of the former and appointment of the present one.

If the new teacher taught in a National School, give the name of such school, and the county, also the time when he left it.

8. Has this school been in constant operation since last inspection? If not, state for what period it was closed, and the reason of its being so.

9. Income of teacher:—

By grant from Board.

By local contribution.

By payments of scholars.

10. State

10. State the rates of payment, and by whom regulated.

Are any, and what number of children admitted gratuitously?

By whose recommendation?

11. Is vocal music taught in the school; upon what system; what time is devoted to this branch; and has the teacher received a certificate of competency from the central training establishment?

12. If needlework be taught, state the time devoted to it, and what branches.

13. On what subjects did you leave suggestions for the teacher's attention?

How many classes in the school?

Did you examine them all?

If not, state why.

14. State the subject of your interview with the manager or correspondent, and result of such interview.

If you did not see him, state why.

15. Have the grants, including salary, made by the Commissioners, been entered in the Report Book?

Have the grants for fitting up, &c., been judiciously expended?

If not, state defects.

From what funds was the building erected?

Who pays the rent for it?

16. Describe the school-house, as to materials, number of rooms, stories, &c.

How many school-rooms are there in this house?

How many are occupied as school-rooms?

Length, breadth, height of each room, as ascertained by your own measurement?

Is there a fire-place, &c.?

State of repair as to roof, walls, glazing, flooring and fitting up.

Has it been white-washed within the last six months?

Are there privies? In what state as to repair and cleanliness?

Is the school on church, chapel or meeting-house ground?

Is it connected with any house of Divine Worship, and in what way?

State the name of such house of worship.

Is it connected with any convent or religious establishment, and in what way?

State the name of such establishment.

Are there any defects in building requiring alteration or special attention?

Are the school-rooms wholly employed for the use of the children? If not, state for what other purposes they are used.

Appendix A.

Does the teacher, or any one else, live in the school-room?

If the teacher's apartments are attached to the school-room, does any inconvenience arise therefrom?

If there are any other apartments, state their uses.

How many desks and forms are there?

Of what length is each?

Is there a suitable desk for teacher?

Is there a book press?

17. What suggestions were left at previous inspection?

Have they been attended to? (*Answer this very particularly.*)

18. Has this school improved or retrograded since the former inspection?

State the particulars.

19. State the names of the National Schools within three miles.

State their respective distances from this school.

State also the other schools for the poor within similar limits.

20. State if you have observed in this school any violation of rules not mentioned in the foregoing part of this report.

21. State such other circumstances relating to the school, or the state of educatio in the surrounding neighbourhood, as you may deem necessary.

N. B.—In case a school is closed at the time of the inspector's visit, he is required to give an answer to such queries as can be answered under the circumstance. If a change of house have taken place, the inspector will mention so, and report fully as to its eligibility, state of repair, &c.

_____ District Inspector.

No. 7.

Form of Head Inspector's Report on Ordinary National Schools.

185 .

Head Inspector's Report.

District No. _____ Roll No. _____

Upon _____ National School.

Barony of _____ County of _____

Visited on the _____ day of _____; Examined from _____ till _____ o'clock.

	Highest No. on Books for Year ended	Average Daily Attendance for Year ended	On Rolls at Time of Inspection.	Present at Time of Inspection.	Of those present, were— Under 7 Years of Age.	7 Years and under 11 Years.	11 Years and under 15 Years.	15 Years and above.	Average Age.
ALES - - -									
MALES - - -									
TOTAL - -									

Of the Numbers present, there were engaged—

	M.	F.		M.	F.		M.	F.		M.	F.
READING—						LEARNING—					
ok No. 1 -			Of these there were— Able to read Second Book correctly - - -			Arithmetical Tables - -			Of these there were— Able to set down accurately any number not above 7 places of figures - -		
— No. 2 -											
— No. 3 -						1st Four Rules					
— No. 4 -			Able to read the higher Books with ease and intelligence - - -			Compound Rules and Reduction			Able to work correctly and readily a sum in Subtraction - - - -		
— No. 5 -						Proportion and above - -					
ARNING GRAMMAR - -			Of these there were— Acquainted with Parts of Speech - - -			Mental Arithmetic - -			Able to state and solve with readiness and correctness questions in Practice -		
			Able to parse - -								
ELLING FROM DICTATION -			Of these there were— Able to write a sentence with tolerable accuracy			WRITING—			Of these there were— Able to write fairly - -		
			Able to write with ease and correctness - -			ON SLATES -					
						ON PAPER -			Able to write a good hand with ease and freedom -		
ARNING GEOGRAPHY - -			Of these there were acquainted with— Map of the World - -								
			Maps of Europe and of Ireland - - -								
			General Course - -			LEARNING—			BRANCHES FOR FEMALES.		
						Mensuration -					
ARNING ETYMOLOGY - -			Of these there were— Acquainted with the Prefixes and Affixes, and English Etymologies -			Geometry -			Sewing - - - - - -		
						Algebra - -			Knitting - - - - -		
			Acquainted with Greek and Latin Roots - -			Bookkeeping -			Straw Platting - - -		
						Music - -			Cutting out - - - -		

A.—*Description of School-house and Premises.*

1. Materials, &c. and state of repair.
2. Number of stories and of rooms.
3. Number and size of school-rooms.
4. Amount of school accommodation.

Appendix A.

5. Light and ventilation.

6. Privies.

7. Play-ground.

8. General fitness of premises.

B.—*Furniture, &c.*

1. Is the school-room adequately furnished?

2. Is the furniture in good repair?

3. Is it judiciously arranged?

4. Is there sufficient space for the drafts?

5. Is there an adequate supply of boards for the reading and arithmetical tablets?

6. Is there a large black board?

7. What large maps are in the school?

8. Is there a globe?

9. What other apparatus?

C.—*Organization and Discipline.*

1. Is the daily routine of business as set forth on time table judicious?

2. Is it adhered to?

3. Are the pupils rightly classed?

4. Which classes are taught directly by the teacher?

5. Which by monitors?

6. Are the monitors fit for the duties entrusted to them?

7. To what extent is collective or simultaneous instruction carried on?

8. Is any of the instruction individual?

9. Are the school accounts kept according to the prescribed forms?

10. Are they accurate and neat?

11. What books are used in the school?

12. Is there an adequate supply of books and of other requisites?

13. State of school and of children, as regards order and cleanliness?

14. Discipline of school?

15. What rewards?

16. What punishments?

17. General

17. General tone and aspect of school ?

18. Average time pupils attend school ?

19. Average age at which they begin their attendance ?

20. Average age at which they finally leave school ?

21. What arrangements for visitation of school by local parties ?

D.—*Teacher.*

1. Name, age, and date of appointment.

2. Date of training, and present class.

3. Manner.

4. Tone of voice.

5. Skill in keeping a class attentive.

6. Method of teaching.

7. Is it intelligent, or mechanical ?

8. Method of examining.

9. Is the examination judicious and animated ?

10. Does the aim seem to be to educate, or merely to instruct ?

11. General fitness.

E.—*Income, &c.*

1. Aid from the Board.

2. Yearly amount of fees paid to school fund.

3. Amount of aid from other sources.

4. Teacher's yearly income.

5. Has he a free house, or anything else in aid of salary ?

6. Has he any, and what, other sources of income besides those connected with the school ?

7. Does he pay any rent for school-room ? Amount of same ?

8. Rates of payment, and number of the children on the rolls who pay each rate ?

F.—*Proficiency of the several Classes, and Amount of Instruction imparted in the various Branches, as ascertained by Examination.*

Appendix A.

G.—*Observance of Rules and Regulations of Commissioners.*

1. Inscription.

2. Arrangements for religious instruction.

4. Use of books of religious instruction.

4. Use of school-rooms.

5. General lesson.

H.—*Inspection of District Inspector.*

1.—Do the suggestions left by him seem pertinent to state of school?

2. Do you think they have been attended to?

3. Give the dates of the several visits made by him, with the times occupied in inspection.

I.—*Defects.*

K.—*General Observations*

L.—*Mention the Points on which you think it necessary that an Official Communication should be made to the Manager or Correspondent.*

Do not write on this Space.

No. 8.

Form of District Inspector's Report on District Model Schools.

_____ National District Model School.

Inspector's Report for the Week ending the _____ of _____ 185 .

	Boys.	Girls.	Infants.
Daily Attendance for the week -			
on the Roll at the end of last week			
f Admissions this week - -			
of Names struck off - - -			
on the Roll at present:			
s. per quarter - - - -			
s. 6 d. „ - - - -			
d. per week - - - -			
Total on the Roll - - -			
of outstanding Applications:			
s. per quarter - - - -			
s. 6 d. „ - - - -			
d. per week - - - -			
Total of Applications - - -			

Daily Attendance:	Boys.	Girls.	Infants.
Monday - - - - - -			
Tuesday - - - - - -			
Wednesday - - - - - -			
Thursday - - - - - -			
Friday - - - - - -			
Saturday - - - - - -			
	£. s. d.	£. s. d.	£. s. d.
Cash remaining as Balance last week -			
Half amount of Payments received this week			
School Expenses for the week - -			
Balance on hands - - - -			
Amount of Requisites sold during the week			

The Children on the Roll are classed as follows:

	Boys.	Girls.	Infants.
k - - -			
ook - - -			
- - - -			
ok - - -			
ook - - -			
- - - -			
oetry - - -			
of Grammar -			
ad Syntax - -			
e Geography -			
ical Geography -			

	Boys.	Girls.	Infants.
Arithmetical Tables - -			
First Four Rules - -			
Compound Rules and Reduction - - -			
Proportion and above -			
Mental Arithmetic - -			
Geometry - - -			
Algebra - - - -			
Mensuration - - -			
Book-keeping - - -			
Lessons on Reasoning -			
Scripture Lessons - -			
Truth of Christianity -			
Sacred Poetry - -			

	Boys.	Girls.	Infants.
Writing on Slates - -			
„ on Paper - -			
„ from Dictation -			
Singing - - - -			
Branches for Females.			
Sewing - - - -			
Knitting - - -			
Straw Platting - -			
Fancy Work - - -			

I. In what state have you found—

1. The house?
2. The furniture?
3. The premises?
4. The school-rooms?
5. The free stock?

Appendix A.

II.—1. Do the arrangements adopted for the religious instruction of the children continue the same?

2. If not, wherein have they been changed, and why?

3. Is the general lesson read by the pupils, and are the principles contained in it inculcated on their minds?

III. Date of your inspection of the schools.

IV. Boys' school:—

1. In what state have you found it—

As to order and discipline?

As to cleanliness of pupils?

As to general proficiency?

2. What classes have you examined?

3. On what subjects?

4. Have they acquitted themselves in a satisfactory manner?

5. In what branches, if at all, have they proved deficient?

6. Time occupied in the examination,— From till o'clock.

V. Girls' school:—

1. In what state have you found it—

As to order and discipline?

As to cleanliness of pupils?

As to general proficiency?

2. What classes have you examined?

3. On what subjects?

4. Have they acquitted themselves in a satisfactory manner?

5. In what branches, if at all, have they proved deficient?

6. Time occupied in the examination,— From till o'clock.

VI. Infant

VI. Infant School :—

1. In what state have you found it—

As to order and discipline?

As to cleanliness of pupils?

As to general proficiency?

2. On what have you examined the children?

3. Have the results been satisfactory?

4. If not, in what respects deficient?

5. Time occupied in the examination,— From till o'clock.

VII. What are the defects, if any, which you have observed in the general order and management of the schools?

VIII. Pupil teachers :—

1. Is the dietary laid down for them adhered to?

2. If not, wherein changed, and why?

3. Have you been present at any of the meals, and when?

4. Does their daily routine of business continue the same, and is it adhered to? If not, specify wherein it has been departed from.

5. Have you been present during any of their study hours?

6. Have you examined them on the subjects on which they were engaged?

7. State the general results of this examination.

IX. Observations and suggestions.

Appendix A.

X. Are the returns of the teachers, transcribed on the first page, correct?

XI. Date of this report.

_____ District Inspector.

Observations of Head Inspector.

_____ Head Inspector.

No. 9.

Form of District Inspector's Report on Poor-Law Union National Schools.

A.D. 18 .

District No. _____ Roll No. _____

REPORT upon _____ Poor Law Union National School.

Parish of County of .

Post Town of School	Correspondent
Distance from ditto	Post Town of ditto
On Road from to	Visited on
Townland	Examined from o'clock until o'clock.
Barony	

If any change of Correspondent, explain cause.

SCHOLARS.				The Numbers present were learning the following Branches:								
—	Present at the Time of Inspection.	Highest Number on the Books for the last Six Months.	Average Attendance for the last Six Months.	Lesson Books.	No.		Arithmetic, &c.	No.		Writing.	No.	
					M.	F.		M.	F.		M.	F.
Males - -				Book No. 1			First four Rules -			Writing on Slates -		
				Ditto No. 2			Compound Rules and Reduction -			Ditto on Paper -		
				Ditto No. 3			Proportion and above					
				Ditto No. 4			English Grammar -			Branches for Females:		
Females -				Ditto No. 5			Book-keeping -			Sewing - - -		
							Geography - -			Knitting - -		
							Mensuration - -			Straw Platting - -		
Total - -							Geometry - -					

Days for General Instruction.	Number of Hours each Day.

Names of the Teachers.

Male.	Female.
_____ aged _____ trained.	_____ aged _____ trained.
_____ aged _____ trained.	_____ aged _____ trained.

1. Is the free stock of books in the school?

When was free stock given?

What is present state of free stock?

Is there an entry of said free stock in the report book?

2. Are the accounts of the proficiency and attendance of the scholars kept correctly?

3. State

Appendix A.

3. State your opinion of the teachers as to literary acquirements.

As to character.

As to method of conducting the school.

4. How many classes in the school?

Did you examine them all?

If not, state why.

5. Has this school improved or retrograded since the former inspection?

State the particulars.

_____ District Inspector.

Do not write on this Space

No. 10.

Forms of Leases and Assignment.

No. 1.—*Form A. of Lease to Commissioners of National Education in their Corporate Capacity.*

THIS INDENTURE, made the day of in the year of our Lord One thousand eight hundred and , between of the first part; of the second part; and The Commissioners of National Education in Ireland of the third part. Whereas the said Commissioners, by Her Majesty's Royal Charter, bearing date the twenty-sixth day of August in the year of our Lord One thousand eight hundred and forty-five, have been incorporated, and are by said Charter empowered to take and hold lands as therein mentioned: And whereas the education of the poor of Ireland has been heretofore and is now carried on by the said Commissioners, on the principle of avoiding all interference whatsoever with conscientious scruples on the score of religion, and accordingly, the schools under their control are open alike to children of all religious denominations; and no child is required to be present at any religious instruction or exercise of which his parents or guardians may disapprove, and opportunities are afforded to all children to receive separately, at particular periods, to be specified in the Rules of each school, such religious instruction as their parents or guardians approve of: And whereas the management of such schools belongs to the respective local patrons thereof, who have the power of appointing the teachers, subject to the approbation of the said Commissioners, and of removing them of their own authority: And whereas the said desirous that a National School, to be called National School, should be established on the principles aforesaid, on the lot of ground hereinafter demised; and the said has been nominated as patron of the said intended National School, and has been approved of by the said Commissioners, and has been invested with authority to appoint a successor, subject to the conditions hereinafter more particularly set forth. Now this Indenture Witnesseth, that the said in order to promote the said object, granted and demised, and by these presents grant and demise unto the said Commissioners of National Education in Ireland, all that lot of ground described in the map thereof on the margin of these presents delineated, situate in the townland of parish of barony of and county of containing and bounded To hold the same to the said Commissioners of National Education in Ireland, from the day of the date of these presents, for and during Yielding therefor during the said term the rent of One penny on the Feast of St. Michael, in every year, if same shall be demanded. And it is hereby expressed and declared, and it is the true intent and meaning of these presents, and of the several and respective parties hereto, that each and every school to be kept and established on the premises hereby demised, shall be kept open for a competent number of hours in each day, at the discretion of the said Commissioners, and shall, during said hours, be used for moral and literary education only; and that one day in each week, or part of a day in the week, independently of Sunday, shall be set apart for the religious instruction of the children, on which day, or part of a day, such pastors or other persons as may be approved of by the parents or guardians of the children respectively shall have access to them in the school-room for that purpose, whether those pastors or persons shall have signed the original application or not; and also, that convenient opportunity be afforded to them for the same purpose on other days of the week; and that where any course of religious instruction is to be pursued in any such school as aforesaid, during school-hours, to which the parents or guardians of any of the children attending such school shall object, an arrangement shall be made for having such instruction given to those who are to receive it at a stated time, or in a separate place, so that no children whose parents or guardians object to their being so, be compelled to receive or to be present at it. And further, that no books shall be used in the ordinary school business, save and except those which shall be reported to and sanctioned by the said Commissioners: And further, that if any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, be employed in communicating religious instruction, then and in such case the title of each such book or books shall be made known to the said Commissioners. And further, that all the master or masters, teacher or teachers of each and every such school for the time being, shall not only in the first instance, if the said Commissioners shall see fit, before he, she or they shall be so appointed, have received previous instruction in the General Normal Establishment in Dublin, or at one of the District Model Schools of the said Commissioners, and shall also have obtained from the said Commissioners, if the said Commissioners shall so think fit, testimonials of good conduct and general fitness, but shall be liable to be fined and removed, or suspended from time to time, and at all times when and as often as the said Commissioners shall deem it necessary, in such way and manner as they shall deem expedient, or see fit, upon good and sufficient cause being shown. And further, that the public of all denominations, whether clergy or laity, shall have access to each and every

Appendix A.

every such school, in the manner and under the restrictions particularly set forth in the Rules and Regulations of the said Commissioners, under the head and title of "Inspection of Schools," to observe how such school may be conducted. And that no meetings of any kind whatever be summoned, held or convened, or permitted so to be, in any such school-house, or in any part or room thereof, or on the premises hereby conveyed, or intended so to be, save such as may relate exclusively to the business thereof; and that no petition or document of any kind whatsoever, save such as may relate exclusively to the business of the said school, be brought or carried into any such school-house or premises, or any part thereof, for signature or otherwise; and that such school-house or premises, or any part thereof, shall not be converted into a place of public worship, or used for any purpose save that of such school; and that from and after the day of the date of these presents, every such school-house shall be kept in full and sufficient repair by the said Commissioners, and that local contributions shall be raised towards payment of the teachers' salary of such school, after the manner set forth in the Rules and Regulations of the said Commissioners. PROVIDED ALWAYS, and it is hereby further expressed and declared to be the true intent and meaning of these presents, and of the several parties hereto, that in case the said as patron, shall be desirous of being discharged from the management of said school, or shall go or reside out of Ireland, or shall neglect or refuse or become incapable to act as such patron, or shall be anxious for any reason to be relieved from the patronage of said school, it shall and may be lawful for him to nominate and appoint a person, who shall in the case of any of the events before mentioned arising, or in case of his death, succeed him as patron; and that such successor shall have a like power of nomination, and such successor in each case, with the approval of the said Commissioners, shall act as patron accordingly; and in the event of such patron or any of his successors declining, neglecting or refusing to exercise the powers of appointment hereby given as aforesaid, that then, and in all or any of such case or cases, it shall and may be lawful to and for the said Commissioners to nominate and appoint such new patron in the room of any such patron as aforesaid, for the management of said school. And the said hereby for and heirs, executors, administrators and assigns, covenant and agree to and with the said Commissioners, that he and they, their and his heirs, executors, administrators and assigns, shall and will, from time to time, and at all times hereafter, upon the request of the said Commissioners, and at own proper cost and charges, do, perform and execute all and every such further and other act and acts, deed and deeds, assignment, conveyance, release and assurance in the law whatsoever, for corroborating and confirming these presents as by the said Commissioners, or their counsel learned in the law, shall, in that behalf, be reasonably advised, devised, required, demanded or directed. And the said covenant with the said Commissioners of National Education in Ireland, that the said Commissioners, paying the said rent, if demanded, shall and may peaceably and quietly possess and enjoy the said premises for the said term without any disturbance from the said heirs, executors, administrators and assigns. IN WITNESS whereof the said hereunto put hand and seal, and the said Commissioners have caused their corporate seal to be affixed hereto the day and year first above written.

Signed, sealed and delivered by the said
in the presence of

2.—*Form B. of Lease to the Commissioners of National Education, in their Corporate Capacity.*

THIS INDENTURE, made the day of , in the year of our Lord One thousand eight hundred and , between of the first part; of the second part; and THE COMMISSIONERS OF NATIONAL EDUCATION IN IRELAND of the third part: WHEREAS the said Commissioners, by Her Majesty's Royal Charter, bearing date the twenty-sixth day of August, in the year of our Lord One thousand eight hundred and forty-five, have been incorporated, and are by said Charter empowered to take and hold lands as therein mentioned: AND WHEREAS the education of the poor of Ireland has been heretofore, and is now carried on by the said Commissioners on the principle of avoiding all interference whatsoever with conscientious scruples on the score of religion, and, accordingly, the schools under their control are open alike to children of all religious denominations; and no child is required to be present at any religious instruction or exercise of which his parents or guardians may disapprove, and opportunities are afforded to all children to receive separately at particular periods, to be specified in the Rules of each school, such religious instruction as their parents or guardians approve of: AND WHEREAS the management of such schools belongs to the respective local patrons thereof, who have the power of appointing the teachers, subject to the approbation of the said Commissioners, and of removing them of their own authority: AND WHEREAS the said desirous that a National School, to be called National School, should be established on the principles aforesaid, on the lot of ground hereinafter demised; and the said and have been nominated as patrons of the said intended National School, and have been approved of by the said Commissioners. Now

NOW THIS INDENTURE WITNESSETH, that the said in order to promote the said object, granted and demised, and by these presents grant and demise unto the said Commissioners of National Education in Ireland, all that lot of ground described in the map thereof on the margin of these presents delineated, situate in the townland of parish of barony of and county of containing and bounded to hold the same to the said Commissioners of National Education in Ireland, from the day of the date of these presents, for and during yielding therefor during the said term the rent of One penny on the Feast of St. Michael, in every year, if same shall be demanded: And it is hereby expressed and declared, and it is the true intent and meaning of these presents, and of the several and respective parties hereto, that each and every school to be kept and established on the premises hereby demised, shall be kept open for a competent number of hours in each day, at the discretion of the said Commissioners, and shall, during said hours, be used for moral and literary education only; and that one day in each week, or part of a day in the week, independently of Sunday, shall be set apart for the religious instruction of the children, on which day, or part of a day, such pastors or other persons as may be approved of by the parents or guardians of the children respectively shall have access to them in the school-room for that purpose, whether those pastors or persons shall have signed the original application or not; and, also, that convenient opportunity be afforded to them for the same purpose on other days of the week; and that where any course of religious instruction is to be pursued in any such school as aforesaid, during school-hours, to which the parents or guardians of any of the children attending such school shall object, an arrangement shall be made for having such instruction given to those who are to receive it at a stated time, or in a separate place, so that no children whose parents or guardians object to their being so, be compelled to receive or to be present at it. And, further, that no books shall be used in the ordinary school business, save and except those which shall be reported to, and sanctioned by the said Commissioners. And, further, that if any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, be employed in communicating religious instruction, then and in such case the title of each such book or books shall be made known to the said Commissioners. And, further, that all the master or masters, teacher or teachers of each and every such school for the time being, shall not only in the first instance, if the said Commissioners shall see fit, before he, she or they shall be so appointed, have received previous instruction in the General Normal Establishment in Dublin, or at one of the District Model Schools of the said Commissioners, and shall also have obtained from the said Commissioners, if the said Commissioners shall so think fit, testimonials of good conduct and general fitness, but shall be liable to be fined and removed, or suspended from time to time, and at all times when and as often as the said Commissioners shall deem it necessary, in such way and manner as they shall deem it expedient, or see fit, upon good and sufficient cause being shown. And further, that the public of all denominations, whether clergy or laity, shall have access to each and every such school, in the manner and under the restrictions particularly set forth in the Rules and Regulations of the said Commissioners, under the head and title of "Inspection of Schools," to observe how such school may be conducted. And that no meetings of any kind whatever be summoned, held or convened, or permitted so to be in any such school-house, or in any part or room thereof, or on the premises hereby conveyed or intended so to be, save such as may relate exclusively to the business thereof; and that no petition or document of any kind whatsoever, save such as may relate exclusively to the business of the said school, be brought or carried into any such school-house or premises, or any part thereof, for signature or otherwise; and that such school-house and premises, or any part thereof, shall not be converted into a place of public worship, or used for any purpose save that of such school; and that from and after the day of the date of these presents, every such school-house shall be kept in full and sufficient repair by the said Commissioners, and that local contributions shall be raised towards payment of the teachers' salary of such school, after the manner set forth in the Rules and Regulations of the said Commissioners: PROVIDED ALWAYS, and it is hereby further expressed and declared to be the true intent and meaning of these presents, and of the several parties hereto, that in case any of them, the said and or any patron hereafter to be appointed, shall die, or be desirous of being discharged from the management of said school, or shall go or reside out of Ireland, or shall neglect or refuse, or become incapable to act as such patron, it shall and may be lawful to and for the surviving or continuing patron or patrons to nominate and appoint a new patron or patrons in the room of any such patron or patrons, such new patron or patrons to be first approved of by the said Commissioners; and in case such surviving or continuing patron or patrons shall decline, neglect, or refuse to exercise the powers of appointment hereby given as aforesaid, within six calendar months after all or any of the events hereinbefore mentioned shall arise, happen or take place, that then, and in all or any of such case or cases, it shall and may be lawful to and for the said Commissioners to nominate and appoint such new patron or patrons as aforesaid for the management of said school. And the said hereby for and heirs, executors, administrators and assigns, covenant and agree to and with the said Commissioners, that he and they, their and his heirs, executors, administrators and assigns, shall and will, from time to time, and at all times hereafter, upon the request of the said Commissioners, and at own proper cost and charges, do, perform and execute all and every such further and other act and acts, deed and deeds, assignment, conveyance, release, and assurance in the

Appendix A.

the law whatsoever, for corroborating and confirming these presents, as by the said Commissioners or their counsel learned in the law, shall, in that behalf, be reasonably advised, devised, required, demanded or directed. And the said covenant with the said Commissioners of National Education in Ireland, that the said Commissioners, paying the said rent, if demanded, shall and may peaceably and quietly possess and enjoy the said premises for the said term without any disturbance from the said heirs, executors, administrators and assigns. In witness whereof the said hereunto put hand and seal , and the said Commissioners have caused their corporate seal to be affixed hereto, the day and year first above written.

Signed, sealed and delivered by the said
in the presence of

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3. *Form of Assignment or Conveyance of National School Premises, by Trustees, to the Commissioners of National Education, in their Corporate Capacity.*

THIS INDENTURE, made the day of in the year of our Lord One thousand eight hundred and between of the first part; of in the of of the second part; and THE COMMISSIONERS OF NATIONAL EDUCATION IN IRELAND of the third part. WHEREAS, by Indenture of Lease, bearing date the day of One thousand eight hundred and made between of the first part, the several persons therein named and described as the Commissioners appointed for administering the funds placed at the disposal of his Excellency the Lord Lieutenant of Ireland, for the education of the poor of Ireland, of the second part, and the said therein described as trustees named and approved of by and on behalf of the said Commissioners of the third part, after reciting, among other things, that it was the wish and intention of the said and of the said trustees, parties thereto, that a school, with the approbation and under the control of the said Commissioners, parties thereto, should be established in the parish of and the county of and that the therein named Commissioners had, in order to promote the establishment of said school, directed that a sum of sterling should be paid to the said trustees out of the fund so placed at the disposal of his Excellency the Lord Lieutenant of Ireland, the said in order to effectuate the purposes aforesaid, and for the considerations therein mentioned, demised unto the said as trustees aforesaid, all that lot or piece of ground, situate, lying and being in the townland of parish of barony of and county of whereon there had been erected and built a school-house for the education of the poor children in the parish aforesaid, containing in front feet or thereabouts, and in breadth in the rear feet or thereabouts, and in depth from front to rear feet or thereabouts, meared and bounded together with all buildings and improvements erected and made thereon, and all and singular the rights, members, privileges, passages, appendancies and appurtenances to the said lot of ground and premises belonging, or in anywise appertaining, which said lot of ground is more particularly described by the map thereof on said Indenture of Demise inserted, to hold the same to the said executors, administrators and assigns for and during upon the trusts, and for the uses and purposes thereinafter mentioned and declared concerning the same, they the said executors, administrators and assigns, yielding and paying unto the said heirs, executors, administrators and assigns during the continuation of the said demise, the sum of on the in each and every year: AND WHEREAS, by Royal Letters Patent, duly enrolled in the Court of Chancery in Ireland, and bearing date the 26th day of August, in the 9th year of the reign of Her Majesty Queen Victoria, the then Commissioners appointed for administering the funds placed as aforesaid at the disposal of his Excellency the Lord Lieutenant of Ireland, for the education of the poor of Ireland, and all and every other person who from time to time for ever thereafter should be appointed, as therein is particularly mentioned, Commissioners of National Education in Ireland, were erected and constituted a body corporate and politic, by the style of THE COMMISSIONERS OF NATIONAL EDUCATION IN IRELAND, with perpetual succession, and with power to purchase and hold lands and hereditaments, goods and chattels, as therein particularly mentioned: AND WHEREAS the said are desirous of being discharged from the trusts by said Indenture of Demise of the created: AND WHEREAS, in order the better to effect and carry into execution the trusts of said Indenture, it is deemed expedient that the said premises thereby demised should (with the consent of the said) be conveyed unto the said Commissioners of National Education in Ireland, in their corporate capacity. NOW THIS INDENTURE WITNESSETH, That, in consideration of the premises, and also in consideration of the sum of Ten shillings paid to the said by the said Commissioners of National Education in Ireland, immediately before the execution of these presents, the receipt whereof is hereby acknowledged they the said do by these presents, with the consent and by the direction of the said testified by his being a party to and signing and sealing these presents, grant and assign unto the said Commissioners of National Education

Education in Ireland, all that lot or piece of ground hereinbefore and in said Indenture of Demise of the day of particularly mentioned and described, and all the estate, right, title, trust, possession, claim and demand, both at law and in equity, of them, the said of, in and to the said premises, with their appurtenances, together with the said Indenture of Demise, and all benefit and advantage thereof, to hold the same, with the appurtenances, unto the said Commissioners of National Education in Ireland, henceforth for and during the residue now unexpired of the said term of years subject, nevertheless, to the payment of the rent and the performance of the trusts and covenants in said Indenture reserved, declared and contained. And the said each for himself, his heirs, executors and administrators, and not the one for the other of them, or for the heirs, executors or administrators of the other, do hereby covenant with the said Commissioners of National Education in Ireland, their successors and assigns, that, notwithstanding any act done or suffered by them, the said lease is valid and subsisting, and that they now have power to assign the same, and the premises thereby demised, in manner aforesaid, and that they and every person lawfully claiming through or under them, or any of them, will, at any time hereafter, on the request, and at the cost of the said Commissioners of National Education in Ireland, do any further act to assign and confirm the said hereinbefore recited lease and the premises thereby demised, as the said Commissioners of National Education in Ireland, their successors and assigns, shall direct or require. In witness whereof, the said parties of the first and second parts have hereunto affixed their hands and seals, and the said Commissioners of National Education in Ireland have caused their corporate seal to be affixed hereto, the day and year first above written.

No. 11.

Inspection Staff on 1 March 1854.

Salary, Allowances and Religious Denomination.

Head Inspectors		6
Established Church	2	
Roman Catholic	3	
Presbyterian	1	
	6	

Salary, 300 *l.* per annum; an allowance of 12 *s.* 6 *d.* per day when engaged on official business, and the actual cost of locomotion.

District Inspectors		39
Established Church	7	
Roman Catholic	19	
Presbyterian	10	
Methodist	2	
Dissenter	1	
	39	

Salary, 275 per annum, including travelling and all other expenses.

Sub-Inspectors		7
Established Church	2	
Roman Catholic	5	
	7	

Salary, 230 *l.* per annum when in charge of a district: includes all expenses.

Appendix A.

SUMMARY.

RANK.	Established Church.	Roman Catholic.	Presbyterian.	Unitarian.	Dissenter.	TOTAL.
Head Inspectors - - -	2	3	1	- -	- -	6
District Inspectors - -	7	19	10	2	1	39
Sub-Inspectors - - -	2	5	- -	- -	- -	7
TOTAL - - -	11	27	11	2	1	52

25 Protestants, &c. to 27 Roman Catholics.

It will be seen from the foregoing, that there is one more Protestant District Inspector than Roman Catholic, whilst there are three more Roman Catholic Sub-Inspectors than Protestant.

New District Inspectors are, however, about to be appointed, when the balance will be restored.

Appendix B.

APPENDIX B.

ABSTRACT of PAPERS connected with Case of the SHANBALLYMORE (late National) School, County GALWAY.

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1.—Copy Letter, 4 August 1838, to Rev. M. Loftus - - - - - - - - - - 1340
2.—Copy Letter, 22 August 1838, from Rev. M. Loftus - - - - - - - - - - 1341
3.—Copy Extract from Mr. G. Ness's Report on Shanballymore (National) School - - - - 1342
4.—Copy Letter to Mr. G. Ness, 31 August 1838 (printed in Sixth Report) - - - - - 1342
5.—Copy Circular to the other 24 Superintendents, enclosing to each Copy of the Letter of 31 August (No. 4) - 1342
6.—Copy Letter to Rev. M. Loftus, 3 September 1838 - - - - - - - - - - 1342
7.—Copy Letter from Mr. G. Ness, 8 September 1838 - - - - - - - - - - 1342
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Education Office,
2 March 1838.

No. 1.

COPY of LETTER addressed to Rev. M. LOFTUS, Dunmore, dated 4 August 1838.

Sir,

THE superintendent has reported, that he found in the Shanballymore National School the following books, namely, Primers, containing a Roman Catholic History of Ireland, and Roman Catholic Catechisms; and he has further reported, that the teacher is unqualified, and his mode of conducting the school bad.

I am, therefore, to call the immediate attention at these points, and to request that the books specified be forthwith removed from the school-room during the hours of combined instruction, and that those only be then used which are either set forth in the enclosed list, or are approved of by the Commissioners of Education, upon the names being reported to them, in conformity with section 2, paragraph 7, of these Rules, a copy of which I also enclose.

With respect to the teacher, you are to take such steps, in conjunction with the committee of the school, as may either obtain from him a more diligent attention to his business, or else procure a more competent in his place.

I beg your reply to this letter at your earliest convenience.

I am, &c.
(signed) THOMAS F. KELLY,
Secretary.

No. 2.

No. 2.

COPY LETTER from Rev. M. LOFTUS to THOMAS F. KELLY, Esq., dated 22 August 1838.

Sir,

I HAVE received two letters from you, dated 4th and 11th instant, relative to the Report made of the Dunmore and Shanballymore National School by George Ness, superintendent. I have read your letters, and his observations made in the Report Books of both these schools, with attention: I have examined them without precipitancy. I am not a little surprised.

It is natural to expect that a paid officer will say or do something (however unnecessary), in order to show his own usefulness; but I was quite unprepared to find the following observations from him in the Report Books. In the observations on Shanballymore School, dated 19th July, he says—

"The Scripture extracts should be used more frequently."

In those on Dunmore School, dated 18th July, he says—

"The Scripture extracts should be more used."

I was not at home when Mr. Ness had made his inspection and observations, but I saw him afterwards, before I saw the Report Books, or knew that the above directions were given in them. I had some conversation with him on the subject of the Scripture extracts, upon which he mentioned, what I was already aware of, that the use of them was not *imperative*; yet he did not tell me that he had put the above remarks on the books, thus manifesting that he hoped his directions would be followed, while my attention was diverted by his own declaration. What confidence can I have in such an inspector? He says that the use of the Scripture extracts was not insisted on, and yet in his written observations, which the masters would, of course, feel themselves called upon to attend to, he requires that "they should be used more frequently." Yes, he requires, in his instructions to the masters, the more frequent use of a book which to the manager he says will not be insisted on. This is insidious, and cannot be explained away by any silly gloss. It shows the animus of the man, in spite of all the caution of the public officer.

A superintendent of National Schools is authorised to visit them on any day, at any hour; he is employed for this purpose, and has no other engagement to embarrass him. He may take an opportunity of interfering in the religious instruction, as Mr. Ness, who avows himself a Protestant, has done in requiring Catholic children to make more frequent use of the Scripture extracts, to which I, their pastor, object on the strongest grounds. I, on the other hand, a Catholic clergyman, having heavy and various duties to perform, cannot, in my capacity of clergyman or manager of the schools, attend to watch them as often as the superintendent may choose to visit them. Masters dreading that on his report may depend the payment of their salaries, or their continuance in employment, may be, will be, too obsequious and particular in attending to his directions, however dangerous in their operation or tendency. I must, therefore, guard the rising portion of my flock against the danger that the appointment of such an inspector involves, and not allow the place of the Catholic clergyman of Catholic children to be usurped by a Protestant inspector of National Schools, who boldly prescribes within the walls, where his directions are commands, the more frequent use of an objectionable volume, which without the walls he declares will not be insisted on.

In your letter of the 4th August, you say that the superintendent reports the finding of the following books in the Shanballymore National School; viz. "Primers, containing a Roman Catholic History of Ireland, and Roman Catholic Catechisms." I have first to remark, that the people of that district are so wretched, that books even at half price they are unable to procure. It would have been worthy of a benevolent inspector to have reported so to the Board, for the very appearance of the children proclaimed it. I am satisfied that on the day of the inspector's visitation some amongst them had not broken their fast. The children of the more comfortable peasants sometimes buy story books, which, from the giddiness and thoughtlessness of their age, they will carry to school, and show to others. They will, of course, be thrown on the desks as other books. Catechisms will by impatient children be sometimes taken before the time, in order to prepare for the half hour of religious instruction after school-hours. Next, that a Primer, containing a Roman Catholic History of Ireland, was found as reported, I utterly deny. A book was found which now lies before me; it is called the "Reading made Easy," and has a small appendix, entitled, "A short History of Ireland, from the earliest Period." The liberality of the Protestant inspector could not fail to give this little appendix, found in a school of Roman Catholic children, the sectarian appellation of "A Roman Catholic History of Ireland."

I beg leave most respectfully, and I trust the Board will kindly consider it, to protest against such an inspector, and to beg that, as we are here overwhelmed with poverty, we may be the more humanely attended to, and that such inspector only be sent to us as shall, from his religious persuasion, preclude the danger arising from his constant opportunities of contact with the young and flexible minds of destitute children. I have the pleasure to assure you that those little deficiencies, which are inseparable from all schools, shall, to the best of my power, be remedied.

I have, &c.

Thos. F. Kelly, Esq. (signed) MARTIN LOFTUS.

Appendix B.

No. 3.

EXTRACT from REPORT of GEORGE NESS, Superintendent of National Schools, on the SHANBALLYMORE SCHOOL, dated 19th July 1838.

Query—"ON what subjects did you leave memoranda for the teacher's attention?"
Answer—"On books not sanctioned, system, striking children on the head, classification, cleanliness, pronunciation, extracts, &c."

No. 4.

COPY CIRCULAR LETTER, dated 31st August 1838, to GEORGE NESS, Superintendent of National Schools.

Sir, Education Office, 31 August 1838.

IN your report upon the Shanballymore School, the reading of the Scripture extracts appears to be a subject upon which you left a memorandum in the Report Book: this has given much offence, as it has been construed to be an interference on the part of the Board, through you, with the religious instruction of the children.

You are not to leave any suggestion on this subject in future, either in the Report Book of the school, or by word of mouth to the teacher or other person: simply confine yourself on this subject to registering, in the tabular form of your report sheet to me, the actual number who do read the Scripture extracts, or state that none read them, if the fact be so.

By a perusal of the Commissioners' regulations, you will perceive that they are totally silent with regard to this book, leaving its use or non-use, as they do of all their other books, wholly for the discretion of those locally interested in the management of the school.

No. 5.

COPY LETTER, dated 5th September 1838, addressed to all the SUPERINTENDENTS of NATIONAL SCHOOLS in IRELAND, 25 in Number.

Sir,

Copy of Letter, No. 4, enclosed.

THE following copy of a letter, written to one of the superintendents (Mr. Ness), is now forwarded to you, in order that you may follow the line laid down thereon for his guidance on the use of the Scripture extracts in schools.

[Here follow names of inspectors to whom circular addressed.]

No. 6.

COPY of LETTER addressed to Rev. MARTIN LOFTUS, DUNMORE, dated 3d September 1838.

Sir,

I HAVE submitted your letter of the 22d ult. to the Commissioners of Education, who direct me to inform you that they are making the necessary inquiries into the matter alleged: the result I shall have the pleasure of communicating in due course.

I am, &c.
(signed) THOS. F. KELLY,
Secretary.

No. 7.

COPY of LETTER of 8th September 1838, from GEORGE NESS, Esq., Superintendent of National Schools, to THOMAS F. KELLY, Esq., Secretary.

DISTRICT, No. 11.

Sir, Castlerea, 8 September 1838.

I MUST confess that I am quite at a loss to understand the process by which the Rev. M. Loftus draws his inference from my conduct.

He writes as if I were endeavouring to introduce the extracts by stealth into his schools, and as if he had actually forbidden their introduction. Without this interpretation, his letter means nothing.

It would appear that at the time he wrote he had entirely forgotten that those very books were really in constant use in his schools. He had forgotten also the senior class in Dunmore school were employed in translating the Greek version of the New Testament into the version used by the Established Church.

Finding, then, the extracts in use, I naturally inferred that he wished them to be in the hands of the children, and in making the observations I did, I considered I was merely carrying out his wishes.

As

As to mentioning, at the time of the interview, the circumstance of my having made such suggestions, I must remark that, had I recollected it, I would not perhaps have considered it necessary so to do, fairly presuming that, having heard of my visit, he had, after the lapse of several days, visited at least Dunmore Schools, which lie only across the street; and the reason would have been, perhaps, that his brother was with me when the remarks were entered.

I may add, that I called at his house before I commenced the inspection, to give him an opportunity of accompanying me to the schools. Not being at home himself, his brother availed himself of the opportunity so offered.

My letter to Captain Kennedy of last week contains my reasons for making such remarks at all. To that letter I beg leave to refer you.

I have, &c.
(signed) GEORGE NESS,
Superintendent.

To Thomas F. Kelly, Esq., Secretary.

No. 8.

COPY LETTER, dated 1st September 1838, from GEORGE NESS, Superintendent of National Schools, to Captain KENNEDY, Superintendent-General.

Sir,

YOUR letter respecting the Scripture extracts is now before me, and shall be acted on for the future.

At the time the suggestion referred to was made, I had but just commenced the duties of my situation. I had not read any thing in the public papers denouncing such suggestions, and I was without instructions on the subject. It is true I found the Regulations silent on the point; but I found in the preface to the extracts an earnest recommendation from the Board respecting their general use. I also found the extracts in partial use in the school; and having frequently found similar suggestions under the hands of my predecessors, I thought I was not exceeding my duty when I followed their example.

The whole must be attributed to an error of judgment on my part.

I have, &c.
(signed) GEORGE NESS,
Superintendent.

To Captain Kennedy, Superintendent-General.

No. 9.

COPY of LETTER addressed to Rev. M. LOFTUS, Dunmore, dated 8th of October 1838.

Sir,

IN pursuance of my letter of the 3d ult., Mr. Ness has been written to, and he states, in reply, that with regard to his directions respecting the Scripture extracts, he considered that he was merely carrying out your wishes, as he found that these books were in constant use in your schools; and that your brother having been present when the remarks were entered, he did not conceive it necessary, even had he recollected it, to have mentioned the circumstance to you at the time of his interview with you.

The Commissioners hope that you will concur with them in considering the explanation as satisfactory.

I believe, although I advert to it now, that you are aware that the use of the Scripture extracts, equally as of all the other school-books, is perfectly voluntary upon the part of the managers of National Schools.

With respect to the Primers found in the Ballybay and Shanballymore National Schools, the superintendent has certainly, in the opinion of the Commissioners, pointed out passages which they consider to be objectionable to be used in National Schools, these passages being of a sectarian tendency. The Commissioners rely upon your co-operation in supplying the place of these books by those of a better order; and they give you their assurance of paying every due attention to your wishes.

I am to acknowledge their sense of the promise made by you at the conclusion of your letter of the 22d of August, that you will remedy, to the best of your power, those little deficiencies which are inseparable from all schools.

I am, &c.
(signed) THOS. F. KELLY,
Secretary.

Appendix C.

APPENDIX C.

LEASE TO TRUSTEES.

FORM of TRUST DEED.

THIS INDENTURE, made the day of in the year of our Lord One thousand eight hundred and Forty, between of the first part; Richard, Lord Archbishop of Dublin; the Most Reverend Archbishop Daniel Murray; Franc Sadleir, Clerk, Doctor of Divinity; Right honourable Anthony Richard Blake; Robert Holmes, Esquire, Barrister-at-Law; Right honourable Sir Patrick Bellew, Baronet; Richard Wilson Greene, Esquire, Her Majesty's Solicitor-General; Pooley Shouldham Henry, Clerk, Doctor of Divinity; John Richard Corballis, Esquire, one of Her Majesty's Counsel at Law; Alexander Macdonnell, Esquire; and the Most noble Charles William Marquess of Kildare, Commissioners appointed for administering the funds placed at the disposal of his Excellency the Lord Lieutenant of Ireland, for the education of the poor of Ireland, of the second part, and Trustees named and approved of by and on behalf of the said Commissioners of the third part. WHEREAS the said well and sufficiently seised or possessed of all that lot or piece of ground hereinafter mentioned and demised, or intended to be demised: AND WHEREAS it is the wish and intention of the said and of the said trustees parties hereto, that a school, with the approbation and under the control of the said Commissioners, also parties hereto, shall be established on the said lot or piece of ground, in the parish of and county of for the education of the poor children (male and female) in the said parish, to be called National School: AND WHEREAS the sum required for the building and erecting the said intended school-house, and the finishing and furnishing thereof, according to the annexed plan, specification and estimate, amounts to the sum of sterling: AND WHEREAS the sum of sterling has been raised by voluntary contribution, or local subscriptions, towards defraying the expenses of the building, finishing and furnishing the said intended school-house: and the said Commissioners have, in order to promote the establishment of the said school, by order, bearing date the day of in the year of our Lord directed that the sum of sterling, to make up the said estimated sum of sterling, shall be paid to the said trustees, parties hereto, out of the said fund placed at the disposal of his Excellency the Lord Lieutenant as aforesaid, provided the said school-house shall have been built, furnished and completed in all respects to the satisfaction of the said Commissioners, by the day of next ensuing the date of these presents. NOW THIS INDENTURE WITNESSETH, that the said for the considerations aforesaid, and in order to effectuate the purposes aforesaid, and for and in consideration of the yearly rent, reservations and agreements hereinafter reserved and mentioned, demised, granted, set, and to farm let, and by these presents demise, grant, set, and to farm-let, unto the said as trustees aforesaid, containing in front feet, or thereabouts, and in breadth in the rear feet, or thereabouts, and in depth from front to rear feet, or thereabouts, meared and bounded as follows; (that is to say) together with all buildings and improvements erected and made thereon, and all and singular the rights, members, privileges, passages, appendancies and appurtenances, to the said lot of ground and premises belonging, or in anywise appertaining, which said lot of ground and premises are more particularly described, laid down and delineated by the map and survey thereof hereon inserted, to have and to hold all and singular the said hereby granted and demised ground, house and premises, with their appurtenances, unto the said trustees, parties hereto, their executors, administrators and assigns, for and during upon the several trusts, and to and for the uses and purposes hereinafter mentioned, expressed and declared, of and concerning the same, and to and for no other use, trust, interest or purpose whatsoever, they, the said their executors, administrators and assigns, yielding and paying unto the said heirs, executors, administrators and assigns, during the continuance of this demise, the sum of One penny on the Feast of St. Michael, in each and every year; and it is hereby expressed and declared, and it is the true intent and meaning of these presents, and of the several and respective parties hereto, that the said demise hereby made shall be and continue during the term aforesaid, subject to and upon the trusts, regulations, uses, conditions and purposes hereinafter mentioned, expressed and declared, of and concerning the same; (that is to say) that

that each and every school to be kept and established on the premises hereby demised shall be kept open for a competent number of hours in each day, at the discretion of the said Commissioners, or of the Commissioners for the time being, and shall, during said hours, be used for moral and literary education only, and that one day in each week, or part of a day in the week, independently of Sunday, shall be set apart for the religious instruction of the children, on which day, or part of a day, such pastors or other persons as may be approved of by the parents or guardians of the children respectively, shall have access to them in the school-room for that purpose, whether those pastors or persons shall have signed the original application or not; and also, that convenient opportunity be afforded to them for the same purpose on other days of the week: PROVIDED ALWAYS, and it is the true intent and meaning of these presents, that where any course of religious instruction is to be pursued in any such school as aforesaid during school-hours, to which the parents or guardians of any of the children attending such school shall object, an arrangement shall be made for having such instruction given to those who are to receive it at a stated time, or in a separate place, so as that no children whose parents or guardians object to their being so, be present at it; and further, that the titles of all books which are intended to be used in the ordinary school business, shall be reported to the said Commissioners, or to the Commissioners for the time being, and that no other books shall be used in such instructions save and except those which are so reported and sanctioned by such Commissioners as aforesaid; and further, that if any other books than the Holy Scriptures, or the standard books of the church to which the children using them belong, be employed in communicating religious instruction, then and in each such case the title of each such book or books shall be made known to the said Commissioners. And further, that all the master and masters, teacher and teachers, of each and every such school for the time being, shall not only in the first instance, if the said Commissioners shall see fit, before he, she or they shall be so appointed, have received previous instruction in the General Normal Establishment in Dublin, or at one of the District Model Schools of the said Commissioners, and shall also have obtained from the said Commissioners for the time being, if they shall so think fit, testimonials of good conduct and general fitness, but shall be liable to be fined and removed, or suspended from time to time, and at all times when and as often as such Commissioners as aforesaid for the time being shall deem it necessary, in such way and manner as they shall deem expedient, or see fit, upon good and sufficient cause being shown; and that the said Commissioners, or their officers and superintendents for the time being, or any of them, shall from time to time and at all times hereafter, be allowed and permitted on demand to visit and examine each and every such school whenever and so often as they or any of them shall think fit or deem it necessary. And further, that the public, of all denominations, whether clergy or laity, shall also have access to each and every such school, in the manner and under the restrictions particularly set forth in the Rules and Regulations of the said Commissioners, under the head and title of "Inspection of Schools;" to observe how such school may be conducted; and that no meetings of any kind whatever be summoned, held or convened, or permitted so to be, in any such school-house, or in any part or room thereof, or on the premises hereby conveyed or intended so to be, save such as may relate exclusively to the business thereof; and that no petition or document of any kind whatsoever, save such as may relate exclusively to the business of the said school, be brought or carried into any such school-house or premises, or any part thereof, for signature or otherwise; and that such school-house and premises, or any part thereof, shall not be converted into a place of public worship, or used for any purpose, save that of such school; and that from and after the day of the date of these presents, every such school-house shall be kept in full and sufficient repair by local contribution solely, and that local contributions shall also be raised toward payment of the teacher's salary of this school after the manner set forth in the Rules and Regulations of the said Commissioners: PROVIDED ALWAYS, and it is hereby further expressed and declared to be the true intent and meaning of these presents, and of the several parties hereto, that in case any of them the said executors, administrators and assigns, or any trustee to be appointed by virtue of these presents, shall die or be desirous of being discharged from the trusts hereby created, or shall go or reside out of Ireland, or shall neglect or refuse, or become incapable to execute such trusts, it shall and may be lawful to and for the surviving or continuing trustee or trustees to nominate and appoint a new trustee or trustees in the room of any such trustee or trustees, such new trustee or trustees to be first approved of by the said Commissioners, or their successors for the time being; and in case any such surviving or continuing trustee or trustees shall decline, neglect or refuse to exercise the powers of appointment hereby given as aforesaid, within Six calendar months after all or any of the events hereinbefore mentioned shall arise, happen or take place, that then, and in all or any of such case or cases, it shall and may be lawful to and for the said Commissioners, or their successors for the time being, to nominate and appoint such new trustee or trustees in the room of any such trustee or trustees as aforesaid, upon the like trusts as are hereinbefore mentioned, and that thereupon the said premises hereinbefore mentioned shall be conveyed and assigned so as that the same shall vest in such new trustee or trustees so to be nominated and approved as aforesaid, upon the like trusts, and to and for the like uses, intents, regulations, conditions and purposes as are hereinbefore mentioned, expressed and declared, of and concerning the same. And the said the aforesaid trustees, do hereby for themselves, severally and respectively, and for their several and respective executors, administrators and assigns, covenant, promise, grant and agree to and with the said Commissioners, parties hereto, and to and with their successors for the time being as aforesaid, in manner following, that is to say,

Appendix C.

say, that they the said trustees as aforesaid, shall and will, from time to time, and at all times hereafter, well, truly, diligently and faithfully do, execute and perform all and every the uses, trusts, regulations and conditions, and for the purposes hereinbefore mentioned, expressed and declared, and in them as such trustees reposed. And in case it shall happen that at any time hereafter default shall be made in the due execution and performance of all or any of the said trusts, regulations, uses, conditions and purposes hereinbefore mentioned and expressed, that then, and in all or any of such case or cases, they the said trustees as aforesaid, jointly and severally, and their several and respective executors, administrators and assigns, shall and will well and truly pay, or cause to be paid back unto the said Commissioners, or their successors for the time being as aforesaid, the said sum of sterling, so paid by the said Commissioners, parties hereto as aforesaid, or otherwise satisfy them as to the said sum of in whatever way shall be required by them the said Commissioners or their successors for the time being; anything herein contained to the contrary thereof in anywise notwithstanding. And the said and the said trustees do hereby for themselves, and the survivors of them, their and his heirs, executors, administrators and assigns, covenant and agree to and with the said Commissioners, and their successors, for the time being as aforesaid, that they, and the survivors of them, their and his heirs, executors, administrators and assigns, shall and will from time to time, and at all times hereafter, upon the request of the said Commissioners, or their successors for the time being, and at their own proper costs and charges, do, perform and execute all and every such further and other act and acts, deed and deeds, assignment, conveyance, release and assurance in the law whatsoever as well for corroborating and confirming these presents, as also for the further and better exchanging, assigning, assuring and confirming all and singular the hereinbefore granted and assigned lot of ground and premises, or intended so to be, to the several uses, and upon the several trusts, intents, regulations and purposes hereinbefore and hereby respectively mentioned, expressed and declared, of and concerning the same, as by the said Commissioners, or their successors for the time being, their or any of their counsel learned in the law, shall in that behalf be reasonably advised, devised, required, demanded or directed. In witness whereof the parties aforesaid have hereunto put their hands and seals the day and year first above written.

Signed, sealed and delivered by the said
in the presence of

Signed, sealed and delivered by the said Commissioners,
in the presence of

MAURICE CROSS,
JAMES KELLY,
} Secretaries.

APPENDIX D.

PROGRAMME of EXAMINATION and COURSE of STUDY for TEACHERS of NATIONAL SCHOOLS.

Probationers.—Qualifications of Probationary Teachers.

THE Candidates will be required—

1. Reading.—To read with correctness, ease and intelligence, any passage selected in the first four Lesson Books.

2. Writing.—To write a bold, free hand, and exhibit a knowledge of the principles of penmanship, and of the rules for teaching writing.

3. Spelling.—To write from dictation, with correct spelling, any passage read slowly from the Third Lesson Book.

4. Arithmetic.—To be familiar with the principles of the elementary rules, and with Proportion, and be able to work, with facility, neatness and accuracy, sums in these rules, and in Commercial Arithmetic.

5. Grammar.—To parse any short, easy sentence in prose, and to exhibit an acquaintance with the elements of Grammar.

6. Geography.—To be acquainted with the general outline of the great divisions of the Globe.

The Female Candidates will not be required to know Commercial Arithmetic.

Third Class.—Qualifications for the Third Class.

The Candidates for promotion to this Class will be required—

1. Reading.—To read with ease and expression; and be familiar with the principles of Reading, and with the principles and difficulties of Pronunciation.†

2. Spelling.—To write from dictation, in a neat, free hand, with corrct spelling and punctuation, any passage read from the National Lesson Books.

3. Arithmetic.—To know, in addition to the rules mentioned in the course for Probationers, Fractions, Involution, Evolution, and to be acquainted with the rules of Mental Arithmetic.

Female Teachers will not be required to proceed beyond Practice to qualify for this Class.

4. Grammar.—To parse any sentence submitted to them, and to analyze the words, giving the roots, prefixes and affixes.

Female Teachers will not be examined to the same extent in the latter exercise.

5. Geography.—To know the elements of Mathematical and Physical Geography, the Geography of Ireland, and the general Geography of Europe.

6. * Book-keeping.—To be acquainted with the principles of Book-keeping, and the mode of keeping Farming Accounts.

7. * Mensuration.—To be acquainted with the Measurement of Plane Surfaces.

8. Art of Teaching.—To be familiar with the improved modes of Teaching, and with the Rules and Regulations of the Commissioners.

9. To be prepared for examination on the subjects treated of in—

The National Lesson Books, to the Fourth, inclusive;
Easy Lessons on Money Matters;
Introduction to the Art of Reading, 1st Part;
Spelling Book Superseded;
Geography Generalized, first eight chapters;
* Board's Treatise on Book-keeping;
* Board's Mensuration, sections 2 and 7;
Outline of the Methods of Teaching;
* Whatever Agricultural Class Book may be hereafter published or sanctioned by the Board for the use of their Schools.

Second

† Principles of Pronunciation—As explained in the Spelling Book Superseded, and in the Introductory part of the Dictionary (Dr. Sullivan's).

Appendix D.

Second Class.—Qualifications of Second Class Teachers.

They will be required—

1. Grammar and Spelling.—To write grammatically, and with correct spelling and punctuation, the substance of an easy lesson read twice over.

2. Geography.—To know the general Geography of the remaining great divisions of the Globe, the Geography of the British Empire, and of Palestine.

3. History.—To be acquainted with the outlines of general History.

The Female Teachers will be examined on Mental Arithmetic.

4. * Natural Philosophy.—To possess some knowledge of the elementary principles of Mechanics, Hydrostatics, Pneumatics, Optics and Physiology.

5. * Geometry.—To know the First and Second Books.

6. * Mensuration.—To be familiar with the rules for the Measurement of Solids, the principles on which these rules depend, and with the elements of Land Surveying.

7. * Algebra.—To know the elementary rules, and be able to solve Simple Equations.

8. To be prepared for examination on the subjects treated of in—

Fifth Book of Lessons, sections 2, 3,* 4;*
Introduction to the Art of Reading, Part II.;
* Geography Generalized;
* Epitome of Geographical Knowledge, Book III., and Period VII. of Book IV.;
* Board's or Thomson's Treatise on Arithmetic;
* Thomson's Euclid, Books I. and II., with the Exercises thereon;
* Thomson's Algebra, Chapters 1, 2, 4, and 8;
* Board's Mensuration, sections 4, 5, 6, and 11;
* Lessons on Reasoning, Parts I. and II.;
* Professor M'Gauley's Lectures on Natural Philosophy, Volume I., Chapters I., II., III., IV., and first 54 paragraphs of Chapter V.

First Class.—Qualifications of First Class Teachers.

They will be required—

1. Art of Teaching.—To write a short essay on a given subject connected with the organization and management of Schools, and the general principles of Education.

The Female Teachers will be examined on the 3d section of the Fifth Book, the Geography Generalized, and the 3d Book of the Epitome of Geographical Knowledge.

2. * Geometry.—To know the Third and Fourth Books.

3. * Trigonometry.—To be acquainted with the resolution of Plane Triangles, and with the use of Logarithms.

4. * Algebra.—To know Quadratic Equations.

5. * Natural Philosophy.—To have a popular acquaintance with the Laws of Heat, the structure of the Steam Engine, and the Elements of Chemistry.

6. To be prepared for examination on the subjects treated of in—

Fifth Lesson Book, sections 1 and 5;*
* Lessons on Reasoning, Parts III., IV. and V.;
* Thomson's Euclid, Books III. and IV., with Exercises thereon;
* Thomson's Algebra, Chapters 3, 5, 6 and 9.
* Professor M'Gauley's Lectures on Natural Philosophy, Volume I., Chapters VI. (except the Article on Photography), XI., and XII., and Volume II., Chapters I., II., and III.
* Johnston's Catechism of Agricultural Chemistry, or any other Treatise on the same subject which the Commissioners may publish or sanction.

The Female Teachers will not be required to be prepared on the subjects marked with an Asterisk.

Candidates for promotion must be prepared for examination in any of the subjects prescribed for the Class or Classes below that to which they desire to be raised.

APPENDIX E.

RETURN, showing the Number of MEETINGS of the BOARD of NATIONAL EDUCATION, from 1st January 1852 to 8th July 1853; together with the Number of TIMES each COMMISSIONER attended for the same Period.

No. 1.

RETURN, showing the Number of MEETINGS of the BOARD of NATIONAL EDUCATION, from 1st January 1852 to 8th July 1853.

Number of Meetings of he Board from 1st January 1852 to 8th July 1853, both inclusive	85

No. 2.

NUMBER of TIMES each Commissioner attended.

No.	NAMES OF COMMISSIONERS.	Number of Times each attended.	OBSERVATIONS.
1	The Archbishop of Dublin	34	
2	The Right Hon. Lord Bellew	11	
3	Rev. Dr. Henry	27	
4	The Right Hon. A. Macdonnell	83	
5	The Marquess of Kildare	15	
6	The Right Hon. M. Brady, Lord Chancellor	57	
7	Sir T. N. Redington, K.C.B.	14	
8	Robert Andrews, Esq.	36	
9	James Gibson, Esq.	47	
10	James O'Ferrall, Esq.	45	
11	J. J. Murphy, Esq.	31	
12	Very Rev. Dean Meyler, D.D.	46	
13	Right Hon. F. Blackburne	20	Appointed June 1852.
14	Right Rev. Dr. Denvir	4	Appointed April 1853.
15	Right Hon. Baron Greene	29	

The above List does not include the names of the Lord Bishop of Meath and the Most Rev. Archbishop Murray, who both died within the period specified.

Appendix F.

APPENDIX F.

COPY of a LETTER addressed to Messrs. BUTLER and M'CREEDY, HEAD INSPECTORS, on the 8th of March 1849, when the BALLYMENA and NEWRY District Model Schools were about to be opened.

COPY of LETTER addressed to HEAD INSPECTORS, BUTLER and M'CREEDY, relative to District Model Schools, BALLYMENA and NEWRY.

Gentlemen, Education Office, 8 March 1849.

THE Ballymena and Newry District Model Schools being finished, and ready to be opened, the Commissioners of National Education direct us to enclose for your consideration a statement of the various points upon which they are desirous you should furnish them with your opinion, and which should be embodied in a special report.

In the course of your present tour, you are authorized to call upon the clergymen of the several religious denominations, and upon other parties who may be interested in the success of these schools, and consult them upon any matters relating to their management, upon which you may deem it necessary to obtain their opinion. Ample facilities will be afforded to the clergymen for visiting the District Schools, and giving religious instruction to the children of their respective communions at periods appointed for that purpose.

The Commissioners will be at all times happy to receive any suggestions you may consider it expedient to submit to the Board for consideration. As the District Inspectors reside in Newry and Ballymena, they will receive instructions to visit the District Schools at least once in each week, and to report to the Commissioners on the manner in which they are conducted.

You will bear in mind that the District Model Schools, being built at the sole expense of the State, will be under the exclusive control of the Commissioners.

We are, &c.

(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

Messrs. E. Butler and W. M'Creedy,
Hollywood.

STATEMENT.

1. The extent to which local co-operation may be expected, without the exercise of local authority, which the peculiar character of the District Model Schools would not admit of; arrangements for religious instruction.

2. Teachers; number and emoluments.

3. Admission of pupils; whether indiscriminate, or limited, and by what regulations.

4. Whether any gratuitously, and if so, on what conditions admitted.

5. Fees; whether graduated or uniform.

6. Hours of attendance and school routine.

7. Number of pupil teachers to be resident for the first year.

8. Mode of selection of pupil teachers.

9. Maintenance

9. Maintenance, probable cost of, including every expense.

10. Course of study, and daily routine; whether to be employed in gardening, or other industrial occupation.

11. Number, emoluments, and mode of selecting paid monitors.

12. Domestic superintendence.

13. Weekly report from the District Inspector, form of.

14. Whether there should be an annual or half-yearly examination, to be open to the public: results to be reported by Head and District Inspectors.

15. Arrangements to be adopted for giving publicity to the general regulations of the school; the course of study, fees, &c., previous to its being opened.

16. Evening schools; whether the experiment should be tried at once, or postponed.

17. Mistress of needlework, emoluments of; hours of attendance, &c.

18. Arrangements as to female pupil teachers; the number, how selected, and if anything should be given towards their support while under training.

19. The duties of the District Inspector as regards the District Model School, as it is intended that he shall reside in the town where it is situated.

Appendix G.

Attendance of Children in Vested and Non-vested Schools.—(Clancarty Return).

RETURN showing the Number of Children of the various Religious Denominations on the Rolls of th 4,704 National Schools embraced in the Return called for by the Earl of Clancarty; distinguishing the Vested from the Non-vested Schools.

No. 1.—Vested National Schools.

Provinces.	Number of Schools.	Number of Children on Rolls for the Half-year ended 31 March 1853.						
		Established Church.	Roman Catholic.	Presbyterian.	Dissenters.	Total whose Religion is stated.	Not stated, or not ascertained.	Grand Total
Ulster - -	474	3,701	27,138	5,318	320	36,477	1,303	37,780
Munster - -	455	485	44,039	16	30	44,570	1,207	45,777
Leinster - -	344	731	31,577	72	4	32,384	1,660	34,044
Connaught - -	235	543	21,185	9	19	21,756	1,341	23,097
Total - - -	1,508	5,460	123,939	5,415	373	135,187	5,511	140,698

No. 2.—Non-vested Schools.

Provinces.	Number of Schools.	Number of Children on the Rolls for the Half-year ended 31 March 1853.						
		Established Church.	Roman Catholic.	Presbyterian.	Dissenters.	Total whose Religion is ascertained.	Not stated, or not ascertained.	Grand Total
Ulster - -	1,404	13,698	56,067	34,116	1,643	105,524	4,706	110,230
Munster - -	634	876	89,685	41	14	90,616	10,067	100,683
Leinster - -	810	2,314	83,440	82	15	85,851	9,137	94,988
Connaught - -	348	1,281	37,709	97	38	39,125	4,303	43,428
Total - - -	3,196	18,169	266,901	34,336	1,710	321,116	28,213	349,329

No. 3.—SUMMARY of Vested and Non-vested Schools.

	Number of Schools.	Number of Children on the Rolls for the Half-year ending 31 March 1853.						
		Established Church.	Roman Catholic.	Presbyterian.	Dissenters.	Total stated.	Not stated, or not ascertained.	Grand Total
Vested - -	1,508	5,460	123,939	5,415	373	135,187	5,511	140,698
Non-vested -	3,196	18,169	266,901	34,336	1,710	321,116	28,213	349,329
Total - - -	4,704	23,629	390,840	39,751	2,083	456,303	33,724	490,027

Appendix H.

Convent Schools built by Aid from the Commissioners.

RETURN, showing whether the Grants made to the following Convent Schools, which appeared in Return to Order of The House of Commons, 7th March 1853, were expended in the Erection of New Buildings, or employed in altering and adapting for School Purposes Buildings already in Existence.

ROLL NO.	NAME OF SCHOOL.	COUNTY.	NATURE OF EXPENDITURE.
1289	Tallow (Female) - - -	Waterford -	New Buildings, 1834-39, £. 220. 18. 4.
1151	Clane (Female) - - -	Kildare - -	Adapting purchased House, 1834-35, £.152. 13. 4.
2080	Tullamore (Female) - -	King's - -	New Buildings, 1839, £.245.
817-8	Dundalk (Male and Female) -	Louth - -	Altering and adapting, 1832-33, £.259. 16. 4.
1011	Loughrea (Female) - -	Galway - -	New Buildings, 1832, £.175.
1013	Rahoon (Female) - - -	Ditto - -	Additional School-room, 1832, £.100.

Appendix I.

NUMBER of Protestant Children, of all Denominations, admitted to the Central Model Schools in 1852 and 1853.

RETURN of Total Number of Protestant Children, of all Denominations, admitted to the Central Model Schools in each Half-year of 1852, and also in each Half-year of 1853.

1852:

Half-year ended 30th June 1852 - - - - - -	90
Half-year ended 31st December 1852 - - - - -	96

1853:

Half-year ended 30th June 1853 - - - - - -	140
Half-year ended 31st December 1853 - - - - -	86

Training Department, 7 March 1854.

Robt. Sullivan, Professor.

Appendix J.

APPENDIX J.

NUMBER of APPLICATIONS received from the Formation of the Board to 31st December 1838, under the several Heads enumerated in Lord STANLEY's Letter.

NUMBER of APPLICATIONS received from the Formation of the Board to the 31st of December 1838, under the subjoined Heads:

1st—From Protestant and Roman Catholic Clergymen conjointly -	429
2nd—From Clergymen of either Denomination, and Laymen of an opposite Creed - - - - - - - - -	1,606
3rd—From Laymen of both Denominations - - - - -	218
4th—From Clergymen and Laymen of same Denomination - -	264
5th—From Clergymen of either Denomination not conjointly - -	100
6th—From Laymen of either Denomination not conjointly - -	75
TOTAL NUMBER of Applications - - - - -	2,692

Cases where Protestant Clergymen withdrew their Signatures, are returned in the above as if such cases had not been originally signed by them.

Appendix K.

APPENDIX K.

COPY of CIRCULAR LETTER, 26th June 1843, to 25 Superintendents of NATIONAL SCHOOLS, forwarding them COPIES of the RULES published in the Ninth Report.

COPY of CIRCULAR addressed to the following Superintendents of NATIONAL SCHOOLS:

Messieurs Aylward, Birmingham, Blakely, Bradford, Butler, Clinch, Cayle, Dee, Doheney, Graham, Lawler, Macdermott, Macdonnell, M'Creedy, M'Sheehy, Nesbitt, Ness, Newell, O'Carroll, Patten, Quinlan, Savage, Sheahan, Sheridan, and Sparrowhawk.

Sir, Education Office, 26 June 1843.

BY this post we forward to your address a copy of the Ninth Report of the Commissioners, and 12 copies of the Rules and Regulations, with which we have to request you to make yourself perfectly familiar, more especially the second division of the fourth section.

We remain, &c.

(signed) M. CROSS, J. KELLY, } Secretaries.

APPENDIX L.

FORM OF BOND.

Dated this day of 184 .

To the Commissioners of Education.

BOND for performance of TRUST as to

NATIONAL SCHOOL HOUSE in the County of

KNOW ALL MEN BY THESE PRESENTS, That we are jointly and severally held and firmly bound unto Richard, Lord Archbishop of Dublin; the Most Reverend Daniel Murray, Doctor of Divinity; Franc Sadlier, Clerk, Doctor of Divinity; Right Honourable Anthony Richard Blake; Robert Holmes, Esquire, Barrister-at-Law; Right Honourable Sir Patrick Bellew, Baronet; Richard Wilson Greene, Esquire, Serjeant-at-Law; Pooley Shouldham Henry, Clerk, Doctor of Divinity; Right Honourable George Viscount Morpeth; Alexander Macdonnell, Esquire; John Richard Corballis, Esquire, Barrister-at-Law; Right Honourable William Conyngham Lord Plunket; and the Most Noble Charles William Marquess of Kildare, Commissioners appointed for administering the funds placed at the disposal of his Excellency the Lord Lieutenant of Ireland, for the education of the poor of Ireland, their executors and administrators, and their successors for the time being, acting under the authority of the Lord Lieutenant, or other Chief Governor or Governors of Ireland, in the application of such funds as aforesaid, in the just and full sum of sterling, good and lawful money of Great Britain and Ireland, to be paid to the said Commissioners parties hereto, their executors, administrators, or their successors for the time being as aforesaid, to the which payment well and truly to be made we do hereby bind us and each of us, and our and each of our heirs, executors and administrators, jointly and severally for the whole, firmly by these presents, sealed with our seals, and dated this day of one thousand eight hundred and forty : WHEREAS there hath been built and erected a National School-house called on a lot of ground in the townland of in the parish of and county of for the education of the poor children, male and female, in the said parish; and intended to be established with the approbation and under the control of the said Commissioners, and which is now finished, and properly adapted for the purposes of schools, such as those intended to be so established by the said Commissioners: AND WHEREAS the sum necessary for was estimated at sterling, the local contribution towards which was sterling AND WHEREAS the said Commissioners had agreed to vote a grant of sterling, being the residue of the said estimate, towards the final and complete said school-house, on the terms of the usual grant or demise to trustees approved of by them, being duly executed, containing the trust by them required on granting such aid: AND WHEREAS it appears that the usual grant or demise to trustees aforesaid cannot be obtained; and it having been duly certified to the said Commissioners, that the said sum of sterling had been actually laid out and expended in of said school-house as aforesaid, they the said Commissioners have, in order to promote the establishment of said school, directed that the payment of their said grant of sterling should be made to the above bound as the patrons and managers of the said school, and of the funds placed at the disposal of his Excellency as aforesaid, on their the above bound entering into and executing these presents in the place and stead of the said lease, grant or demise usually required by the said Commissioners in granting such aid, but on the express terms and conditions that the said school-house shall from time to time, and at all times hereafter, be under the management and control of the said Commissioners and their successors for the time being, without any molestation, eviction or disturbance, and that same shall be conducted in strict accordance with their rules and regulations, and on the terms and conditions hereinafter expressed or otherwise, that the said sum of sterling shall be repaid and refunded to the said Commissioners by the within bound their heirs, executors and administrators, to which the within bound parties have consented and agreed: Now the condition of the foregoing written obligation is such, that if they the said their heirs, executors and administrators, do and shall from time to time, and at all times hereafter, peaceably and quietly, and without any eviction, molestation

Appendix L.

molestation or disturbance, keep the said school-house called National School, under the management and control of the said Commissioners and their successors for the time being as aforesaid, and that the same shall be managed and conducted in strict accordance with the rules and regulations of the said Commissioners, and on the terms and conditions following; that is to say, that this school shall be kept open for a competent number of hours in each day, at the discretion of the said Commissioners, or of the Commissioners for the time being, and shall during said days be used for moral and literary education only; and that one day in each week, or part of a day in the week, independently of Sunday, shall be set apart for the religious instruction of the children, on which day or part of a day such pastors or other persons as may be approved of by the parents or guardians of the children respectively shall have access to them in the school-room for that purpose, whether those pastors or persons shall have signed the original application or not; and also that convenient opportunity be afforded to them for the same purpose on other days of the week: Provided always, and it is the true intent and meaning of these presents, that where any course of religious instruction is to be pursued in any such school as aforesaid during school-hours, to which the parents or guardians of any of the children attending such school shall object, an arrangement shall be made for having such instruction given to those who are to receive it, at a stated time, and in a separate place, so as that no children whose parents or guardians object to their being so, be present at it; and further, that the titles of all books which are intended to be used in the ordinary school business shall be reported to the said Commissioners, or to the Commissioners for the time being, and that no other books shall be used in such instruction save and except those which are so reported and sanctioned by such Commissioners as aforesaid; and further, that if any other books than the Holy Scriptures, or the standard books of the church to which the children using them belong, be employed in communicating religious instruction, then, and in such case, the title of each such book or books shall be made known to the said Commissioners; and further that all the master and masters, teacher and teachers of said schools for the time being, shall not only, in the first instance, if the said Commissioners shall see fit, before he, she or they shall be so appointed, have received previous instruction in the General Normal Establishment in Dublin, or at one of the District Model Schools of the said Commissioners, and shall also have obtained from the said Commissioners for the time being, if they shall so think fit, testimonials of good conduct and general fitness, but shall be liable to be fined and be finable, removed and removable, or suspended from time to time and at all times when and as often as such Commissioners as aforesaid for the time being shall deem it necessary, in such way and manner as they shall deem expedient, or see fit upon good and sufficient cause being shown; and that the said Commissioners, or their officers and superintendents for the time being, or any of them, shall from time to time and at all times hereafter, be allowed and permitted on demand to visit and examine the said school whenever and so often as they or any of them shall think fit or deem it necessary; and further, that the public of all denominations, whether clergy or laity, shall also have access to the said school, to observe how the said school may be conducted, in the manner and under the restrictions particularly set forth in the rules and regulations of the said Commissioners, under the head and title of "Inspection of Schools;" and that no political meetings of any kind whatever be summoned, held or convened, or permitted so to be, in any such school-house, or in any part or room thereof, or on the premises; and that no political petition or document of any kind whatsoever be brought or carried into any such school-house or premises, or any part thereof, for signature or otherwise; and that such school-house and premises, or any part thereof, shall not be converted into a place of public worship; and that from and after the day of the date of these presents, every such school-house shall be kept in full and sufficient repair by local contribution solely, and that local contributions shall also be raised towards payment of the teachers' salary of this school, after the manner set forth in the Rules and Regulations of the said Commissioners, that then the foregoing obligations shall be null and void, but otherwise to stand and remain in full force and virtue in law.

Signed, sealed, and delivered by the said
in the presence of

APPENDIX M.

No. 1.

A LIST of SCHOOLS in each INSPECTOR'S DISTRICT on 31st March 1852, stating the Parish in which each School is situated, and referring to the Page of the Report for 1852, Appendix B. (I. and II.), in which each School may be found.

DISTRICT No. 1.

Inspector in Charge during 1852, ROBERT ROBINSON, Esq., Sub-Inspector.

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Aughnish	Donegal	2480	Ramelton - male	100
Ditto	ditto	2564	ditto female	100
Ditto	ditto	5243	Crohan	100. 280
Ditto	ditto	5719	Ray	100
All Saints	ditto	5579	Newtowncunningham	100. 280
Ditto	ditto	4143	Crossroads	100
Clonleigh	ditto	163	Murlagh	101
Ditto	ditto	1238	Porthall	101
Ditto	ditto	165	Cloughfin	101
Ditto	ditto	166	Ballyboggan	101
Conwall	ditto	1235	Letterkenny - male	101
Ditto	ditto	2336	ditto female	101
Ditto	ditto	2056	Glencar	101
Ditto	ditto	3205	Rashedag	101
Ditto	ditto	6325	Meenatinny	101
Ditto	ditto	6148	Carnamuggah	102
Ditto	ditto	3658	Crossocks	102
Ditto	ditto	3659	Carricknashanlon	102. 280
Ditto	ditto	3743	Illistrim	102
Ditto	ditto	4655	Kirkneedy	102
Ditto	ditto	4667	Treantagh	102
Ditto	ditto	4975	Letterkenny Workhouse	102
Convoy	ditto	3687	Lisnisk	102. 280
Ditto	ditto	5230	Convoy	102
Ditto	ditto	5823	Legland	102
Ditto	ditto	2147	Ballymichael	102
Ditto	ditto	6097	Fanavolty	102
Ditto	ditto	5004	Dunfanaghy	102
Ditto	ditto	6163	ditto female	102
Ditto	ditto	5857	ditto Workhouse	102
Ditto	ditto	5652	Kilmacloon	102
Ditto	ditto	3617	Tierlynn	102
Ditto	ditto	2260	Ballyboe	102
Ditto	ditto	4929	Cashelmore	102
Clondevaddock	ditto	3454	Drumfad	103
Donoughmore	ditto	1363	Gortuhar	103
Ditto	ditto	1923	Drummurphy	103
Ditto	ditto	1964	Castlefin	103
Ditto	ditto	2471	Crossroads, No. 2	103
Ditto	ditto	2475	Knock	103. 280
Ditto	ditto	1620	Cooledawson	103
Ditto	ditto	3191	Dreenan	103
Ditto	ditto	3820	Donoughmore	103
Ditto	ditto	6185	ditto, No. 2	103
Ditto	ditto	4036	Carnone	103
Ditto	ditto	5889	Meenglass	103. 280
Ditto	ditto	4422	Gleneely	103
Ditto	ditto	5822	Drummavish	103
Gartan	ditto	2527	Drumsilla, late Ballinsail	104
Ditto	ditto	6203	Lossitt	104. 280
Killygarvan	ditto	5000	Carradoan	105
Ditto	ditto	6349	Creevery	105
Kilmacrow	ditto	1471	Carnaganaughte	106
Ditto	ditto	1473	Currin	106
Ditto	ditto	1533	Cashel	106
Kilmacrenan	ditto	1968	Leiter	106. 280
Ditto	ditto	3718	Legnahoony	106. 280
Ditto	ditto	3523	Edenharnon	106
Ditto	ditto	3749	Rathdonnell	106
Ditto	ditto	5653	Drimbrick female	106

Appendix M.

DISTRICT No. 1.—Inspector in Charge during 1852, ROBERT ROBINSON, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Kilmacrenan	Donegal	6202	Cranford	106
Kiltwick	ditto	1364	Cloghan Agricultural	107
Kiltevogue	ditto	5890	Letterbrick	107
Ditto	ditto	6162	Cummin	107
Killoa	ditto	5177	Altaughaderry	107. 280
Leck	ditto	2481	Trimra	107
Ditto	ditto	3310	Knockbrack female	107. 280
Ditto	ditto	3744	Bomming	107
Meevagh	ditto	175	Aughadachoe	107
Ditto	ditto	1362	Strahan	107
Ditto	ditto	4032	Island Roy	107
Ditto	ditto	5242	Carrigart	107
Ditto	ditto	4035	Bohenny	107
Ditto	ditto	1736	Glen	107
Moville, Lower	ditto	2616	Raphoe	108
Ditto	ditto	1622	Broadpath	108
Ditto	ditto	1737	Ruskey	108
Raymunterdoney	ditto	2145	Dunmore	108
Ditto	ditto	5824	Crossroads	108
Raphoe	ditto	4656	Raphoe	108
Ditto	ditto	3606	Glenmacquinn	108. 280
Ditto	ditto	3703	Ballyholey	108
Raymahhey	ditto	5363	Balleighan Agricultural	108
Stranorlar	ditto	2028	Ballybofey	108
Ditto	ditto	2251	Dooish	109
Ditto	ditto	4033	Stranorlar male	109
Ditto	ditto	4034	ditto female	109
Ditto	ditto	6023	Meenbane female	109
Ditto	ditto	6201	Ballinamona	109
Tullaghgobegly	ditto	1164	Derrybeg	109
Ditto	ditto	5164	Tory Island	109
Ditto	ditto	2146	Gortahork	109
Ditto	ditto	3294	Castlenagor	109
Ditto	ditto	5166	Bunaninver	109
Ditto	ditto	4739	Gola Island	109
Ditto	ditto	5846	Innisboffin	109
Ditto, West	ditto	4740	Knockastoler	109
Ditto	ditto	1945	Dunlooey	109
Ditto	ditto	4741	Dore	109
Ditto	ditto	5046	Meenacladdy	110
Tullyferron	ditto	4932	Milford Workhouse	110
Tully	ditto	5898	Bridgend	110
Ditto	ditto	6067	Drumatrumin	110
Urney	ditto	2903	Alt, No. 1	110
Ditto	ditto	3391	Alt, No. 2	110

DISTRICT No. 2.

Inspector in Charge during 1852, ROBERT NESBITT, Esq., District Inspector.

Burt	Donegal	2049	Burt	100. 283
Ditto	ditto	6326	ditto female	100
Ditto	ditto	3018	ditto, No. 2	100
Ditto	ditto	2661	Bonemain	100
Ditto	ditto	2687	Carroreagh	100
Ditto	ditto	2673	Carrowan	100
Culduff	ditto	160	Bocan male	101. 283
Ditto	ditto	5862	ditto female	101. 283
Ditto	ditto	161	Carramore	101
Ditto	ditto	2131	Dristernan	101
Ditto	ditto	159	Ballycharry	101
Ditto	ditto	6082	Carthage	101. 283
Clinchy	ditto	1738	Coolkenny male	101
Ditto	ditto	4706	ditto female	101
Cloncha	ditto	167	Aughaclay	101
Ditto	ditto	168	Malinhead	101
Ditto	ditto	2987	Tully, No. 2	101
Ditto	ditto	2988	Malin	101. 283
Ditto	ditto	3031	Goorey	101
Cloncagh	ditto	2660	Keenagh female	101. 283
Clonmaney	ditto	1237	Gaddyduff male	101
Ditto	ditto	2445	ditto female	101

Appendix M.

DISTRICT No. 2.—Inspector in Charge during 1852, ROBERT NESBITT, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Clonmaney	Donegal	1807	Tiernasligo	101
Ditto	ditto	1806	Beltra	101
Ditto	ditto	1805	Rusheney	101
Carndonagh	ditto	2055	Glentaugher	102
Donagh	ditto	170	St. Patrick's - male	103
Ditto	ditto	3311	ditto - female	103
Ditto	ditto	1239	Glassatts	103
Ditto	ditto	171	Creightown	103
Ditto	ditto	3863	Innishowen Workhouse	103
Dysertegeny	ditto	1573	Meenagh	103
Fahan, Upper	ditto	1472	Birdstown	104. 283
Ditto	ditto	1595	Crislagh	104
Ditto	ditto	6066	Carnshanagh	104
Ditto, Lower	ditto	1572	Dumfries	104
Ditto	ditto	1574	Lower Illies	104
Ditto	ditto	172	Cockhill	104
Ditto	ditto	2407	Ballymacarry - male	104
Ditto	ditto	2408	ditto - female	104
Ditto	ditto	3160	Tullydish - male	104
Ditto	ditto	3884	ditto - female	104
Iskahan	ditto	174	Clunelly	105. 283
Ditto	ditto	2388	Ture - male	105
Ditto	ditto	2999	ditto - female	105
Lower Fahan	ditto	6285	Bunerana	107
Morille, Upper	ditto	1241	Ballyrattan	107. 283
Ditto	ditto	178	Drung	107
Ditto	ditto	180	Carrickmaquigly	107. 283
Ditto	ditto	6164	Tirreroane	107
Ditto	ditto	1242	Cabry	107. 283
Ditto	ditto	2677	Clare	107. 283
Ditto	ditto	2680	Three Trees	107. 283
Ditto, Lower	ditto	182	Gulladuff	107
Ditto	ditto	183	Glengweney	107
Ditto	ditto	3470	Shrove	108
Ditto	ditto	3492	Morille - male	108. 283
Ditto	ditto	4163	ditto - female	108
Ditto	ditto	4037	Carrowbeg, No. 1	108
Ditto	ditto	4258	Greencastle	108
Ditto	ditto	5228	Drumawier - male	108
Ditto	ditto	5994	ditto - female	108
Muff	ditto	5760	Muff - male	108. 283
Ditto	ditto	5761	ditto - female	108
Aughanloo	Londonderry	5292	Killybready	128. 283
Bovera	ditto	1941	Burnfoot	129. 283
Ditto	ditto	2058	Muldoney	129
Ditto	ditto	4145	Ballyhargan	129. 283
Ditto	ditto	5550	Dernaflaw	129. 283
Banagher	ditto	1810	Moneyhaughan - male	129
Ditto	ditto	2343	ditto - female	129
Ditto	ditto	3867	Fincairn - male	129
Ditto	ditto	3868	ditto - female	129
Ditto	ditto	5553	Straid	129
Ditto	ditto	6167	Magheramore (2)	129. 283
Ditto	ditto	5878	Templemoyle	129
Balteagh	ditto	5764	Drumgavney	129
Cumber, Lower	ditto	303	Cumber, Lower	130. 283
Ditto, Upper	ditto	4864	Craigs	130
Ditto	ditto	5496	Glenrandle - male	130
Ditto	ditto	5497	ditto - female	130
Drumachose	ditto	3770	Market Place	130. 283
Ditto	ditto	2950	Market-st., now Newtownlimavady	130
Ditto	ditto	4407	Roemile	130
Ditto	ditto	4673	Newtownlimavady - male	130. 283
Ditto	ditto	4890	ditto - female	131. 283
Dungiven	ditto	4147	Cashel - male	131
Ditto	ditto	4322	ditto - female	131
Ditto	ditto	4709	Tirgoland	131
Ditto	ditto	5431	Dungiven - male	131. 283
Ditto	ditto	5856	ditto - female	131. 283
Faughanvale	ditto	313	Lower Campsey	131. 283
Ditto	ditto	3646	Greenan	131. 283
Ditto	ditto	3782	Faughanvale	131. 283
Glendermot	ditto	314	Glendermot - male	131

(*continued*)

Appendix M.

DISTRICT No. 2.—Inspector in Charge during 1852, ROBERT NESBITT, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Glendermot	Londonderry	1604	Glendermot - - female	131
Ditto	ditto	2526	Faughanbridge - - female	131
Ditto	ditto	1802	Waterside - - - male	131
Ditto	ditto	3279	ditto - - - female	131
Ditto	ditto	6461	ditto, No. 2 - - - male	131. 283
Ditto	ditto	6462	ditto, No. 2 - - female	131
Ditto	ditto	2780	Sisdillon - - - - -	131
Ditto	ditto	1816	Rosnagallagh - - - -	131
Ditto	ditto	3881	Londonderry Workhouse - -	132
Ditto	ditto	5042	Lismacarroll - - - -	132. 283
Ditto	ditto	5138	Ardkill - - - - -	132
Muff	ditto	6282	Culmore - - - - -	133. 283
Templemore	ditto	324	St. Columbs - - - male	133
Ditto	ditto	325	ditto - - - female	133
Ditto	ditto	1369	Shantallagh - - - male	133
Ditto	ditto	1536	ditto - - - female	133
Ditto	ditto	1370	Sheriff's Mountain - - male	133
Ditto	ditto	2041	ditto - - - female	133
Ditto	ditto	6168	St. Columbs, No. 2 - female	133
Ditto	ditto	1570	Molennan - - - - male	133. 283
Ditto	ditto	1571	ditto - - - female	133
Ditto	ditto	2684	Race Course - - - -	134. 283
Ditto	ditto	2685	Derry - - - - male	134
Ditto	ditto	2686	ditto - - - female	134
Ditto	ditto	5891	Great James-street - - male	134
Ditto	ditto	2549	ditto - - - female	134
Ditto	ditto	3100	Groarty - - - - -	134
Ditto	ditto	3384	Ballyoughry Agricultural - -	134. 283
Tamlaghtard Magilligan.	ditto	327	Ballymacleary - - - -	134
Ditto	ditto	5707	Gortmore - - - - -	134. 283
Tamlaght Finlegan	ditto	1160	Carrymena - - - -	134. 283
Ditto	ditto	1159	Ballynarrig - - - -	134
Ditto	ditto	2256	Crindle - - - - -	134. 283
Ditto	ditto	2524	Dromore - - - - -	135. 283
Ditto	ditto	4234	Corndale - - - - -	135

DISTRICT No. 3.

Inspector in Charge during 1852, ALEXANDER T. OSBORNE, Esq., District Inspector.

Ardmoy	Antrim	1200	Breen - - - - male	73. 285
Ditto	ditto	1503	ditto - - - female	73
Ditto	ditto	2888	Mullaghduff - - - -	73
Ballentoy	ditto	23	Cloughcorr - - - -	75. 285
Ditto	ditto	4688	Croaghbeg - - - -	75. 285
Ditto	ditto	5003	Islandmacallen - - - -	75. 285
Ballywillan	ditto	2552	Ballywillan - - - -	75
Ballymoney	ditto	2645	Garry - - - - -	75
Ditto	ditto	2647	Seccon - - - - -	75
Ditto	ditto	2674	Ballymoney, late Townhead -	75. 285
Ditto	ditto	3305	Culduff - - - - -	76
Ditto	ditto	3306	Ballygablin - - - -	76
Ditto	ditto	2902	Kirkhills - - - - -	76
Ditto	ditto	6398	Landhead - - - - -	76
Ditto	ditto	3680	Ballymoney Workhouse - -	76
Ditto	ditto	3830	Drumhaigles - - - -	76
Ditto	ditto	4404	Balnamore - - - -	76. 285
Ditto	ditto	5130	Garryduff - - - - -	76
Billy	ditto	2556	Ballinagore - - - -	76
Ditto	ditto	2265	Carnmeen - - - - -	76
Ditto	ditto	2917	Defferick - - - - -	76
Ditto	ditto	3042	Bushmills - - - - male	76. 285
Ditto	ditto	3043	ditto - - - female	76. 285
Ditto	ditto	3648	Moycraig - - - - -	76
Culfeightrin	ditto	1226	Glenshesk - - - - -	78
Ditto	ditto	1353	Ballyverdough - - - male	78
Ditto	ditto	1787	ditto - - - female	78
Craigs	ditto	2301	Craigfad - - - - -	78
Ditto	ditto	5171	Ballyncan - - - -	78. 285
Ditto	ditto	6014	Tullyvrenan - - - -	78

DISTRICT No. 3.—Inspector in Charge during 1852, ALEXANDER T. OSBORNE, Esq., &c.—*cont^d.* Appendix M.

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Dunaghy	Antrim	44	Glenravill	79
Ditto	ditto	4140	Ballybogie	79
Ditto	ditto	5149	Frocess	79
Ditto	ditto	4625	Carnbeg	79
Dunluce	ditto	2551	Ballytibbert	79. 285
Ditto	ditto	2984	Kilmoyle	79
Ditto	ditto	6235	Ballymagarry	79
Ditto	ditto	3303	Ballyhorne	79
Ditto	ditto	6133	Dunluce	79. 285
Ditto	ditto	3023	Sinearl	79
Dunseverick	ditto	5664	Tonduff	79. 285
Derrykeighan	ditto	2557	Tullybane	79
Ditto	ditto	3613	Knocknabuoy	79
Ditto	ditto	4999	Derrykeighan	79
Finvoy	ditto	1963	Dunloy	79
Ditto	ditto	3238	Eden	79
Ditto	ditto	4287	Galdenagh	79
Kilraghts	ditto	2588	Ganaby	81
Ditto	ditto	5315	Ballymegwilliam	81
Killagan	ditto	6219	Drumadoon	82. 285
Loughguile	ditto	76	Magherahoney	83
Ditto	ditto	77	Kerraghrun	83. 285
Ditto	ditto	2589	Clintyfinan	83
Ditto	ditto	2720	Ballynagashell	83
Ditto	ditto	2144	Loughgeel — male	83
Ditto	ditto	3341	ditto — female	83
Ditto	ditto	4805	Ardmoy	83
Ditto	ditto	6147	Ballycreaghagh	83
Ditto	ditto	3817	Knockahollet	83. 285
New Town Crumlin.	ditto	2923	New Town Crumlin	83
Ramoan	ditto	1603	Moyarget	84
Ditto	ditto	3652	Ballycastle Workhouse	84
Ditto	ditto	6363	Cloughdummurry	84
Rasharkin	ditto	2317	Dunminning	85
Ditto	ditto	2594	Kilcreen	85
Ditto	ditto	2922	Ballymaconly	85
Ditto	ditto	2924	Bellaughy	85
Ditto	ditto	3090	Dromore	85
Ditto	ditto	3207	Killycowan	85
Ditto	ditto	3304	Rasharkin	85
Ditto	ditto	4689	Carclinty	85
Aghadowey	Londonderry	2607	Collins	128
Ditto	ditto	6287	Moneycarrie	128
Ditto	ditto	2608	Aghadowey	128. 285
Ditto	ditto	2609	Killeague	128
Ditto	ditto	2610	Miltown, No. 1	128
Ditto	ditto	2611	Droghead	128. 285
Ditto	ditto	2612	Trenaltinagh	128
Ditto	ditto	2613	Bovagh	128
Ditto	ditto	3010	Ballinrees, No. 2	128
Ditto	ditto	3738	Cullycapple — female	128. 285
Ballyrashan	ditto	2598	Ballyrashan — agricultural	129
Ditto	ditto	2666	Damhead	129
Ballywillan	ditto	5809	Cornabridge	129
Coleraine	ditto	301	Gatesides	129
Ditto	ditto	2667	Tullands	129
Ditto	ditto	2892	Cloghfin	129
Ditto	ditto	4269	Coleraine — male	130
Ditto	ditto	4395	ditto — female	130
Ditto	ditto	3381	ditto Workhouse	130
Ditto	ditto	3750	Bohill	130
Desertoghill	ditto	306	Magheramore	130
Ditto	ditto	2692	Moneydig	130
Ditto	ditto	2668	Ballyagan	130
Ditto	ditto	4191	Drummene	130
Dunboe	ditto	311	Cranaghill	131. 285
Ditto	ditto	2599	Killevitty	131
Ditto	ditto	2600	Ballinrees, No. 1	131
Ditto	ditto	3416	Altikeeragh	131. 285
Ditto	ditto	3472	Ballyhackett — male	131
Ditto	ditto	3473	ditto — female	131
Ditto	ditto	3522	Ballystrone	131

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DISTRICT No. 3.—Inspector in Charge during 1852, ALEXANDER T. OSBORNE, Esq.—*contd.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Errigal	Londonderry	312	Lisnascreagh	131
Ditto	ditto	2603	Ringsend	131. 285
Ditto	ditto	2664	Belraugh - female	131
Ditto	ditto	4674	Glenullen	131
Ditto	ditto	5827	Garvagh	131
Ditto	ditto	6350	Caw	131
Killowen	ditto	3987	Killowen St. Coleraine - male	132
Ditto	ditto	4804	ditto - female	132
Ditto	ditto	5618	Coleraine - district model, male	132
Ditto	ditto	5619	ditto - female	132
Ditto	ditto	5620	ditto - infant	132
Macosquin	ditto	2363	Castleroe	133
Ditto	ditto	2595	Camus	133
Ditto	ditto	2601	Killure	133
Ditto	ditto	2947	Cullyvenny	133
Ditto	ditto	3869	Kiltinny	133
Ditto	ditto	4225	Ballinteer	133
Ditto	ditto	5005	Letterloan	133. 285
Ditto	ditto	5099	Ballywilliam	133

DISTRICT No. 4.

Inspector in Charge during 1852, FRANCIS W. NEWELL, Esq., District Inspector.

Ardclinis	Antrim	1	Glenariff	72
Ditto	ditto	4560	Point of Garron	72
Ditto	ditto	5688	Carnlough - male	72. 286
Ditto	ditto	5689	ditto - female	72. 286
Ahoghill	ditto	2	Killygarren	72
Ditto	ditto	3	Laymore	72. 287
Ditto	ditto	5	Gortgole	72
Ditto	ditto	1223	Watercloney	72. 288
Ditto	ditto	2505	Ahoghill, No. 1	73. 288
Ditto	ditto	3153	ditto - No. 2	73
Ditto	ditto	4017	ditto - female	73. 28
Ditto	ditto	2570	Glenhue	73
Ditto	ditto	2572	Cullybackey	73
Ditto	ditto	2579	Moyasset	73
Ditto	ditto	2721	Upper Largy	73. 287
Ditto	ditto	3074	Tullygarley	73
Ditto	ditto	3307	Carninney	73
Ditto	ditto	3355	Straid	73
Ditto	ditto	3605	Ballymontonagh	73
Ditto	ditto	4528	Lisnagarrin	73. 286
Ditto	ditto	5860	Galgorm	73
Ditto	ditto	4695	Garvaghy, West	73. 286
Ditto	ditto	5354	Ballybeg	73
Ditto	ditto	6474	Bridge End	73
Antrim	ditto	2567	Creavery	73. 288
Ditto	ditto	2568	Rathmore	73
Ditto	ditto	2764	Antrim, No. 1 - male	73
Ditto	ditto	2838	ditto - female	73
Ditto	ditto	2766	Milrow, late Antrim - male	73
Ditto	ditto	4671	ditto - female	73
Ditto	ditto	4530	Islandbawn	73. 286
Ditto	ditto	4672	Ladyhill	73
Ditto	ditto	5449	Bush	73
Ditto	ditto	6314	Antrim Workhouse	73
Ballyclug	ditto	8	Crebilly	74
Ballyeaston	ditto	1351	Ballycor	74
Ditto	ditto	22	Tildarg	74
Ditto	ditto	1992	Ballyeaston - male	74
Ditto	ditto	3130	ditto - female	74
Ditto	ditto	1631	Ballynashee - agricultural	74
Ditto	ditto	4015	Ballyboley - male	74
Ditto	ditto	6131	ditto - female	74
Connor	ditto	39	Tannaghmore	288
Ditto	ditto	40	Tannybrake, Upper	77. 287
Ditto	ditto	2573	ditto - Lower	77
Ditto	ditto	2571	Whapstown	77

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DISTRICT No. 4.—Inspector in Charge during 1852, FRANCIS W. NEWELL, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Connor	Antrim	2577	Connor - male	77
Ditto	ditto	5503	ditto - female	77
Ditto	ditto	2583	Lislunan	77
Ditto	ditto	2587	Tardrea	77
Ditto	ditto	2590	Tullinamullin	77
Ditto	ditto	2651	Kells	78
Ditto	ditto	3850	Moorfields	78
Ditto	ditto	4164	Ballee	78
Ditto	ditto	6146	Crumkill	78
Ditto	ditto	6311	Maxwell's Walls	78
Craigs	ditto	6419	Loan	78
Donegore	ditto	5662	Dunnymuggy	78
Drumaul	ditto	42	Randalstown - male	78
Ditto	ditto	5988	ditto - female	78
Ditto	ditto	41	Magheralane	78. 288
Ditto	ditto	43	Fairnflough	78
Ditto	ditto	2493	Leitrim	78
Ditto	ditto	2565	Seymour's-bridge	78. 287
Ditto	ditto	2580	Ballydunmaul	79
Ditto	ditto	3140	Terrygowan	79
Ditto	ditto	3196	Cady	79
Ditto	ditto	2985	Maherabeg	79
Dunean	ditto	49	Moneynick	74. 288
Ditto	ditto	1632	Creggan	74
Ditto	ditto	5818	Gallagh	74
Duncane	ditto	6436	Ballynamullan	79. 287
Grange of Doagh	ditto	52	Doagh - male	79
Ditto	ditto	5758	ditto - female	79
Ditto	ditto	216	Ballyclare, No. 1	80. 287
Ditto	ditto	53	Ballyclare, No. 2 - male	80
Ditto	ditto	6132	ditto - female	80
Grange of Ballyscullion.	ditto	1960	Millquarter	80. 287
Grange	ditto	54	Taylorstown, South	80. 287
Glenwherry	ditto	2576	Clatteryknows	80
Ditto	ditto	4807	Lowtown	80
Grange of Nalteen	ditto	2719	Silversprings	81
Ditto	ditto	5096	Dunadry	81. 287
Kirkinriola	ditto	67	Ballymena - female	81. 286
Ditto	ditto	5059	ditto, Industrial - male	81
Ditto	ditto	5060	ditto - female	81
Ditto	ditto	3843	ditto, Workhouse	81
Ditto	ditto	5621	ditto, District Model - male	82
Ditto	ditto	5622	ditto - female	82
Ditto	ditto	5623	ditto - infant	82
Ditto	ditto	69	Clinty	82
Ditto	ditto	2574	Monaghan	82
Ditto	ditto	2591	Sheddings	82
Ditto	ditto	3088	Parade	82
Ditto	ditto	3092	Craigywarren, Upper	82
Ditto	ditto	3592	Guy's Free	82. 286
Ditto	ditto	6397	Carnlea	82
Kilbride	ditto	2925	Ballyvoy	82
Ditto	ditto	3172	Ballybracken	82
Ditto	ditto	4020	Kilbride	82
Ditto	ditto	4179	New Mill	82
Layde	ditto	1227	Kilmore	83
Ditto	ditto	3089	Glendun	83
Ditto	ditto	5895	Cushendall - male	83
Ditto	ditto	5702	ditto - female	83
Ditto	ditto	6007	Knocknacarry - male	83
Ditto	ditto	6008	ditto - female	83
Portglenone, &c.	ditto	4232	Gortfad	84. 288
Ditto	ditto	4355	Aughnacleagh	84
Ditto	ditto	4529	Tullynahinian	84
Ditto	ditto	4889	Connaghtliggan	84
Ditto	ditto	5429	Lisrodden - female	84. 286
Ditto	ditto	5942	Portglenone	84. 287
Ditto	ditto	6095	Mayboy	84
Ditto	ditto	6114	Garvaghy, East	84
Rocavan	ditto	2501	Buckna	84
Ditto	ditto	2920	Rocavan	84
Ditto	ditto	3583	Lisnamurrican	84

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DISTRICT No. 4.—Inspector in Charge during 1852, FRANCIS W. NEWELL, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852 Appendix B.
Rocavan	Antrim	3768	Broughshane, No. 2	84. 287
Rashee	ditto	5430	Cogry Mills, late Burnside - female	85
Skerry	ditto	2014	Mullindreen	85
Ditto	ditto	2259	Correens	85
Ditto	ditto	2503	Little Ballymena	85
Ditto	ditto	2508	Killygore	85
Ditto	ditto	2578	Freestone Quarry	85
Ditto	ditto	2575	Knockboy - female	85. 288
Ditto	ditto	2683	Loughconnolly	85
Ditto	ditto	2926	Craigs	85
Taylorstown	ditto	4808	Taylorstown	85
Tickmacreevan	ditto	99	Faystown	86
Ditto	ditto	1758	Knockstacken	86
Ditto	ditto	2861	Cornalbana	86
Ditto	ditto	3241	Aughagash	86
Ditto	ditto	4565	Glenarm - male	86. 286
Ditto	ditto	4359	ditto - female	86. 286

DISTRICT No. 5.

Inspector in Charge during 1852, DAVID L. BLAKELY, Esq., District Inspector.

Ballycarry	Antrim	4281	Muttonburn	74
Belfast	ditto	9	Donegal-street - male	74
Ditto	ditto	10	ditto - female	74
Ditto	ditto	1476	Frederick-street - infant	74. 290
Ditto	ditto	13	Upper Falls	74
Ditto	ditto	14	Ligoniel	74
Ditto	ditto	2011	Gymnasium, late Castle-street	74. 290
Ditto	ditto	2921	May-street - male	74
Ditto	ditto	2755	ditto - female	74
Ditto	ditto	3091	Tea-lane	75. 290
Ditto	ditto	2563	Malone	75
Ditto	ditto	2592	Fountain-street	75. 290
Ditto	ditto	2672	Townsend-street	75
Ditto	ditto	3469	Birch-street	75. 290
Ditto	ditto	1224	Edenderry	75. 289
Ditto	ditto	4536	Lodge Mill	75. 289
Ditto	ditto	2770	Cave Hill	75. 290
Ditto	ditto	5132	Frederick-street Female Industrial	75. 290
Ditto	ditto	5817	Conway-street	75
Ditto	ditto	5941	Murphy-street	75. 289
Ditto	ditto	5951	Gloucester-street, Belfast	75. 290
Ballylinney	ditto	17	Bruslee	75
Ditto	ditto	18	Pallentine	75
Ditto	ditto	19	Ballylinney	75
Ditto	ditto	2218	Carntall	75
Ditto	ditto	2593	Lisnalinchy	75
Ballynure	ditto	20	Skilganaban	75
Ditto	ditto	21	Ballygowan	75
Ditto	ditto	2462	Ballynerry	75
Ditto	ditto	5303	Straid - male	75. 290
Ditto	ditto	5663	ditto - female	75. 290
Ditto	ditto	5353	Ballynure	75. 289
Ballinderry	ditto	6263	Killultagh	76
Camlin	ditto	4696	Glenary - male	76. 289
Ditto	ditto	4715	ditto - female	76. 289
Carnmoney	ditto	25	Carmoney, No. 1	76. 289
Ditto	ditto	26	ditto - No. 2	77. 289
Ditto	ditto	4683	ditto - female	77. 289
Ditto	ditto	27	White House - male	77
Ditto	ditto	2699	ditto - female	77
Ditto	ditto	30	Ballycraigy, No. 2 - female	77
Ditto	ditto	2649	White Abbey - male	77. 290
Ditto	ditto	2650	ditto - female	77. 290
Ditto	ditto	4564	Monkstown	77
Ditto	ditto	6306	Ballycraigy - male	77
Cairn Castle	ditto	24	Cairn Castle, No. 1	77
Ditto	ditto	3535	ditto - No. 2	77
Ditto	ditto	2210	Ballygilbert	77

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DISTRICT No. 5.—Inspector in Charge during 1852, DAVID L. BLAKELY, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Cairn Castle -	Antrim - -	3173	Killyglen - - - - -	77
Carrickfergus Town	ditto - -	1757	Stradnahanna - - - -	77
Ditto - -	ditto - -	31	Carrickfergus - - - male	77. 290
Ditto - -	ditto - -	32	ditto - - - female	77. 290
Carrickfergus -	ditto - -	36	Duncrew - - - - -	77
Ditto - -	ditto - -	37	Loughmourne, No. 1 - - -	77
Ditto - -	ditto - -	38	Ballylagan - - - -	77
Ditto - -	ditto - -	1225	Aldoo, or Carrickfergus - -	77
Ditto - -	ditto - -	5542	Trooper-lane - - - -	77. 290
Derryaghy - -	ditto - -	46	Collin - - - - -	79
Drumbeg - -	ditto - -	47	Dunmurray - - - male	79
Ditto - -	ditto - -	4714	ditto - - - female	79
Ditto - -	ditto - -	6320	Flush - - - - -	79
Glenavey - -	ditto - -	1979	Crumlin - - - - -	80. 289
Ditto - -	ditto - -	2554	Budore - - - - -	80
Ditto - -	ditto - -	2828	Ballymacrickett - - -	80. 289
Ditto - -	ditto - -	5269	Four score - - - -	80. 289
Ditto - -	ditto - -	4379	Sandhills - - - - -	80. 289
Ditto - -	ditto - -	5302	Dundrod Agricultural - male	80
Ditto - -	ditto - -	5537	ditto - - - female	80
Ditto - -	ditto - -	5887	Crew - - - - -	80
Glynn - -	ditto - -	55	Glynn Village - - - -	80
Grange of Muckamore	ditto - -	5551	Muckamore - - - -	80
Inver - - -	ditto - -	56	Ballysnod - - - -	81
Ditto - -	ditto - -	3531	Larne and Inver - - -	81
Island Magee -	ditto - -	1529	Mulloughboy - - - -	81
Ditto - -	ditto - -	2500	Bromsbay - - - -	81
Ditto - -	ditto - -	2509	Kilcoan, Upper - - - -	81
Ditto - -	ditto - -	2510	Kilcoan, Lower - - - -	81
Ditto - -	ditto - -	2497	Mullaghdubh - - - -	81
Kilwaughter -	ditto - -	58	Craiganorne - - - -	81
Ditto - -	ditto - -	59	Kilwaughter - - - male	81
Ditto - -	ditto - -	2772	ditto - - - female	81
Ditto - -	ditto - -	4686	Mullocksandal - - - -	81
Killead - -	ditto - -	60	Kilcross - - - - -	81
Ditto - -	ditto - -	61	Cormevey, No. 2 - - -	81
Ditto - -	ditto - -	62	Straidhavern - - - -	81
Ditto - -	ditto - -	64	Ballyquillan - - - -	81. 289
Ditto - -	ditto - -	1943	Gortnagallon - - - -	81
Ditto - -	ditto - -	1220	Dungonnell - - - -	81
Ditto - -	ditto - -	3047	Ballyrobbin, No. 1 - - -	81
Ditto - -	ditto - -	3729	ditto, - No. 2 - - -	81
Ditto - -	ditto - -	5816	Killead Meeting-house - -	8
Kilroot - -	ditto - -	68	Witchthorn - - - -	82
Ditto - -	ditto - -	1352	Kilroot - - - - -	82. 290
Larne - -	ditto - -	2454	Larne Model Agricultural - male	82. 289
Ditto - -	ditto - -	2455	ditto - - - female	82. 289
Ditto - -	ditto - -	2485	ditto - - - infant	82. 289
Ditto - -	ditto - -	5739	ditto - Industrial female	83
Ditto - -	ditto - -	3653	ditto - Workhouse - -	83
Ditto - -	ditto - -	4687	Ballycraigy - - - -	83
Lisburne - -	ditto - -	4223	Lisburne - - - - male	83
Ditto - -	ditto - -	4224	ditto - - - female	83
Maragall - -	ditto - -	78	Ballycarrickmaddy - - -	83. 290
Ditto - -	ditto - -	79	Mullicarton - - - - -	83. 289
Ditto - -	ditto - -	1944	Sheep Walk - - - - -	83. 290
Maheramuck -	ditto - -	80	Megaberry - - - - -	83. 289
Mahermore -	ditto - -	81	Blackhill - - - - -	83
Ditto - -	ditto - -	82	Mulloughmossin - - -	83
Muckamore -	ditto - -	3788	Oldstone - - - - -	83
Portglenone, or Ahogill	ditto - -	83	Toreagh - - - - -	83
Ditto - -	ditto - -	85	Ballyvallough - - - -	83
Ditto - -	ditto - -	86	Loughmorne, No. 2 - - -	84
Ditto - -	ditto - -	2224	Ballyrickartmore - - -	84
Ditto - -	ditto - -	3354	Ballyrickartbeg - - - -	84
Shankhill - -	ditto - -	5793	Seamen's Friends' Society male	85. 289
Ditto - -	ditto - -	5794	ditto - - - female	85. 289
Ditto - -	ditto - -	6094	Fountain-lane - - infant	85
Ditto - -	ditto - -	6262	Old Park - - - - -	85. 289
Shankhill, or Belfast	ditto - -	90	Hannaghstown - - - -	85
Ditto - -	ditto - -	92	Hightown - - - - -	85. 290
Ditto - -	ditto - -	3037	Forth River - - - -	85
Ditto - -	ditto - -	3048	Belfast Workhouse - - -	85

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DISTRICT No. 5.—Inspector in Charge during 1852, DAVID L. BLAKELY, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Shankhill, or Belfast	Antrim	4531	Millfield, late Hamil-street	85
Temple Patrick	ditto	93	Lyle Hill	85
Ditto	ditto	95	Ballintoagh	85
Ditto	ditto	96	Mallusk - male	85. 290
Ditto	ditto	6125	ditto - female	85. 290
Ditto	ditto	2507	Clackanduff	86
Ditto	ditto	6321	Roughfort	86
Ditto, West	ditto	2502	Carnana	86
Templecorran	ditto	98	Windygap	86
Ditto	ditto	5543	Ballycarry	86. 289
Ditto	ditto	6081	ditto - Ordinary Agricultural	86
Ditto	ditto	5131	ditto - female	86. 289

DISTRICT No. 6.

Inspector in Charge during 1852, JOHN W. RODGERS, Esq., District Inspector.

Ardtrea	Londonderry	292	Ballymulderg	128
Ditto	ditto	293	Ballindrum late Mowilliam	128
Ditto	ditto	1195	Anahorish	128
Ditto	ditto	2606	Ballynenagh	128
Ditto	ditto	3318	Loup	128
Ditto	ditto	3893	Warwick Lodge	128
Ardboe	ditto	3538	Ballygoney	128
Ballynascreen	ditto	4718	Draperstown Cross - male	129
Ditto	ditto	296	ditto - female	129
Ditto	ditto	1784	Alteys Key - male	129
Ditto	ditto	5676	ditto - female	129
Ditto	ditto	3397	Labbey	129
Ditto	ditto	294	Straw	129
Ditto	ditto	4148	Bracka Dysart	129
Ditto	ditto	4636	Moneynenea	129
Ballinderry	ditto	5246	Ballylifford	129
Ballyscullion	ditto	3286	Bellaghy	129
Ditto	ditto	1809	Ballyneas - male	129
Ditto	ditto	4384	ditto - female	129
Ditto	ditto	3778	Glenvale	129
Desertlynn	ditto	4146	Gortagillie	130
Desertmartin	ditto	308	Knocknagin	130
Kilcronaghan	ditto	318	Monashinire	132
Ditto	ditto	319	Brakagh Rowley	132
Ditto	ditto	3358	Brakagh Lislea	132
Ditto	ditto	6390	Tobbermore	132
Ditto	ditto	6152	ditto - female	132
Ditto	ditto	2693	Killynumber	132
Killyleagh	ditto	2135	Tirkane	132
Ditto	ditto	3894	Corlecky	132
Ditto	ditto	5525	Tullyheron	132
Lissan	ditto	5021	Dernin	132
Ditto	ditto	5538	Claggin	132
Maghera	ditto	1371	Maghera	132
Ditto	ditto	2558	Gulladuff	133
Ditto	ditto	2604	Miltown, No. 2	133
Ditto	ditto	2059	Dreenan - male	133
Ditto	ditto	2488	ditto - female	133
Ditto	ditto	2422	Lisnamuck - male	133
Ditto	ditto	2891	ditto - female	133
Ditto	ditto	4377	Tobberhead	133
Maghera	ditto	323	Drumreany	133
Ditto	ditto	2665	Aghagaskin	133
Ditto	ditto	3099	Magherafelt	133
Ditto	ditto	5180	ditto - No. 2 - male	133
Ditto	ditto	5828	ditto - female	133
Ditto	ditto	3208	Castledawson	133
Tamlaght O'Crilly	ditto	1372	Glenone - male	134
Ditto	ditto	1487	ditto - female	134
Ditto	ditto	4356	Tyanee, West	134

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DISTRICT No. 6.—Inspector in Charge during 1852, JOHN W. RODGERS, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Tamlaght O'Crilly	Londonderry	2596	Reastown	134
Ditto	ditto	1801	Greenlough	134
Ditto	ditto	2380	Drumagarner - male	134
Ditto	ditto	2486	ditto - female	134
Ditto	ditto	5742	Dromard	291. 292
Termoneeny	ditto	2946	Derganagh	135
Ditto	ditto	2895	Lemnaroy - male	135
Ditto	ditto	2896	ditto - female	135
Ditto	ditto	4385	Ballinahone	135
Ardstraw	Tyrone	374	Gallon	141
Ditto	ditto	2737	Tiveny	141
Ditto	ditto	5834	Crosh	141
Ditto	ditto	4399	Drumlegagh - male	141
Ditto	ditto	4400	ditto - female	141
Ditto	ditto	4609	Aldahall	141
Ditto	ditto	4651	Clady	141
Ditto	ditto	5329	Douglas	141
Ditto	ditto	5432	Ligfordrum	141
Ditto	ditto	5433	Lisnatummy	141
Ditto	ditto	6030	Bemaghs	142. 292
Ditto	ditto	6205	Beaghs	142. 292
Ardstraw, West	ditto	376	Lisnacreagh	142. 292
Ditto	ditto	1377	Tullymuck	142. 292
Ardstraw, East	ditto	1257	Newtownstewart - male	142. 292
Ditto	ditto	1489	ditto - female	142. 292
Ditto	ditto	3597	Killymore	142
Badoney, Upper	ditto	381	Castledamph - male	142. 292
Ditto	ditto	2701	ditto - female	142. 292
Ditto	ditto	4698	Minachrane	142
Ditto	ditto	3926	Legcloughfin - male	143
Ditto	ditto	3927	ditto - female	143
Ditto	ditto	5105	Corick	143
Ditto	ditto	5646	Letterbratt - male	143. 292
Ditto	ditto	5678	ditto - female	143. 292
Ditto, Lower	ditto	4644	Aughnamerrigan	143
Ditto	ditto	5026	Greencastle - male	143
Ditto	ditto	5027	ditto - female	143
Ditto	ditto	5863	Cashel	143
Cappagh	ditto	388	Kiltyclogher - male	143
Ditto	ditto	4302	ditto - female	143
Ditto	ditto	389	Tatuhannaught	143
Ditto	ditto	390	Carrigans, Lower	143
Ditto	ditto	391	Beltoney	143
Ditto	ditto	2736	Calkill	143
Ditto	ditto	3463	Balnatibbert	143
Ditto	ditto	3863	Tantramurry	143
Ditto	ditto	3345	Reylagh	143
Ditto	ditto	4381	Castletown	143
Ditto	ditto	4382	Castleroddy	143
Ditto	ditto	5106	Aughalone, late Fecarry	143
Cappagh	ditto	6135	Erganagh - female	143. 292
Ditto	ditto	6204	Tircur	144
Ditto	ditto	6104	Tattynure	144. 292
Comber, Upper	ditto	397	Strangalwilly	145
Camus	ditto	398	Strabane	145
Ditto	ditto	2783	Derrygalt	145
Ditto	ditto	2782	Camus	145
Donaghcavey	ditto	1557	Ballynenor	145
Ditto	ditto	400	Loughash - agricultural	145
Ditto	ditto	1260	Donagheady - male	145
Ditto	ditto	1889	ditto - female	145
Ditto	ditto	2734	Castlemellon	145
Ditto	ditto	2411	Dowratt	146
Donagheady	ditto	3972	Upper Belix	146
Ditto	ditto	5515	Killina	146
Leckpatrick	ditto	424	Cloughcorr - male	149
Ditto	ditto	1891	ditto - female	149
Ditto	ditto	6315	Strabane Workhouse	149
Urney	ditto	1381	Rubstown	152
Ditto	ditto	5743	Urney - male	152
Ditto	ditto	5849	ditto - female	152

Appendix M.

DISTRICT No. 7.

Inspector in Charge during 1852, JOHN NIXON, Esq., District Inspector.

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Belleek	Fermanagh	3676	Tonaghgorm	123
Ditto	ditto	4699	Ballymagaghran	123
Derryvolan	ditto	1251	Drumaul	124
Ditto	ditto	4596	Drogan female	124
Ditto	ditto	3295	Liscreevan	124
Ditto	ditto	2869	Cules	124
Ditto	ditto	5763	Coolaness	124. 299
Ditto	ditto	3891	Lowtherstown male	124
Ditto	ditto	3892	ditto female	124
Derrevallen	ditto	6136	Fearney	124
Drumkeeran	ditto	1741	Gossheady	124
Ditto	ditto	3317	Gortnaguillane	124
Ditto	ditto	3677	Aghalane	124
Ditto	ditto	3915	Aughagraffin	124. 295
Ditto	ditto	3525	Tullyhommon	124. 295
Ditto	ditto	4551	Ednavigh	124
Ditto	ditto	4863	Drumnagennahan	124
Maheracoolmoney	ditto	288	Tulnaquiggy	127
Ditto	ditto	2943	Nedsherry	127
Ditto	ditto	3569	Lack	127
Ditto	ditto	3573	Cloy	127
Ditto	ditto	3720	Drumgivery	127
Ditto	ditto	3574	Croneenbun	127
Ditto	ditto	2153	Clareview	127
Ditto	ditto	3521	Aghagaffart	127
Mulick	ditto	5667	Belleek	127
Templecarn	ditto	3751	Bow Island	127
Ardstraw	Tyrone	5410	Garvetagh	141
Ballintacken	ditto	3803	Ramackin	143
Ditto	ditto	3804	Seskinare	143. 297
Ditto	ditto	5182	Drumlisker	143
Ditto	ditto	5487	Ballentrain	143
Ditto	ditto	5680	Curr	143
Cappagh	ditto	5529	Crevenagh	144. 297
Ditto	ditto	5530	Camoen	144. 296
Ditto	ditto	5531	Edenderry	144
Ditto	ditto	6316	Omagh Workhouse	144
Clogherney	ditto	3587	Beragh	145. 296
Ditto	ditto	4301	ditto female	145. 297
Ditto	ditto	4697	Tattykeeran male	145. 298
Ditto	ditto	6083	ditto female	145. 298
Ditto	ditto	4947	Dervaghroy	145
Ditto	ditto	5372	Tullyrush	145. 296
Ditto	ditto	5694	Redargan, Lower	145
Ditto	ditto	5695	ditto Upper	145
Donaghcavey	ditto	2487	Skelga	145
Ditto	ditto	403	Altaghmore	145. 300
Ditto	ditto	3476	Derramona	146. 296
Drumraw	ditto	1259	Omagh male	147
Ditto	ditto	1507	ditto female	147
Ditto	ditto	4988	ditto, New-street	147
Ditto	ditto	6328	ditto, Convent	147
Ditto	ditto	2529	Ballinahalty	147. 299
Ditto	ditto	3512	Cavnacam	147. 296
Ditto	ditto	4300	Tattysallagh	147
Ditto	ditto	4678	Ballygowans	147. 299
Ditto	ditto	4749	Aughee	147
Ditto	ditto	5330	Drumragh	147. 296
Dromore	ditto	413	Trummery male	147
Ditto	ditto	6169	ditto female	147
Ditto	ditto	1261	Corboley	147
Ditto	ditto	2316	Dromore male	147. 297
Ditto	ditto	4294	ditto female	147. 297
Ditto	ditto	3126	Curley	147
Ditto	ditto	3452	Letteroe	147
Ditto	ditto	5956	Aughnamoe female, temporary	147
Ditto	ditto	6170	Gleengeen	147. 300
Ditto	ditto	6171	Dullaghan female	147. 295
Ditto	ditto	3753	Bellisle	147
Ditto	ditto	3802	Munigar female	147

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DISTRICT No. 7.—Inspector in Charge during 1852, JOHN NIXON, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Dromore	Tyrone	3511	Aughnamoe	148
Ditto	ditto	4598	Drumsheal, late Aughadulla	148
Ditto	ditto	5048	Mullaghbane	148. 299
Ditto	ditto	4643	Tattycoar	148
Ditto	ditto	5295	Ederney Hill	148
Ditto	ditto	5369	Esker	148
Ditto	ditto	5454	Corboley - female	148
Ditto	ditto	5455	Ducroc	148
Ditto	ditto	5723	Drumlish	148
Fintona	ditto	418	Mullinvoney	149. 300
Ditto	ditto	4966	Barnagh - female	149
Kilskerry	ditto	3477	Trillick - male	149. 299
Ditto	ditto	3346	ditto - female	149
Ditto	ditto	3493	Ballyard	149. 298
Ditto	ditto	2785	Crossan	149
Ditto	ditto	3276	Feglish - male	149
Ditto	ditto	3277	ditto - female	179
Ditto	ditto	3713	Stranagormer	149
Ditto	ditto	3678	Drumharvey	149. 299
Ditto	ditto	4383	Kilablanuc	149
Ditto	ditto	3773	Dernagilly	149
Ditto	ditto	4553	Stralongford	149
Ditto	ditto	5057	Knocknagor	149
Ditto	ditto	5370	Lifford	149
Ditto	ditto	5527	Cabra	149
Longfield	ditto	2001	Drumnaforbe - male	149
Ditto	ditto	3556	Carnavarra	150
Ditto	ditto	3541	Carricknamulkin	150
Ditto	ditto	4218	Dooish - male	150
Ditto	ditto	3988	ditto - female	150
Ditto	ditto	3712	Wilmount	150
Ditto	ditto	3838	Mount Pleasant - female	150
Ditto	ditto	3148	Garveyhullion	150
Ditto	ditto	5766	Carrick	150
Ditto	ditto	5767	Lackaugh	150
Ditto	ditto	5903	Bareavy	150
Ditto	ditto	5939	Drumquin	150
Ditto, East	ditto	5677	Dressog Agricultural	150. 297
Ditto, Upper	ditto	4659	Upper Longfield Glebe	150. 300
Magheracross	ditto	286	Roscor	150. 299
Skirts of Urney	ditto	429	Mount Bernard	151
Ditto	ditto	431	Castlederg	151. 295
Ditto	ditto	3039	ditto - Workhouse	151
Termon	ditto	4260	Drumduff	151
Termon M'Quirk	ditto	437	Aughiogan	151
Ditto	ditto	438	Creggan	151
Ditto	ditto	1262	Tanderagee	151
Ditto	ditto	2846	Trummogue	151
Ditto	ditto	5247	Carrickmore	151
Ditto	ditto	4677	Sixmilecross - male	151. 298
Ditto	ditto	6029	ditto, late Rathmackin female	151. 298
Ditto	ditto	4710	Eskerboy - female	151
Ditto	ditto	5368	Mullaslin	152
Ditto	ditto	5371	Benchren	152. 298
Ditto	ditto	5526	Knocknascollogue	152
Ditto	ditto	5957	Clare - female	152

DISTRICT No. 8.

Inspector in Charge during 1852, JOHN CARLISLE, Esq., District Inspector.

Ardara	Donegal	1733	Ardara - male	99
Ditto	ditto	2130	ditto - female	99
Ditto	ditto	2658	Cronybais	99
Ditto	ditto	2877	Drumboghill	99
Ditto	ditto	2893	Leckonel	99
Ditto	ditto	3137	Lochriespoint - female	100
Ditto	ditto	6238	Meetinadea	100
Ditto	ditto	3499	Crove	100
Ditto	ditto	3500	Brackey	100

Appendix M.

DISTRICT No. 8.—Inspector in Charge during 1852, JOHN CARLISLE, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Ardara	Donegal	4389	Beigha	100
Ditto	ditto	5362	Gortnacart	100
Ditto	ditto	6293	Tullymore	100
Ballingafsin, or Ballintra.	ditto	2615	Ballintra	101
Donegal	ditto	4361	Drumnahoul	103. 302
Ditto	ditto	1532	Leghowney	103. 302
Ditto	ditto	4313	Donegal Workhouse	103
Drumholin	ditto	3741	Ballintra female	103
Ditto	ditto	4360	Bradley	103. 302
Ditto	ditto	4235	Ahadoey	103. 302
Ditto	ditto	3978	Ballymagroarty	103. 302
Ditto	ditto	6096	Tullynaught	103. 302
Ditto	ditto	6364	Laghey	103. 302
Glencolumbkille	ditto	6108	Meenaneary	104
Inniskeel	ditto	4583	Clooney female	104
Ditto	ditto	5693	Gortnasillagh	104
Ditto	ditto	2659	Killclooney	104
Ditto	ditto	1734	Mullamore	104
Ditto	ditto	2989	Kilbrian, late Tullyard female	104
Ditto	ditto	2369	Glenties	104. 302
Ditto	ditto	4950	ditto, workhouse	104
Ditto	ditto	3689	Bundoran male	105. 302
Ditto	ditto	4031	ditto female	105. 302
Ditto	ditto	4339	Ballyshannon Workhouse	105
Ditto	ditto	4418	Carrickboy male	105
Ditto	ditto	4419	ditto female	105. 302
Ditto	ditto	5762	Ardfarna male	105. 302
Ditto	ditto	5291	Dunmuckram, late Ardfarna, female	105
Inver	ditto	2585	Drimbarrow	105. 302
Ditto	ditto	6068	Drumboarty	105. 302
Ditto	ditto	3977	Drimco	105. 302
Ditto	ditto	6064	Glencoogh male	105
Ditto	ditto	6065	ditto female	105
Kilcar	ditto	3076	Shonagh	105
Ditto	ditto	3855	Strateel	105
Ditto	ditto	1240	Keonaghan	105
Ditto	ditto	2406	Thalvey	105. 302
Ditto	ditto	5364	Muckress	105
Killaghtee	ditto	1361	Castletown	105
Ditto	ditto	1360	Croagh	105
Ditto	ditto	4608	Bruckless female	105. 302
Ditto	ditto	4236	Castlewray	105. 302
Ditto	ditto	4282	Ballyotherland	105. 302
Ditto	ditto	5995	Drimduth male	105
Ditto	ditto	6107	Killulton	105
Kilbarron	ditto	3657	Drimnagroagh	106
Ditto	ditto	5360	Dooballey, late Bohey	106
Ditto	ditto	4030	Knocknashangan	106. 302
Ditto	ditto	4420	Ballyshannon male	106. 302
Ditto	ditto	4421	ditto female	106. 302
Ditto	ditto	5665	Tullymore	106
Ditto	ditto	5720	Culmore	106
Ditto	ditto	5721	Carricknahorna	106. 302
Ditto	ditto	5875	Cashelard	106. 302
Killinard	ditto	2252	Donegal male	106. 302
Ditto	ditto	2253	ditto female	106. 302
Kilbarrow	ditto	3134	Creevy	107. 302
Killybegs	ditto	1735	Killybegs	107
Ditto	ditto	1621	Fintra	107. 302
Ditto	ditto	2054	Meenavally	107
Ditto, Upper	ditto	6109	Murray	107. 302
Killymara	ditto	3854	Ballydevitt	107. 302
Ditto	ditto	4259	Winterhill	107
Templecrone	ditto	3739	Dungloe	109
Ditto	ditto	4532	Belcruit	109
Ditto	ditto	4267	Brade	109
Ditto	ditto	5899	Innisfree	109
Ditto	ditto	4809	Keadue	109. 302
Ditto	ditto	5272	Meenmore	109. 302
Ditto	ditto	5273	Kay Island	109
Ditto	ditto	5274	Anagry	109
Ditto	ditto	5275	Acre	109

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DISTRICT No. 8.—Inspector in Charge during 1852, JOHN CARLISLE, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Templecrone	Donegal	5465	Meenbanid	109
Ditto	ditto	5466	Rutland	109
Ditto	ditto	4738	Roshine	109
Ditto	ditto	5740	Mullaghduff	109
Ditto	ditto	5734	Belcruit	109
Skirts of Urney	Tyrone	428	Ginvahan	151
Ditto	ditto	430	Kilclean	151
Termonamongan	ditto	433	Altanvullen	151
Ditto	ditto	434	Maherakeel	151
Ditto	ditto	435	Lisnacloon - male	151
Ditto	ditto	4679	ditto - female	151
Ditto	ditto	436	Aughnahoe	151
Ditto	ditto	1193	Carrycongan	151
Ditto	ditto	1380	Laught	151
Ditto	ditto	4888	Scraghy	151
Ditto	ditto	5848	Third Corgary	151
Ditto	ditto	2781	Maghernageeragh	151

DISTRICT No. 9.

Inspector in Charge during 1852, ANDREW O'CALLAGHAN, Esq., District Inspector.

Kinnawley	Cavan	5305	Tiercahan	96
Ditto	ditto	4633	Swanlinbar	96
Ditto	ditto	4886	Derryralt	96
Ditto	ditto	5270	Commas	97
Killenagh	ditto	2211	Castlebawn	97
Ditto	ditto	3537	Gubeveeny	97
Ditto	ditto	3594	Killduff	97
Ditto	ditto	3595	Moneygashell	97
Ditto	ditto	3821	Gorteckill	97
Ditto	ditto	4685	Tullanamoil	97
Ditto	ditto	4985	Tubber	97
Ditto	ditto	5359	Menisleave	97
Templeport	ditto	1995	Currin	99
Ditto	ditto	2927	Bawnboy	99
Ditto	ditto	3584	Crea	99
Ditto	ditto	3157	Tullybrack - male	99
Ditto	ditto	4141	ditto - female	99
Ditto	ditto	3429	Dromloher	99
Ditto	ditto	4024	Tullycassan	99
Ditto	ditto	5306	Tomena	99
Ditto, Lower	ditto	1182	Garvolt	99
Toomeregan	ditto	2853	Ballyconnell - male	99
Ditto	ditto	3692	ditto - female	99
Kinnawley	Fermanagh	283	Derrylinn	126
Ditto	ditto	284	Stonepark	126
Ditto	ditto	3864	Derrymacansey	126
Ditto	ditto	4321	Cornaleck	127
Ditto	ditto	4898	Garverry Drumderrig	127
Ditto	ditto	4987	Aughakillimande	127
Ditto	ditto	3980	Slieve Russell - male	127
Ditto	ditto	3981	ditto - female	127
Ditto	ditto	6401	Drummannymore	127
Aughterough	Leitrim	1409	Derinkeher	257
Ditto	ditto	1408	Puttore - male	257
Ditto	ditto	2430	ditto - female	257
Ditto	ditto	3639	Crimlin - male	257
Ditto	ditto	4329	ditto - female	257
Ditto	ditto	3796	Clogher	258
Ditto	ditto	2820	Ballinamore - male	258
Ditto	ditto	2821	ditto - female	258
Ballyhonahan	ditto	4390	Glenaniffe	258
Cloone	ditto	1648	Corduff	258
Clooneclare	ditto	1649	Kiltyclogher - male	258
Ditto	ditto	2364	ditto - female	258
Ditto	ditto	3127	Manorhamilton - male	258
Ditto	ditto	3128	ditto - female	258
Ditto	ditto	3669	ditto Workhouse	258
Ditto	ditto	3685	Carrigangeere	258

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DISTRICT No. 9.—Inspector in Charge during 1852, ANDREW O'CALLAGHAN, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Clooneclare	Leitrim	3219	Killea	258
Ditto	ditto	5352	Cullentragh	258
Ditto	ditto	1751	Longheris	258
Carrigallen	ditto	1209	Behamore	258
Ditto	ditto	3857	Dromela	259
Ditto	ditto	6223	ditto female	259
Ditto	ditto	4516	Carrigallen	259
Ditto	ditto	5684	Killigar male	259
Ditto	ditto	5685	ditto female	259
Ditto	ditto	5842	Newtowngore	259
Drumlase	ditto	4905	Curnalaghta	259
Ditto	ditto	5036	Drumlease	259
Drumreilly	ditto	4665	Carrawallen female	259
Ditto	ditto	4320	Eaden	259
Ditto	ditto	4691	Urbal male	259
Ditto	ditto	6270	ditto female	259
Ditto	ditto	6180	Gortahose male	259
Ditto	ditto	6348	ditto female	259
Ditto	ditto	5922	Corrallubber	259
Ditto	ditto	6415	Aughawillan	259
Ditto	ditto	6473	Drumshangor	259
Ditto, Lower	ditto	6194	Derradd	259
Glenade	ditto	5563	Aughanlish	259
Innis M'Grath	ditto	3333	Tarmon	259
Ditto	ditto	5161	Drumkeiran	259
Ditto	ditto	5850	Kilmore	259
Ditto	ditto	5462	Lisacohill	259
Ditto	ditto	5463	Kilbride	259
Ditto	ditto	6452	Derimurn	260
Ditto	ditto	6454	Moneenatieve	260
Ditto	ditto	6356	Shannonview	260
Killargy	ditto	4552	Drumkeil	261
Ditto	ditto	5035	Killargy female	261
Ditto	ditto	6079	Dergoone	261
Ditto	ditto	5561	Tullynacresh	261
Ditto	ditto	6453	Licane	261
Ditto	ditto	6355	Drumshanlish	261
Killasnet	ditto	3724	Brackreabeg	261
Ditto	ditto	5338	Licknaranny	261
Ditto	ditto	6046	Straneigh	261
Killaminary	ditto	2178	Killabuggy	261
Killanurnery	ditto	6389	Ballinagar	261
Rossinver	ditto	1341	Loughmarron	261
Ditto	ditto	3736	Buckode	261
Ditto	ditto	3763	Tullahan	261
Ditto	ditto	4097	Ballynameehan	261
Ditto	ditto	4274	Gortnasillagh	261
Ditto	ditto	5212	Edenville	261
Ditto	ditto	5294	Askhill	261
Ditto	ditto	5339	Tawley	261
Ditto	ditto	5403	Drummonds	261
Ditto	ditto	5752	Latoon	261
Ditto	ditto	5841	Boynea	261
Ahamplish	Sligo	3759	Grange	273
Ditto	ditto	6272	Ballyscannell female	273
Ditto	ditto	4353	Cliffoney male	273
Ditto	ditto	3774	ditto female	273
Ditto	ditto	3301	Benbulben male	273
Ditto	ditto	3302	ditto female	273
Ditto	ditto	4618	Grellagh	273
Ditto	ditto	5612	Mullaghmore	273
Ditto	ditto	6103	Castlegall female	273
Cabry	ditto	5444	Edenbawn	274
Drumcliffe	ditto	5261	Rathcormack	274
Kilmackeown	ditto	4904	Kilmackeown	275
Killaspickbrone	ditto	2972	Grange Ormsby	275
Ditto	ditto	3798	Strandhill	275
Saint John's	ditto	6159	Ballydoogan	276
Ditto	ditto	1103	Sligo male	276
Ditto	ditto	1104	ditto female	276
Ditto	ditto	5214	ditto infant	276
Ditto	ditto	5851	ditto, No. 2 female	276
Ditto, Union of	ditto	3339	ditto Workhouse	276

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DISTRICT No. 10.

Inspector in Charge during 1852, GEORGE FIELD, Esq., District Inspector.

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Aughalurcher	Fermanagh	2287	Mullinaburtlin	122
Ditto	ditto	1247	Mullaghfad	122
Ditto	ditto	3044	Cavanaleck	122
Ditto	ditto	4292	Tyreghan	122. 304
Ditto	ditto	4717	Lisniskea	122. 303
Ditto	ditto	6239	Maguire's Bridge	122
Aughaloherin	ditto	263	Moate	122
Aughavea	ditto	1748	Ardmoney	122
Ditto	ditto	2531	Tattykeeran	122
Ditto	ditto	3721	Drumlone	122
Ditto	ditto	5901	Cornafanag	123
Ditto	ditto	4046	Tressna	123
Ditto	ditto	4635	Tatnamona	123
Ditto	ditto	5584	Coonian	123
Ditto	ditto	4708	Ednugilhorn	123
Ditto	ditto	4425	Ballindarragh	123. 303
Boho	ditto	2437	Carricbeg	123
Clones	ditto	265	Deer Park	123
Ditto	ditto	266	Graghawarren	123
Ditto	ditto	267	Rosbrick	123
Ditto	ditto	1250	Cornagague	123
Ditto	ditto	3596	Lisroon	123
Ditto	ditto	264	Bruskernagh	123
Ditto	ditto	3793	Corryglass	123
Ditto	ditto	4934	Knockmacarooney	123
Cleenish	ditto	4569	Skea - temporary, male	123
Ditto	ditto	4570	ditto - ditto - female	123
Ditto	ditto	6264	Mullaghmore	123. 304
Ditto	ditto	4173	Lisbellaw - male	123. 303
Ditto	ditto	4283	ditto - female	123. 303
Ditto	ditto	4386	Holywell - female	123
Ditto	ditto	5452	Corryglass	123. 304
Ditto	ditto	5453	Rossdoney	123
Ditto	ditto	5468	Gortahurk	123
Ditto, East	ditto	4045	Cleenish Island	123
Derryvolan	ditto	271	Slee	124. 303
Ditto	ditto	269	Shankill	124
Devenish	ditto	2235	Cashelnadrea - male	124. 304
Ditto	ditto	3495	ditto - female	124. 304
Ditto	ditto	1742	Lisded	125
Ditto	ditto	2038	Monea	125
Ditto	ditto	3494	Garrison	125
Ditto	ditto	4388	Derrygonnelly - female	125
Ditto	ditto	5706	Newtown	125
Derrybrusk	ditto	3806	Cappy	125. 303
Ditto	ditto	4246	Ballyreagh]	125. 304
Enniskillen	ditto	2034	Enniskillen - male	125. 304
Ditto	ditto	2035	ditto - female	125
Ditto	ditto	3270	ditto, No. 2 - male	125
Ditto	ditto	3097	ditto - female	125
Ditto	ditto	1998	Tempo - male	125. 303
Ditto	ditto	4816	ditto - female	125
Ditto	ditto	274	Killee	125
Ditto	ditto	275	Carrickmacna	125
Ditto	ditto	3145	Immarue	125. 304
Ditto	ditto	3777	Glen	125
Ditto	ditto	3794	Crieve	125. 304
Ditto	ditto	4233	Killaculla	125
Ditto	ditto	4675	Falls - female	125
Ditto	ditto	3861	Carrick Model Agricultural	125
Ditto	ditto	4423	Carrowkeel	125
Gallon	ditto	277	Moorlough	125
Ditto	ditto	278	Newtown Butler - male	125
Ditto	ditto	4144	ditto - female	125
Ditto	ditto	279	Manor Waterhouse - male	125
Ditto	ditto	4311	ditto - female	125
Ditto	ditto	280	Grubb - male	125
Ditto	ditto	4700	ditto - female	125
Ditto	ditto	281	Drumbarry	125
Ditto	ditto	1162	Drumlone	125

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DISTRICT No. 10.—Inspector in Charge during 1852, GEORGE FIELD, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page 19th Report, 1852, Appendix B.
Gallon	Fermanagh	5486	Feaugh	126. 304
Ditto	ditto	1740	Kilturk	126
Ditto	ditto	3032	Killilihard	126
Ditto	ditto	3315	Teatacam	126
Ditto	ditto	6166	Loughgallygreen	126
Innismacsaint	ditto	4362	Tullymore	126
Ditto	ditto	4387	Derrygonnelly - male	126. 304
Ditto	ditto	5974	Glen, East	126
Ditto	ditto	4707	Drumlisorleen	126
Ditto	ditto	5179	Aughmuldoney	126
Ditto	ditto	5668	Rosscorr	126
Ditto	ditto	6026	Shruanure	126
Killisher	ditto	282	Crossroads - male	126. 304
Ditto	ditto	1911	ditto - female	126. 304
Ditto	ditto	4965	Mullaghbawn	126
Ditto	ditto	5902	Arney	126
Kinnawley	ditto	6443	Corracreigh	126
Ditto	ditto	5583	Carroo	127
Magheracross	ditto	2865	Coa	127
Ditto	ditto	3267	Grove	127. 304
Ditto	ditto	3510	Sydare	127. 303
Ditto	ditto	3733	Drumcullion	127
Rossory	ditto	1373	Ashwoods	127
Trory	ditto	1843	Tullyavey	127
Aughalurcher	Tyrone	3103	Kilbeg	142
Ditto	ditto	5528	Alderwood	142
Ballygawley	ditto	2954	Ballygawley, No. 1	143
Clogher	ditto	393	Eskra - male	144
Ditto	ditto	1890	ditto - female	144
Ditto	ditto	394	Fivemiletown Agricultural - male	144. 303
Ditto	ditto	395	ditto - female	144. 303
Ditto	ditto	4750	Ballyscally	144. 304
Ditto	ditto	3046	Sciencien	144
Ditto	ditto	3578	Findermore - male	144. 303
Ditto	ditto	3579	ditto - female	144. 303
Ditto	ditto	4554	Kilnahushogue	144
Ditto	ditto	3734	Carntall	144. 303
Ditto	ditto	4719	Aughadarragh	144
Ditto	ditto	5317	Kilclay	144
Ditto	ditto	6329	Tulnafoil	145
Donaghcavey	ditto	5724	Kilgort	145. 303
Ditto	ditto	5185	Derrabard - male	145. 303
Ditto	ditto	3623	Lisnacreeve	145. 303
Ditto	ditto	401	Tattymoile	145. 304
Ditto	ditto	1379	Legmaghery	145
Ditto	ditto	1624	Blackfort, No. 2	146. 304
Ditto	ditto	2456	ditto - female	146. 304
Ditto	ditto	1939	Fintona - male	146. 303
Ditto	ditto	3497	ditto - female	146. 303
Ditto	ditto	6366	Tyreenan	146. 304
Errigal Kieran	ditto	414	Gort	148
Ditto	ditto	415	Glencull - male	148
Ditto	ditto	416	ditto - female	148
Ditto	ditto	1382	Rarogan	148. 303
Ditto	ditto	5277	Altamuskin	148
Ditto	ditto	5679	Ballygawley, No. 2	148
Ditto	ditto	5722	Garvaghey	148. 304
Ditto	ditto	5833	Altclonghfin	148
Ditto	ditto	5958	Turineskey	148
Fintona	ditto	417	Corryglass	149. 304
Ditto	ditto	3779	ditto - female	149. 304

DISTRICT No. 11.

Inspector in Charge during 1852, THOMAS M'ILROY, Esq., District Inspector.

Armagh	Armagh	103	Killooney - male	87
Ditto	ditto	104	ditto - female	87
Drumeree	ditto	110	Richmount	88. 307
Ditto	ditto	1898	Breagh	88. 307
Ditto	ditto	2433	Mahon	88

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DISTRICT No. 11.—Inspector in Charge during 1852, THOMAS M'ILROY, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Drumcree	Armagh	4023	Cannagola - - - -	88. 307
Ditto	ditto	5356	Portadown - - - male	88
Ditto	ditto	5357	ditto - - - female	88
Kilmore	ditto	121	Ballinahinch - - - male	90
Ditto	ditto	122	ditto - - - female	90
Ditto	ditto	4557	Ballywilly - - - -	90
Loughgall	ditto	2860	Waste Lands - - - -	90
Moynteagh	ditto	4255	Derrytrasna - - - -	90
Seagoe	ditto	1747	Aughacommon - - - male	91
Ditto	ditto	4254	ditto - - - female	91
Shankhill	ditto	127	Tannaghmore - - - -	91
Shankey	ditto	1897	Dougher - - - male	91
Ditto	ditto	3460	ditto - - - female	91
Tartaraghan	ditto	2837	Maghery - - - - -	91
Ditto	ditto	5133	Derrylard - - - - -	91. 307
Ditto	ditto	5651	Tartaraghan - - - -	91
Ditto	ditto	6184	Eglish - - - - -	91. 307
Seagoe	ditto	6475	Ballinacor - - - -	91
Annahilt	Down	5666	Ballykeel, Lough Erne - -	111
Ditto, Hillsboro'	ditto	3450	Clountough - - - -	111. 306
Dromara	ditto	4038	Crossgar - - - female	113. 306
Ditto	ditto	4040	Artana - - - - -	113. 306
Dromore	ditto	198	Tullymacarrett - - - -	113. 307
Ditto	ditto	200	Dromore, No. 1 - - male	113. 307
Ditto	ditto	201	ditto - - - female	113. 307
Ditto	ditto	2723	Drumlough, No. 1 - - -	114. 307
Ditto	ditto	3468	Dromore, No. 2, Hillsborough-street	114
Ditto	ditto	4607	Skeogh - - - - -	114. 307
Ditto	ditto	3979	Ashfield - - - female	114. 307
Ditto	ditto	5366	Edentrillick - - - -	114. 307
Ditto	ditto	5943	Ballykeel - - - - -	114. 306
Ditto	ditto	5996	Ballyvicknacally - - -	114. 307
Donacloney	ditto	3078	Donacloney - - - -	115. 307
Ditto	ditto	2939	Carnew - - - - -	115. 307
Hillsborough	ditto	2559	Ballykeel, Artifinny - - -	116. 306
Ditto	ditto	2560	ditto, Edenagonnell - -	116. 307
Ditto	ditto	2562	Hillsborough - - - -	116. 306
Ditto	ditto	4041	Backnamullough - - -	116. 306
Magherally	ditto	241	Magherally - - - -	119
Ditto	ditto	4745	Mullaghfarnaham - - -	119. 306
Magheralin	ditto	2024	Magheralin - - - male	119
Ditto	ditto	3187	ditto - - - female	119
Ditto	ditto	3386	Drumlin - - - - -	119. 306
Ditto	ditto	6165	Edenmore - - - -	119. 306
Moira	ditto	2520	Ballygowan - - - -	119. 306
Ditto	ditto	3095	Lurganaville - - - -	119. 306
Tullylish	ditto	258	Bann - - - - -	121
Ditto	ditto	259	Moyallen - - - - male	121. 306
Ditto	ditto	260	ditto - - - female	121. 306
Ditto	ditto	2688	Ballynagarrick - - - -	121. 307
Ditto	ditto	2690	Ballylough - - - -	121. 306
Ditto	ditto	2689	Clare - - - - -	121. 306
Ditto	ditto	3225	Gilford - - - male	121. 306
Ditto	ditto	4811	Gilford Mills - - male	121. 306
Ditto	ditto	4812	ditto - - - female	122. 306
Ditto	ditto	4813	ditto - - - infant	122. 306
Ardboe	Tyrone	3846	Albany, late Feagh - - -	141. 307
Ditto	ditto	6134	Ballymaguire - - - -	141
Ditto	ditto	4151	Mullinahoe - - - -	141
Ditto	ditto	5864	Drumany - - - -	141. 307
Ditto	ditto	5865	Ardboe, Old - - - -	141
Ditto	ditto	6243	Dromore - - - female	141. 307
Ditto	ditto	6251	Ardboe - - - - -	141. 307
Aughaloo	ditto	2046	Knocknaroy - - - -	142. 308
Ditto	ditto	378	Showerflood - - - -	142. 308
Ditto	ditto	380	Rahaghy - - - - -	142. 307
Ditto	ditto	1192	Mulnahorn - - - - -	142
Ditto	ditto	3536	Caledon - - - - -	142
Ditto	ditto	5066	Aughnacloy - - - -	142
Ballyclog	ditto	5028	Brigh - - - - -	143. 307
Clonfeacle	ditto	384	Clonfeacle - - - -	143. 307
Ditto	ditto	385	Moy - - - - -	143. 308
Clenoe	ditto	396	Aughamullen - - - -	145

(*continued*)

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DISTRICT No. 11.—Inspector in Charge during 1852, THOMAS M'ILROY, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852. Appendix B.
Clenoe	Tyrone	2412	Mountjoy	145. 307
Ditto	ditto	5799	Clenoe	145
Carnteel	ditto	5290	Aughnacloy - female	145
Donaghcavey	ditto	2254	Brickaville - male	146
Ditto	ditto	2255	ditto - female	146
Donaghendry	ditto	404	Shankey	146. 307
Ditto	ditto	2436	Stewartstown	146. 307
Derryloran	ditto	407	Gortalowry	146. 308
Ditto	ditto	3009	Orritor Craigs	146. 308
Ditto	ditto	3055	Knockaconny	146. 308
Ditto	ditto	5074	Cookstown Poor Law Union	146
Ditto	ditto	5184	Loy	146. 308
Ditto	ditto	4926	Drumcraw	146. 308
Desertcreat	ditto	4150	Rock	147. 308
Donaghmore	ditto	1378	Aughnagar	147
Ditto	ditto	2236	Drumnafern, Agricultural	147. 308
Ditto	ditto	2062	Donaghmore	147. 307
Ditto	ditto	2882	Tullyallen	147
Ditto	ditto	5276	Tullyarran	147
Ditto	ditto	6265	Gortnaglush	147. 307
Drumglass	ditto	410	Dungarmon - male	147
Ditto	ditto	411	ditto - female	147
Eglish Clonfeacle	ditto	2489	Roan - male	148
Ditto	ditto	2490	ditto - female	148
Kildress	ditto	1376	Stramaclemartin	149
Ditto	ditto	419	Dunamore	149
Ditto	ditto	420	Killeenan	149
Ditto	ditto	421	Glenarney	149. 308
Ditto	ditto	422	Corvanaghan	149. 308
Ditto	ditto	2528	Gortnagross	149. 308
Ditto	ditto	2787	Gortnacladdy	149
Killynan	ditto	2786	Cavan	149. 308
Killishel	ditto	5183	Clinaness	149. 308
Lissan	ditto	1194	Crievagh	150
Ditto	ditto	2410	Broughderg	150
Ditto	ditto	3799	Unagh	150. 308
Pomeroy	ditto	426	Pomeroy	150. 308
Ditto	ditto	1142	Altmore - male	151. 307
Ditto	ditto	1490	ditto - female	151. 307
Ditto	ditto	2320	Lisnagleer	151. 308
Ditto	ditto	2063	Coolmagherry	151
Ditto	ditto	2784	Claggan	151. 307
Ditto	ditto	5014	Galbolly	151. 307
Tullyrusken	ditto	1185	Edendork	152
Tamlaght	ditto	4585	Aughavey	152. 308

DISTRICT No. 12.

Inspector in Charge during 1852, JAMES PATTERSON, Esq., Newtownards.

Ardkeen	Down	6149	Ardkeen - male	111. 314
Ditto	ditto	6150	ditto - female	111. 314
Ardquin	ditto	3654	Ballyridley	111. 314
Bangor	ditto	188	Crawfordsburn	111. 314
Ditto	ditto	2518	Conlig, No. 1	111. 314
Ditto	ditto	3372	Cottown	111. 314
Ditto	ditto	4344	Groomsport - male	111. 314
Ditto	ditto	4345	ditto - female	111. 314
Ditto	ditto	4650	Conlig, No. 2	111. 314
Ditto	ditto	5011	Bangor - male	111. 314
Ditto	ditto	5012	ditto - female	111. 314
Ditto	ditto	5953	Ballysallagh	111. 314
Ditto	ditto	6025	Ballymaconnell	111. 314
Ditto	ditto	6061	Ballymullen	111. 314
Ballee	ditto	190	Ballee - male	111. 314
Ditto	ditto	5013	ditto - female	111. 314
Ditto	ditto	2274	Ballycruttle	111. 314
Bright	ditto	4743	Bright - male	111. 314
Ditto	ditto	4744	ditto - female	111. 314
Ballymacarett	ditto	2288	Ballymacarett	111. 314

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DISTRICT No. 12.—Inspector in Charge during 1852, JAMES PATTERSON, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
allymacarett -	Down - -	2547	Ballymacarett, No. 2 - - male	111. 314
Ditto - -	ditto - -	2548	ditto - - - female	111. 314
Ditto - -	ditto - -	4862	Bridge-end - - - -	111. 314
allyphillip -	ditto - -	4343	Portaferry - - female	112. 314
Ditto - -	ditto - -	5847	ditto, No. 2 - - - -	112. 314
allyminister -	ditto - -	2584	Craigs - - - - -	112. 318
allykinlor -	ditto - -	3203	Ballyplunt - - - -	112. 320
allywalter -	ditto - -	5245	Ballywalter - - - -	112. 320
allytrustan -	ditto - -	6116	Ballymaster - - - -	112. 320
aris - -	ditto - -	6327	Largymore - - - -	112. 314
rrowdore -	ditto - -	5467	Carrowdore - - - male	112. 316
nber - -	ditto - -	1581	Crossmacreevy - - - -	112. 314
Ditto - -	ditto - -	195	Tullygirvin - - - -	112. 314
Ditto - -	ditto - -	1597	Ballymaleddy - - - -	112. 314
Ditto - -	ditto - -	2728	Cullintra - - - - -	113. 314
Ditto - -	ditto - -	2934	Ringcreevy - - - -	113. 314
Ditto - -	ditto - -	3394	Millstreet - - - - -	113. 314
Ditto - -	ditto - -	4684	Comber - - - - -	113. 314
Ditto - -	ditto - -	5073	Moneyrea - - - -	113. 314
Ditto - -	ditto - -	5826	Ballystockart - - - -	113. 314
Ditto - -	ditto - -	5954	Magherascouse - - - -	113. 314
naghadee -	ditto - -	1582	Ballywilliam - - - male	113. 316
Ditto - -	ditto - -	2517	Killaughey - - - -	113. 316
Ditto - -	ditto - -	2519	Millisle - - - - -	113. 316
Ditto - -	ditto - -	2941	Herdstown - - - -	113. 316
Ditto - -	ditto - -	3395	Grangee - - - - -	113. 316
Ditto - -	ditto - -	3586	Ballyvoster - - - -	113. 316
Ditto - -	ditto - -	4913	Donaghadee - - - male	113. 316
Ditto - -	ditto - -	4914	ditto - - - female	113. 316
Ditto - -	ditto - -	5023	Ballyhasken - - - -	113. 316
nesford - -	ditto - -	2900	Ballydock - - - - male	114. 316
Ditto - -	ditto - -	2901	ditto - - - female	114. 316
ndonald - -	ditto - -	4290	Dundonald - - - male	114. 316
Ditto - -	ditto - -	4291	ditto - - - female	115. 316
umbo - -	ditto - -	212	Carryduff - - - - -	115. 316
Ditto - -	ditto - -	2044	Carr - - - - - -	115. 316
Ditto - -	ditto - -	2561	Drumbo - - - - -	115. 316
Ditto - -	ditto - -	2626	Leverogue - - - -	115. 316
Ditto - -	ditto - -	4042	Purdysburn - - - male	115. 316
Ditto - -	ditto - -	4649	ditto - - - female	115. 316
Ditto - -	ditto - -	4310	Clogher - - - - -	115. 316
Ditto - -	ditto - -	4861	Cargycroy - - - -	115. 316
Ditto - -	ditto - -	6222	Ballymacbrennan - - male	115. 316
Ditto - -	ditto - -	6400	ditto - - - female	115. 316
wn - -	ditto - -	1534	Downpatrick - - male	115. 316
Ditto - -	ditto - -	1535	ditto - - - female	115. 316
Ditto - -	ditto - -	2724	ditto - - - infant	115. 316
Ditto - -	ditto - -	2273	Boncastle - - - - -	115. 316
ey Abbey -	ditto - -	214	Tullycavey - - - -	115. 316
Ditto - -	ditto - -	5704	Grey Abbey - - - -	115. 316
Ditto - -	ditto - -	5705	ditto - - - infant	115. 316
Ditto - -	ditto - -	6151	Ballyboley - - - -	115. 316
lywood - -	ditto - -	218	Creighton's Green - - -	116. 316
Ditto - -	ditto - -	3170	Knocknagowney - - -	116. 316
Ditto - -	ditto - -	5134	Ballyhackamon - - - -	116. 316
Ditto - -	ditto - -	4535	Holywood Model Agricultural -	116
Ditto - -	ditto - -	5661	ditto - - - female	116. 316
Ditto - -	ditto - -	6259	Holywood Parochial - - male	116. 316
Ditto - -	ditto - -	6378	ditto - - - female	116. 316
Ditto - -	ditto - -	2840	Rann - - - - - -	116. 316
ch - - -	ditto - -	2931	Ballygawley - - - -	116. 316
llinchy - -	ditto - -	222	Ardmillane - - - -	117. 318
Ditto - -	ditto - -	223	Ballymacashane - - -	117. 318
Ditto - -	ditto - -	226	Ballymacreely - - - -	117. 318
Ditto - -	ditto - -	2515	Tullycore - - - - -	117. 318
Ditto - -	ditto - -	3224	Ballycloughan - - - -	117. 318
Ditto - -	ditto - -	5137	Barnamaghery - - - -	117. 318
Ditto - -	ditto - -	5955	Carrickmannon - - - -	117. 318
Ditto - -	ditto - -	6054	Raffery - - - - -	117. 318
lmigan - -	ditto - -	227	Aughlishnafin - - - -	117. 318
lmood - -	ditto - -	4533	Lisbarnett - - - -	117. 318
lclief - -	ditto - -	233	Rossglass - - - - -	118. 320
Ditto - -	ditto - -	2662	Kilclief - - - - -	118. 316

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DISTRICT No. 12.—Inspector in Charge during 1852, JAMES PATTERSON, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Kilclief	Down	3053	Whitehall	118. 314
Killileagh	ditto	234	Derryboy	118. 318
Ditto	ditto	2522	Ballytrim	118. 318
Ditto	ditto	2727	Killinchy Woods	118. 318
Ditto	ditto	3745	Killileagh Mills	118. 318
Ditto	ditto	3856	Tullyveery	118. 318
Ditto	ditto	4648	Killileagh	118. 318
Ditto	ditto	6024	ditto - male	118. 318
Ditto	ditto	6092	ditto - female	118. 318
Kilmore	ditto	235	Crossgar	118. 318
Ditto	ditto	3619	Kilmore, No. 2	118. 318
Ditto	ditto	3822	Drumgiven	118. 318
Ditto	ditto	2936	Clontinaglare	118. 318
Knockbreda	ditto	2400	Tullycarnett	119. 318
Ditto	ditto	5552	Knock	119. 318
Ditto	ditto	6053	Ballynafeigh	119. 318
Killnney	ditto	6286	Carricknaveigh	119. 316
Newtownards	ditto	246	Ballycullen	120. 318
Ditto	ditto	248	Craigantlet	120. 318
Ditto	ditto	2856	Killineather	120. 314
Ditto	ditto	3675	Loughries Couse (1)	120. 318
Ditto	ditto	3079	ditto - (2)	120. 318
Ditto	ditto	2725	George's-street, Newtownards	120. 318
Ditto	ditto	3185	Ballyblack	120. 318
Ditto	ditto	3620	ditto - No. 3	120. 318
Ditto	ditto	3186	Newtownards	120. 318
Ditto	ditto	3350	ditto - Workhouse	120. 318
Ditto	ditto	3874	Mill-street, Newtownards	120. 318
Ditto	ditto	4657	Newtownards	120. 318
Ditto	ditto	5135	Greengraves	120. 318
Ditto	ditto	5582	Ballyrogan	120. 318
Ditto	ditto	5825	Ann, St., Newtownards	120. 318
Rathmullen	ditto	2403	Killough - male	120. 320
Ditto	ditto	2404	ditto - female	120. 320
Ditto	ditto	2940	Rathmullen	121. 320
Saintfield	ditto	251	Tonnaghmore	121. 320
Ditto	ditto	2938	Leggygowan	121. 320
Ditto	ditto	5813	Saintfield	121. 320
Ditto	ditto	5900	Ballyknockan	121. 320
Ditto	ditto	5056	Ballymacaremery	121. 320
Ditto	ditto	5065	Tullywest	121. 320
Ditto	ditto	3791	Lessons	121. 320
Saint Andrew's	ditto	252	Ballyhalbert	121. 320
Ditto	ditto	253	Kirkcubbin	121. 320
Ditto	ditto	2513	Ballyiesborough	121. 320
Ditto	ditto	3466	Granshaw	121. 320
Saul	ditto	2275	Ballinbougher	121. 320
Tyrilla	ditto	261	Ballykinlor	122. 320
Tullynakill	ditto	3033	Ballydrean	122. 320

DISTRICT No. 13.

Inspector in Charge during 1852, JAMES R. BUTLER, Esq., District Inspector.

Armagh	Armagh	6439	Balleer	87
Ballymore	ditto	107	Poyntzpass	87
Ditto	ditto	3156	Old Clare - male	87
Ditto	ditto	4405	ditto - female	87
Ditto	ditto	3732	Curlurt	87
Ditto	ditto	4271	Taniokey - male	87
Ditto	ditto	4272	ditto - female	87
Ditto	ditto	5081	Tanderagee, No. 2	87
Ditto	ditto	4960	Poyntzpass - male	87
Ditto	ditto	4961	ditto - female	87
Ditto	ditto	5703	Acton - infant	87
Ballymacnabb	ditto	6161	Clady	87
Killeevy	ditto	4325	Drumbanagher - male	89
Ditto	ditto	4326	ditto - female	89
Ditto	ditto	116	Lissimon	89
Kildarton	ditto	5692	Collone	89

Appendix M.

DISTRICT No. 13.—Inspector in Charge during 1852, JAMES R. BUTLER, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Kilcluney	Armagh	123	Folea	90
Loughgilly	ditto	125	Tullyherron - male	90
Ditto	ditto	5896	ditto - female	90
Ditto	ditto	6252	Belleek - male	90
Ditto	ditto	6253	ditto - female	90
Ditto	ditto	5304	Mountnorris	90
Lisnadill	ditto	2848	Drumgaw	90
Mullabrack	ditto	1478	Market Hill Model Agricultural - male	90
Ditto	ditto	3174	ditto - female	90
Ditto	ditto	4286	Cladymore	90
Ditto	ditto	6437	Coolmalish	90
Ditto	ditto	4654	Ballykean	90
Newry	ditto	5624	Newry District Model - male	91
Ditto	ditto	5625	ditto - female	91
Ditto	ditto	5626	ditto - infant	91
Analone	Down	186	Tullintanvally	110
Ditto	ditto	3662	Ballynafern	110
Aghaderg	ditto	187	Loughbrickland	110
Ditto	ditto	2624	Meenan	110
Ditto	ditto	2933	Brague	110
Ditto	ditto	2270	Ballyvarley - male	111
Ditto	ditto	2271	ditto - female	111
Ditto	ditto	4872	Glaskerbeg - male	111
Ditto	ditto	4873	ditto - female	111
Ballyroney	ditto	2759	Aughnavallig	112
Clonallen	ditto	193	Mayo - male	112
Ditto	ditto	2890	ditto - female	112
Ditto	ditto	1950	Carrick - male	112
Ditto	ditto	2997	ditto - female	112
Ditto	ditto	5741	Clontifleece	112
Ditto	ditto	5450	Warrenpoint - male	112
Ditto	ditto	5451	ditto - female	112
Clonuff	ditto	197	Hilltown - male	113
Ditto	ditto	3271	ditto - female	113
Ditto, Lower	ditto	1245	Kinghill, or Clonuff - male	113
Ditto	ditto	1485	ditto - female	113
Dromara	ditto	3661	Finnis - male	113
Ditto	ditto	4374	ditto - female	113
Ditto	ditto	1636	Muninabane	113
Ditto	ditto	5178	Gransha	113
Ditto	ditto	5365	Dunbeg	113
Ditto	ditto	6281	Burren	113
Drumgath	ditto	203	Barnmeen	114
Ditto	ditto	3077	Ballykeel	114
Ditto	ditto	3183	Lurgancahone	114
Ditto	ditto	3748	Drumlough, No. 2	114
Ditto	ditto	5876	Rathfriland - male	114
Ditto	ditto	5877	ditto - female	114
Drumgoland	ditto	1902	Decomet	114
Ditto	ditto	205	Mahermia	114
Ditto	ditto	4546	Closkett	114
Drumgoland, Upper	ditto	1365	Leganny	114
Drumballyroney	ditto	1244	Maghrel	115
Ditto	ditto	2523	Edengarley	115
Ditto	ditto	2675	Ballybrick	115
Ditto	ditto	3094	Emdale	115
Ditto	ditto	5089	Ballyroney	115
Donoughmore	ditto	1637	Barr	115
Ditto	ditto	2521	Fourtowns	115
Ditto	ditto	5236	Derrycra - male	115
Ditto	ditto	5485	ditto - female	115
Garvaghy	ditto	1191	Ballyalley	116
Ditto	ditto	2623	Castlevennan	116
Ditto	ditto	3789	Ballooley	116
Killebroney	ditto	1608	Rostrevor - male	116
Ditto	ditto	2829	ditto - female	117
Ditto	ditto	5787	Knockbarragh	117
Ditto	ditto	6442	Killowen	117
Kilkeel	ditto	2401	Dunavan - male	117
Ditto	ditto	2402	ditto - female	117
Ditto	ditto	4039	Annalong - male	117
Ditto	ditto	4658	ditto - female	117

Appendix M.

DISTRICT No. 13.—Inspector in Charge during 1852, JAMES R. BUTLER, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Kilkeel, Upper	Down	2898	Grange - male	117
Ditto	ditto	2899	ditto - female	117
Ditto, Lower	ditto	221	Moneydara	117
Kilmigan	ditto	228	Mount Panther - male	117
Ditto	ditto	1246	Annsboro' - male	117
Ditto	ditto	1486	ditto - female	117
Ditto	ditto	2546	Castlewellan - male	117
Ditto	ditto	3067	ditto - female	117
Ditto	ditto	2932	Clamaraghan	117
Kilcoo	ditto	4227	Tulleree	117
Ditto, Upper	ditto	230	Ballymoney - male	117
Ditto	ditto	3129	ditto - female	117
Ditto, Lower	ditto	1366	Ardaghy	117
Kilmore	ditto	1623	Redemon	118
Ditto	ditto	5136	Raleagh	118
Ditto	ditto	3171	Drumaglish	118
Loughlin Island	ditto	236	Loughlin Island	119
Magherally	ditto	5153	Ballymoney	119
Magheradroll	ditto	5244	Ballinahinch	119
Ditto	ditto	6312	Ballymaglave	119
Maghera	ditto	1580	Carnacaville	119
Magherahamlet	ditto	5154	Guinness	119
Newry	ditto	1819	Crowreagh	119
Ditto	ditto	2726	Croban	119
Ditto	ditto	2757	Loughorne	119
Ditto	ditto	2758	Sheeptown	119
Ditto	ditto	3449	Crowhill	119
Ditto	ditto	3562	Rockvale - male	119
Ditto	ditto	3563	ditto - female	119
Ditto	ditto	4815	Shinn	119
Ditto, Town	ditto	243	High-street - female	119
Ditto	ditto	4237	Kilmoney St., Newry, now Abbeyard, male	119
Ditto	ditto	4373	ditto - female	120
Ditto	ditto	3645	Ryan	120
Seapatrick	ditto	238	Mulligans	121
Ditto	ditto	3805	Banbridge	121
Ditto	ditto	4594	Banbridge, No. 2 - male	121
Ditto	ditto	4595	ditto - female	121
Ditto	ditto	3068	ditto Workhouse	121
Ditto	ditto	3553	Ballydown	121
Ditto	ditto	5152	Ballyievry - infant	121

DISTRICT No. 14.

Inspector in Charge during 1852, WILLIAM A. HUNTER, Esq., District Inspector.

Armagh, City	Armagh	101	Armagh - male	87
Ditto	ditto	102	ditto - female	87
Ditto	ditto	1228	Charlemont Place - male	87
Ditto	ditto	1482	ditto - female	87
Ditto	ditto	105	Blundels Grange - male	87
Ditto	ditto	106	ditto - female	87
Ditto	ditto	3498	Ballinahone	87
Ditto	ditto	4317	Grangemore	87
Creggan	ditto	108	Dorsey	5
Ditto, Lower	ditto	4380	Newtown Hamilton	5
Ditto	ditto	5224	Cloghog	88
Ditto	ditto	5820	Cullyhanna	88
Ditto, Upper	ditto	4414	Crossmaglenn - male	88
Ditto	ditto	4415	ditto - female	88
Ditto	ditto	4226	Glassdrommond	88
Ditto	ditto	5097	Ballinaclose - male	88
Ditto	ditto	5098	ditto - female	88
Ditto	ditto	5172	Anamar	88
Derrynoose	ditto	3285	Crosskeys	88. 322
Ditto	ditto	3189	Maghery Kilcraney	88. 322
Ditto	ditto	5150	Derrynoose - male	88
Ditto	ditto	5151	ditto - female	88
Ditto	ditto	4938	Lislea	88

Appendix M.

DISTRICT No. 14.—Inspector in Charge during 1852, WILLIAM A. HUNTER, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Keady	Armagh	2773	Keady - male	89
Ditto	ditto	2886	ditto female	89
Ditto	ditto	2983	Clea	89
Ditto	ditto	3052	Man of War	89
Ditto	ditto	4324	Carrickavilkin	89
Ditto	ditto	3971	Aughnagourgon	89
Loughgall	ditto	2904	Aughanlig	90
New Town Hamilton	ditto	1107	Mullaghduff - male	91
Ditto	ditto	5088	ditto female	91
Ditto	ditto	6160	Scariffe	91
Ditto	ditto	1108	Tullyvallen	91
Ditto	ditto	3093	Cortamlet	91
Ditto	ditto	5018	Vallenbrook	91
Tynan	ditto	2875	Tynan	91
Ditto	ditto	4022	Middleton - male	91
Ditto	ditto	5819	ditto female	91
Aughnamullen	Monaghan	329	Raw - male	135
Ditto	ditto	6027	ditto female	135
Ditto	ditto	2495	Corlea	135
Ditto	ditto	3576	Crieve - male	135. 322
Ditto	ditto	3475	ditto female	135
Ditto	ditto	3474	Amakear	135
Ditto	ditto	3539	Aghakiest	135
Ditto	ditto	6241	Corracharra - male	135
Ditto	ditto	6242	ditto female	135
Ditto	ditto	6284	Aughnamullen	135
Ditto	ditto	5377	Lisdrumclave	135
Ditto	ditto	5892	Shantonagh	135
Ditto	ditto	1752	Lisaniskey	135
Ditto	ditto	5832	Mahon	135
Ditto	ditto	4347	Laragh	135
Ditto	ditto	5367	Derrygooney	135
Aughaboy	ditto	3194	Ballydian	136
Ballibay	ditto	4273	Derryvalley	136
Ditto	ditto	4406	Clogher	136
Ditto	ditto	5006	Ballibay	136
Clones	ditto	334	Aughnashelvy	136
Ditto	ditto	4149	Smithborough - male	136
Ditto	ditto	5546	ditto female	136
Clontibret	ditto	339	Mullaghanee	137
Ditto	ditto	6117	Doohamlet	137
Ditto	ditto	5341	Lisnagrieve	137
Ditto	ditto	2048	Annyallough - male	137
Ditto	ditto	3392	ditto female	137
Ditto	ditto	4369	Creeve	137
Drumonatt	ditto	340	Gortmore	137
Ditto	ditto	341	Drumsherry	137
Ditto	ditto	342	Three-Miie-House	137
Donagh	ditto	2242	Carachirn	137
Ditto	ditto	2243	Glencaw, or Glenan	137
Ditto	ditto	344	Ballinaman	137
Ditto	ditto	2550	Knocknagrave	137
Ditto	ditto	3845	Ternaneal	137
Ditto	ditto	4181	Killeraine	137
Ditto	ditto	4897	Edenmore	138
Erigal	ditto	3319	Knockcunnion - male	138
Ditto	ditto	5831	ditto female	138
Ditto Truagh	ditto	1798	Killibrone - male	138
Ditto	ditto	2355	ditto female	138
Kilmore	ditto	353	Tappa	139
Ditto	ditto	355	Corcahan - male	139
Ditto	ditto	5975	ditto female	139
Ditto	ditto	2244	Cornasoo	139
Ditto	ditto	5796	Urcher	139
Mucknoe	ditto	1948	Tullyraughan	139
Ditto	ditto	363	Tullyhatna	139
Ditto	ditto	365	Carrickaslane	139
Ditto	ditto	6444	Moraghy	139
Ditto	ditto	3080	Tullycooragh	139
Ditto	ditto	3649	Castleblayney Workhouse	139
Ditto	ditto	3706	Errerow	139
Ditto	ditto	3870	Monigor	139
Ditto	ditto	4243	Castleblayney - male	139

Appendix M.

DISTRICT No. 14.—Inspector in Charge during 1852, WILLIAM A. HUNTER, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Mucknoe - -	Monaghan -	4244	Castleblayney - - female	139
Ditto - -	ditto - -	5024	Drumacon - - - -	139
Ditto - -	ditto - -	6365	Drumakill - - - -	139
Monaghan - -	ditto - -	358	Latlurkin - - - - male	139
Ditto - -	ditto - -	359	ditto - - - female	139
Ditto - -	ditto - -	360	Beagh - - - - -	139
Ditto - -	ditto - -	361	Rakeeragh - - - -	139
Ditto - -	ditto - -	362	Aughnaglough - - - -	139
Ditto - -	ditto - -	2953	Legnaglave - - - -	139
Ditto - -	ditto - -	3388	Monaghan Workhouse - -	139
Ditto - -	ditto - -	5644	Monaghan - - - -	139. 322
Ditto - -	ditto - -	5798	Castleshane - - - -	139
Tyholan - -	ditto - -	369	Leitrim - - - - -	140. 322
Ditto - -	ditto - -	2020	Lappan - - - temporary	140
Ditto - -	ditto - -	3837	ditto - - - female	140
Ditto - -	ditto - -	1745	Fedoo - - - - -	140
Tydavnett - -	ditto - -	370	Cornagilla - - - male	140
Ditto - -	ditto - -	3622	ditto - - - female	140
Ditto - -	ditto - -	1938	Killicarnane - - - -	140
Ditto - -	ditto - -	372	Tydavnett - - - male	140
Ditto - -	ditto - -	4597	ditto - - - female	140
Ditto - -	ditto - -	1256	Tullycrummin - - - male	140
Ditto - -	ditto - -	4653	ditto - - - female	140
Ditto - -	ditto - -	1746	Knockatallen - - - male	140
Ditto - -	ditto - -	1773	ditto - - - female	140
Ditto - -	ditto - -	3163	Ballyalbany - - - -	140
Ditto - -	ditto - -	3201	Urbleshanny - - - -	140
Truagh - -	ditto - -	373	Derevoy - - - - -	141
Tullycorbett -	ditto - -	2642	Corvoy - - - - -	141
Ditto - -	ditto - -	5271	Bradox - - - - -	141

DISTRICT No. 15.

Inspector in Charge during 1852, EUGENE A. CANWELL, Esq., Bailieborough.

Anna - -	Cavan - -	128	Drumlaney - - - -	92. 327. 332
Ditto - -	ditto - -	1230	Shanna - - - - male	92. 332
Ditto - -	ditto - -	1483	ditto - - - female	92. 332
Ditto - -	ditto - -	2187	Keelagh - - - - -	92. 332
Bally James Duff -	ditto - -	1109	Bally James Duff - - -	92. 331
Bailieborough -	ditto - -	5580	Lear - - - - -	92. 326. 330
Ditto - -	ditto - -	3447	Bailieborough Workhouse - -	92
Ditto - -	ditto - -	3571	Killalress, late Monaghanoose -	93. 330
Ditto - -	ditto - -	3726	Drumcarron, late Drutimy - -	93. 325. 330
Ditto - -	ditto - -	4986	Crocknahatna - - - -	93. 325. 330
Ditto - -	ditto - -	5952	Galbolly - - - - -	93. 326. 330
Ditto - -	ditto - -	5627	Bailieboro' District Model - male	93. 330
Ditto - -	ditto - -	5628	ditto - - - female	93
Ditto - -	ditto - -	5629	ditto - - - infant	93
Castleraghan -	ditto - -	5174	Castleraghan - - - male	93. 326 } 331
Ditto - -	ditto - -	5175	ditto - - - female	93. 326 }
Drumgoon - -	ditto - -	1355	Dernakesh - - - male	94. 332
Ditto - -	ditto - -	1954	ditto - - - female	94. 332
Ditto - -	ditto - -	1357	Cootehill - - - - male	94. 332
Ditto - -	ditto - -	1899	ditto - - - female	94. 332
Ditto - -	ditto - -	3229	Cohagh - - - - male	94. 332
Ditto - -	ditto - -	3230	ditto - - - female	94. 332
Ditto - -	ditto - -	3644	Cootehill Workhouse - -	94
Ditto - -	ditto - -	4142	Latteloo - - - - -	94. 332
Ditto - -	ditto - -	4199	Drutimon - - - - -	94. 330
Ditto - -	ditto - -	4632	Killaclare - - - - -	95
Ditto - -	ditto - -	4200	Ardmoan - - - - -	95. 325. 330
Ditto - -	ditto - -	4593	Knappa - - - - -	95. 326. 330
Ditto - -	ditto - -	5231	Cootehill, No. 2 - - male	95. 332
Ditto - -	ditto - -	5232	ditto No. 2 - female	95. 332
Drung - -	ditto - -	2767	Cornakill - - - - -	95. 327. 332
Ditto - -	ditto - -	6115	Lisboduff - - - - male	95. 327 } 332
Ditto - -	ditto - -	4028	ditto - - - female	95. 327 }
Ditto - -	ditto - -	4942	Drung Agricultural - - male	95. 327 } 332
Ditto - -	ditto - -	5897	ditto - - - female	95. 327 }

DISTRICT No. 15.—Inspector in Charge during 1852, EUGENE A. CANWELL, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Drung - -	a van - -	6051	Lappan - - - - -	95. 332
Enniskeane -	ditto - -	1633	Edendugally - - - male	95. 330
Ditto - -	ditto - -	3643	ditto - - - female	95. 330
Ditto - -	ditto - -	4591	Northlands - - - -	95. 330
Killann - -	ditto - -	1233	Lex - - - - - -	95
Ditto - -	ditto - -	3615	Glassleck - - - - -	95
Ditto - -	ditto - -	5786	Shircock - - - - male	95
Ditto - -	ditto - -	6052	ditto - - - female	95
Ditto - -	ditto - -	5888	Rakeevan - - - - -	95. 330
Kildrumfarlin -	ditto - -	1356	Kilnaleck - - - - male	96. 331
Ditto - -	ditto - -	1484	ditto - - - female	96. 331
Ditto - -	ditto - -	2740	Drumrora - - - - male	96
Ditto - -	ditto - -	5812	ditto - - - female	96. 331
Ditto - -	ditto - -	2742	Cullow - - - - -	96. 326. 331
Ditto - -	ditto - -	2743	Leharry - - - - male	96. 326. 331
Ditto - -	ditto - -	2744	ditto - - - female	96. 326. 331
Kilsherdaney -	ditto - -	146	Ahatotan - - - - -	96. 327. 331
Ditto - -	ditto - -	147	Kill - - - - - -	96. 327. 332
Killinkere - -	ditto - -	2738	Finternaught - - - male	97. 331
Ditto - -	ditto - -	2739	ditto - - - female	97. 331
Ditto - -	ditto - -	4948	Killinkere - - - -	97. 331
Ditto - -	ditto - -	4962	Carrygorman - - - -	97. 326. 331
Knockbride -	ditto - -	5578	Pottlebrack - - - -	97. 330
Ditto - -	ditto - -	4676	Fricarvagh - - - -	97. 330
Ditto - -	ditto - -	2929	Latchey - - - - -	97. 326. 330
Ditto - -	ditto - -	3453	Begliff - - - - -	97. 325. 330
Ditto - -	ditto - -	4538	Drumbinis - - - -	97. 326. 330
Ditto - -	ditto - -	4592	Cullies - - - - -	97. 325. 330
Ditto - -	ditto - -	3572	Grehitta, late Tunnyfaul - -	97. 326. 330
Ditto - -	ditto - -	3696	Knockbride - - - -	97. 326. 330
Ditto - -	ditto - -	3711	Corlatty Carroll - - -	97. 325. 330
Ditto - -	ditto - -	3851	Tievenass - - - - male	97. 332
Ditto - -	ditto - -	4606	Ditto - - - female	97. 332
Loughan - -	ditto - -	4371	Loughramor Agricultural - -	97. 331
Lurgan - -	ditto - -	148	Coppenagh - - - male	97. 326 } 331
Ditto - -	ditto - -	149	ditto - - - female	97. 326 }
Ditto - -	ditto - -	151	Lattoon - - - - male	98. 331
Ditto - -	ditto - -	2180	ditto - - - female	98. 331
Ditto - -	ditto - -	4963	Virginia - - - temporary	98. 326. 331
Ditto - -	ditto - -	5718	Whitegate - - - - -	98. 331
Laragh - -	ditto - -	2756	Longfield - - - - -	98. 327. 332
Ditto, Upper -	ditto - -	3614	Clifernagh - - - -	98. 332
Mullagh - -	ditto - -	1359	Killeeter - - - - male	98. 331
Ditto - -	ditto - -	2334	ditto - - - female	98. 331
Ditto - -	ditto - -	3776	Raffeeny - - - - -	98. 331
Ditto - -	ditto - -	4257	Doon - - - - - -	98. 331
Shircock - -	ditto - -	5173	Nolagh - - - - -	99
Ditto - -	ditto - -	6220	Kilcrossduff - - - -	99
Aughabog - -	Monaghan -	331	Aughabog, or Lathnamard - -	135. 328. 334
Ditto - -	ditto - -	332	Lismagonway - - - -	135. 328. 334
Ditto - -	ditto - -	1115	Drumgarley - - - -	136. 328. 334
Ditto - -	ditto - -	2496	Classduagh - - - -	136. 334
Ditto - -	ditto - -	4192	Dawsons - - - - -	136. 328
Ditto - -	ditto - -	5829	Tattenclave - - - -	136. 334
Ditto - -	ditto - -	6240	Aughadrumkeen - - -	136. 328. 334
Clones - -	ditto - -	335	Granshaw - - - -	136. 329. 334
Ditto - -	ditto - -	1252	Largy - - - - male	136. 328 } 334
Ditto - -	ditto - -	1488	ditto - - - female	136. 328 }
Ditto - -	ditto - -	3026	Stonebridge - - - male	136. 328
Ditto - -	ditto - -	6098	ditto - - - female	136. 328. 334
Ditto - -	ditto - -	3681	Clones Workhouse - - -	136
Ditto - -	ditto - -	3697	Killelina - - - - -	136. 334. 328
Ditto - -	ditto - -	5797	Gleer - - - - -	137. 334
Ditto, East -	ditto - -	336	Maherarney - - - -	137. 328. 334
Currin - -	ditto - -	1253	Laurel-hill - - - male	137. 328. 334
Ditto - -	ditto - -	1537	ditto - - - female	137. 328. 334
Ditto - -	ditto - -	338	Killefarque - - - -	137. 328. 334
Ditto - -	ditto - -	2109	Clinrigh - - - - -	137. 328. 334
Ditto - -	ditto - -	5155	Kirinshigo - - - -	137. 328. 334
Donamoyne -	ditto - -	2023	Donamoyne - - - -	137
Ditto - -	ditto - -	5114	Broomfield Industrial - -	137. 333
Ditto - -	ditto - -	3398	Lisdoonan - - - -	137
Ditto - -	ditto - -	5498	Kidnaminsha - - - -	137. 333

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DISTRICT No. 15.—Inspector in Charge during 1852, EUGENE A. CANWELL, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Donamoyne	Monaghan	5499	Ashburton	137. 333
Ditto	ditto	5500	Aghnafarcon	137. 333
Ditto	ditto	5502	Blackstaff	137. 333
Ditto	ditto	4885	Bath Model Agricultural	137. 333
Ematris	ditto	2628	Dartry-house - male	138. 334
Ditto	ditto	2629	ditto - female	138. 334
Ditto	ditto	3200	Coolkill, or Ematriss	138. 334
Ditto	ditto	3698	Corravacken	138. 334
Ditto	ditto	4396	Drumgole	138. 334
Ditto	ditto	5795	Unchena	138. 334
Ditto	ditto	6028	Rockcorry	138. 334
Inniskeen	ditto	5181	Inniskeen	138. 333
Ditto	ditto	5113	Drumlusty	138. 333
Killevan	ditto	4328	Tuer	138
Ditto	ditto	350	Golanmurphy	138
Ditto	ditto	351	Killifuddy	138
Ditto	ditto	4935	Killigorman	138. 334
Ditto	ditto	5765	Cohen - female	138
Ditto	ditto	5830	Drumhilla Model Agricultural	139. 334
Mahercloon	ditto	4637	Coolderry	139. 327. 333
Magheross	ditto	366	Carrickmacross - male	139. 327 } 333
Ditto	ditto	367	ditto - female	139. 327 }
Ditto	ditto	5617	ditto Central Female Industrial	139. 333
Ditto	ditto	3668	ditto - Workhouse	140
Ditto	ditto	2107	Corduff - male	140. 327 } 333
Ditto	ditto	2108	ditto - female	140. 327 }
Ditto	ditto	4537	Coolfore	140. 327. 333
Ditto	ditto	5501	Ballymackney	140. 333

DISTRICT No. 16.

Inspectors in Charge during 1852, JOHN MOLLOY, Esq., District Inspector till 31 March, and JOHN C. LANE, Esq., District Inspector from 1 April.

Annaduff	Leitrim	1217	Lisduff, No. 1.	257
Ditto	ditto	5320	ditto - female	257
Ditto	ditto	1335	Drumsna - male	257
Ditto	ditto	2354	ditto - female	257
Ditto	ditto	3707	Annaduff - male	257
Ditto	ditto	4298	ditto - female	257
Bornacolla	ditto	6193	Ballygur	258
Cloone	ditto	3942	Drumnadurn - male	258
Ditto	ditto	3943	ditto - female	258
Ditto	ditto	6338	Cloone	258
Eskeragh	ditto	1829	Eskeragh	259
Feenagh	ditto	1340	Curnagun	259
Ditto	ditto	5213	Killyfarnon	259
Ditto	ditto	5404	Leminish	259
Ditto	ditto	5562	Feenagh	259
Gortlurteragh	ditto	2415	Farnaght	259
Kiltoghert	ditto	1024	Jamestown - male	260
Ditto	ditto	1823	ditto - female	260
Ditto	ditto	1026	Drumkeelamore	260
Ditto	ditto	1125	Leitrim Model Agricultural	260
Ditto	ditto	1406	Cordurry	260
Ditto	ditto	2285	Lisduff, No. 2	260
Ditto	ditto	3072	Carrick-on-Shannon - male	260 } 335
Ditto	ditto	3073	ditto - female	263 }
Ditto	ditto	3533	ditto - Workhouse	260
Ditto	ditto	1025	Cratly	260
Ditto	ditto	4351	Drumdaffe	260
Ditto	ditto	5229	Lavoir	260
Ditto	ditto	6179	Drumshambo	260
Ditto	ditto	6425	Annasillerney	260
Kiltubride	ditto	1027	Moyhercreg	260
Ditto	ditto	1028	Moheravogue	260
Ditto	ditto	1030	Liscarban	260
Ditto	ditto	3871	Crummy	261
Ditto	ditto	2851	Garvagh - female	261
Mohill	ditto	5983	Mohill - female	261

DISTRICT No. 16.—Inspectors in Charge during 1852, JOHN MOLLOY, Esq., and JOHN C. LANE, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Mohill - -	Leitrim - -	3419	Mohill Workhouse - - -	261
Ditto - -	ditto - -	3783	Drumboy - - - - -	261
Ditto - -	ditto - -	4824	Eslin - - - - male	261
Ditto - -	ditto - -	4825	ditto - - - female	261
Aughrim - -	Roscommon -	1080	Rodeen - - - - -	268
Ardcarne - -	ditto - -	3120	Crossna - - - - male	268
Ditto - -	ditto - -	3121	ditto - - - female	268
Ditto - -	ditto - -	6271	Ardeish - - - - -	269
Boyle - -	ditto - -	1081	Boyle - - - - male	269
Ditto - -	ditto - -	1082	ditto - - - female	269
Ditto - -	ditto - -	3289	ditto Workhouse - - -	269
Ditto - -	ditto - -	2967	Culticreaghtan - - - -	269
Ditto - -	ditto - -	2970	Deerpark - - - - -	269
Ditto - -	ditto - -	3008	Knockarush - - - -	269
Ditto - -	ditto - -	2854	Doon - - - - male	269
Ditto - -	ditto - -	4409	ditto - - - female	269
Ditto - -	ditto - -	2971	Carrigeenroe - - - male	269
Ditto - -	ditto - -	3506	ditto - - - female	269
Ditto - -	ditto - -	3582	Drum and Erris - - -	269
Ditto - -	ditto - -	4240	Ballybane - - - -	269
Ditto - -	ditto - -	4640	Tivanna - - - - -	269
Burnlin - -	ditto - -	4392	Strokestown - - - -	269
Ditto - -	ditto - -	6122	ditto Workhouse - -	269
Belnagare, or Kilcorkey.	ditto - -	2968	Belnagare - - - - male	269
Ditto - -	ditto - -	2969	ditto - - - female	269
Cloonfinla - -	ditto - -	1681	Carriska - - - - male	269
Ditto - -	ditto - -	3070	ditto - - - female	269
Ditto - -	ditto - -	5650	Aughnadarry - - - -	269
Ditto - -	ditto - -	4490	Clonfree - - - - male	269
Ditto - -	ditto - -	4491	ditto - - - female	269
Creeve - -	ditto - -	5407	Kinnaird - - - - -	269
Drimatample and Ballymoe.	ditto - -	6339	Drimatample - - - -	270
Elphin - -	ditto - -	1753	Elphin - - - - male	270
Ditto - -	ditto - -	3695	ditto - - - female	270
Ditto - -	ditto - -	5923	ditto No. 2 - - - male	270, 335
Ditto - -	ditto - -	5924	ditto - - - female	270, 335
Ditto - -	ditto - -	5844	Killinagh - - - -	270
Ditto - -	ditto - -	6357	Clooncullane - - - -	270
Kilkevin - -	ditto - -	1086	Arm - - - - -	270
Ditto - -	ditto - -	1087	Tarmon - - - - -	270
Ditto - -	ditto - -	6158	Castlerea - - - female	270
Ditto - -	ditto - -	4933	ditto Workhouse - -	271
Kilronan - -	ditto - -	1085	Ballyfarnon - - - male	271
Ditto - -	ditto - -	4603	ditto - - - female	271
Ditto - -	ditto - -	3362	Keadue Peyton - - - -	271
Ditto - -	ditto - -	6100	Keadue - - - - male	271, 335
Ditto - -	ditto - -	6101	ditto - - - female	271, 335
Ditto - -	ditto - -	4604	Mount Allen - - - -	271
Killucan - -	ditto - -	1850	Cortubber - - - - male	271. 335
Ditto - -	ditto - -	2494	ditto - - - female	271
Ditto - -	ditto - -	5611	Croghan - - - - -	271
Killoran - -	ditto - -	2864	Greaghnafarna - - - -	271
Killumod - -	ditto - -	4101	Finner - - - - -	271
Kilcola - -	ditto - -	4217	Ballinameen - - - -	271
Ditto - -	ditto - -	4519	Knocklass - - - -	271
Kilnamanagh -	ditto - -	5733	Kingsland - - - -	271
Kilmore - -	ditto - -	5216	Kilmore - - - - -	271
Kisanuffy - -	ditto - -	2915	Curraghroe - - - male	272
Ditto - -	ditto - -	2916	ditto - - female	272
Lankhill - -	ditto - -	2327	Mantua - - - - male	272
Ditto - -	ditto - -	2328	ditto - - - female	272
Lobohine - -	ditto - -	4100	Loughglynn - - - -	272
Ditto - -	ditto - -	3961	Frenchpark - - - male	272
Ditto - -	ditto - -	4799	ditto - - - female	272
Ditto - -	ditto - -	3910	Lisdrumneal - - - -	272
Lurmonbarry -	ditto - -	5405	Ruskey, No. 2 - temporary male	272
Ditto - -	ditto - -	5406	ditto - - - female	272
Ditto - -	ditto - -	5658	Whitehall - - - female	273
Loomna - -	ditto - -	5858	Cootehall - - - - male	273
Ditto - -	ditto - -	6417	ditto - - - female	273

Appendix M.

DISTRICT No. 17.

Inspector in Charge during 1852, GEORGE R. O'GALLIGAN, Esq., Sub-Inspector.

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Becan	Mayo	1056	Brackloon	263
Ditto	ditto	3060	Laraganboy	263
Castlemore	ditto	1058	Brusna	264
Kilbeagh	ditto	3946	Bamacogue - male	265
Ditto	ditto	3947	ditto - female	265
Ditto	ditto	3944	Cloonfane - male	265
Ditto	ditto	3945	ditto - female	265
Ditto	ditto	4793	Lowpark - male	265
Ditto	ditto	4794	ditto - female	265
Kilcoleman	ditto	1074	Ballaghadireen - male	265
Ditto	ditto	3956	ditto - female	265
Kiltuna	ditto	1412	Doocastle - male	266
Ditto	ditto	2342	ditto - female	266
Kilmavee	ditto	3952	Kilmavee - male	267
Ditto	ditto	3953	ditto - female	267
Ditto	ditto	2826	Tourane - male	267
Ditto	ditto	2827	ditto - female	267
Achonry	Sligo	1214	Carrowmore - male	273
Ditto	ditto	1858	ditto - female	273
Ditto	ditto	4486	Achonry - male	273. 336
Ditto	ditto	4487	ditto - female	273. 336
Aughanna	ditto	1414	Gurtelough - male	273
Ditto	ditto	1567	ditto - female	273
Ballisodare	ditto	1347	Camphill - male	273
Ditto	ditto	1525	ditto - female	273
Ditto	ditto	1413	Lisaneena - male	273
Ditto	ditto	1526	ditto - female	273
Ditto	ditto	6102	Ballisodare	273. 336
Ballysumnahan	ditto	6249	Ardleybeg	273
Ballinakill	ditto	6250	Culfodda	273
Castleconnor	ditto	4545	Corbally	274
Ditto	ditto	4619	Stokane	274
Cloonmacool	ditto	4802	Cloonmacool - male	274
Ditto	ditto	4803	ditto - female	274
Curry	ditto	6484	Curry	274
Drumrath	ditto	6375	Rathmullen	274
Drumard	ditto	2760	Drumard	274
Ditto	ditto	2994	Ballinleg	274
Ditto	ditto	3138	Ballacutranta	274. 336
Ditto	ditto	4105	Altonelvie	274
Emlafad	ditto	1090	Emlanaughten	274
Ditto	ditto	3767	Ballymote - male	274
Ditto	ditto	2535	ditto - female	274. 336
Easkey	ditto	1682	Clooneenmore	274
Ditto	ditto	3924	Owenbeg	274
Geevagh	ditto	5217	St. James's Well	275
Kilmactigue	ditto	1092	Largy	275
Ditto	ditto	1093	Banada - male	275
Ditto	ditto	1094	Ditto - female	275
Ditto	ditto	1349	Kilmactigue	275
Ditto	ditto	4489	Castlerock	275
Kilglass	ditto	5925	Enniscrone	275. 336
Ditto	ditto	6197	Culleens	275
Kilmacallen	ditto	1096	Knockanarrow	275. 336
Ditto	ditto	1097	Greyforth - male	275
Ditto	ditto	1098	ditto - female	275
Ditto	ditto	5873	Doongeellagh	275
Ditto	ditto	6248	Drumdowney	275
Kilmashalgan	ditto	2769	Dromore, West	275
Ditto	ditto	6379	Leharrow	275
Ditto	ditto	5045	Doneal	275
Kilmactraney	ditto	1213	Geevagh Agricultural - male	275
Ditto	ditto	1433	ditto - female	275
Ditto	ditto	2973	Upper Arigna Agricultural, temp.	275
Ditto	ditto	3122	Highwood	275
Ditto	ditto	6196	Derrynaslieve	275
Ditto	ditto	6385	Kilmactraney	275
Killaraght	ditto	2536	Cloonlough	275
Kilcoleman	ditto	1099	Monasteredan - male	275

DISTRICT No. 17.—Inspector in Charge during 1852, GEORGE R. O'GALLIGAN, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Kilcoleman	Sligo	1100	Monasteredan - - female	275
Kilmorgan	ditto	1101	Kilmorgan	275. 336
Killeshalvey	ditto	1102	Killaville	275
Killery	ditto	2013	Ballintougher - - male	275
Ditto	ditto	2032	ditto - - female	275
Kilfree	ditto	4159	Ballynaclassa	276
Ditto	ditto	4160	Mullaghroe	276
Ditto	ditto	4161	Cloonemure	276. 336
Ditto	ditto	4681	Kilfree	276
Killoran	ditto	6080	Rockfield	276. 336
Kilvamet	ditto	6432	Ballinacarrow	276
Skreen	ditto	3337	Carrowcastle	276
Ditto	ditto	3455	Caunree	276. 336
Tumore	ditto	2859	Keash	276
Tubbercurry	ditto	1853	Tubbercurry - - male	276. 336
Ditto	ditto	2996	ditto - - female	276. 336
Templeboy	ditto	4106	Kilrisheighter, late Corkaighmore	276
Ditto	ditto	4308	Ballyiskin, late Castleboy	276

DISTRICT No. 18.

Inspector in Charge during 1852, MICHAEL HICKEY, Esq., District Inspector.

Attynass	Mayo	6195	Mullaharney	262
Ardagh	ditto	6291	Fairgreen	262
Ditto	ditto	3642	Knocknall	262
Adrigoole	ditto	2085	Rathkeele	262
Ditto	ditto	4944	Masbrook	262
Ditto	ditto	4991	Laherdane	262
Bohola	ditto	2010	Bohola	262
Backs	ditto	5238	Lisaniskea	263
Ditto	ditto	5239	Ballymacredmond	263
Ditto	ditto	5610	Gurteenamuck	263
Ballesakerry	ditto	4622	Ballybrooney - female	263
Ditto	ditto	5043	Lisglennon	263
Ditto	ditto	6303	Cooneal	263
Ditto	ditto	6310	Ballymachola	263
Ditto	ditto	6416	Carrane	263
Ballycarry	ditto	3701	Tallagh	263
Belmullet	ditto	6431	Belmullet - female	264
Crossmolina	ditto	1060	Rathmore	264
Ditto	ditto	2852	Crossmolina	264
Ditto	ditto	4176	Lodge, late By. Bronogue	264
Ditto	ditto	4010	Richmond - male	264
Ditto	ditto	4011	ditto - female	264
Ditto	ditto	6099	Letterbrick	264
Dunfeeny	ditto	2830	Ballycastle	264
Ditto	ditto	3715	Ballyglass	264
Ditto	ditto	4393	Belderrig	264
Kilmore Erris	ditto	2332	Lorgacloy	264
Ditto	ditto	2333	Tarmon	264
Ditto	ditto	3027	Corclough	264
Kilbride	ditto	1849	Purtnahalla, late Shanaghy or Kilbride	265
Ditto	ditto	2832	Kilbride	265
Ditto	ditto	4367	Ballycastle, late Purtnahulla	265
Kilcoleman	ditto	3299	Drumgallough	265
Ditto	ditto	3300	Shraghnamonragh	265
Killeden	ditto	1983	Greyfield - temporary	265
Ditto	ditto	2319	Devilease - temporary	265
Ditto	ditto	1613	Kiltimaugh - female	266
Ditto	ditto	3516	Carra	266
Kilmoremoy	ditto	1750	Ballina, late Mt. Prospect - male	266
Ditto	ditto	5215	ditto - female	266
Ditto	ditto	3859	ditto Workhouse	266
Kilbelfad	ditto	2290	Cloughans	266
Ditto	ditto	4157	Garracloon	266
Ditto	ditto	4692	Corragarree	266
Killala	ditto	3559	Killala	266
Ditto	ditto	6182	ditto Workhouse	266
Ditto	ditto	5476	Ross	266

Appendix M.

DISTRICT No. 18.—Inspector in Charge during 1852, MICHAEL HICKEY, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Kilfian	Mayo	3425	Ballyduane	266
Kilcommon	ditto	2871	Clontakilty	266
Ditto	ditto	5929	Belmullet Workhouse	266
Kilcommon, East	ditto	3801	Sheskin	266
Killaseer	ditto	5673	Loobnamuck	266
Kilconduff	ditto	2030	Swineford - male	267
Ditto	ditto	2031	ditto - female	267
Ditto	ditto	4895	ditto Workhouse	267
Kilfian	ditto	3211	Kincun	267
Ditto	ditto	3212	Creeves	267
Kilgarvan	ditto	2393	Buninconlan	267
Ditto	ditto	4617	Bofield	267
Lackan	ditto	2876	Doonadooly	267
Ditto	ditto	5672	Carrowmacshane	267
Mygovenagh	ditto	4338	Fairfield	267
Moygawanagh	ditto	6345	Carn	267
Meelick	ditto	2912	Culleens - male	267
Ditto	ditto	2913	ditto - female	267
Rathrea	ditto	3335	Tourehowen	268
Ditto	ditto	4098	Tonroe	268
Toomore	ditto	1077	Atty M'Hugh	268
Ditto	ditto	3702	Foxford - male	268
Ditto	ditto	6088	ditto - female	268
Ditto	ditto	6304	Toomore	268

DISTRICT No. 19.

Inspector in Charge during 1852, EDWARD M'CREANOR, Esq., Sub-Inspector.

Ross	Galway	1014	Carrowkule - male	256
Ditto	ditto	1015	ditto - female	256
Aglish	Mayo	1411	Aglish	262
Ditto	ditto	3412	Castlebar Gaol	262
Ditto	ditto	4253	ditto Workhouse	262
Achill	ditto	2307	Slievemore	262
Ditto	ditto	2308	Dereens	262
Ditto	ditto	2309	Dooega	262
Ditto	ditto	3268	Touragee	262
Ditto	ditto	4110	Currane	262
Aughagower	ditto	4795	Lankhill	262
Ditto	ditto	4798	Carrakennedy	262
Ditto	ditto	6455	Aughagower	262
Ditto	ditto	5126	Derrycroff	262
Aughavale	ditto	6247	Westport - temporary	262
Burriscarra	ditto	5756	Burriscarra - male	263
Ditto	ditto	5757	ditto - female	263
Breafy	ditto	1057	Breafy	263
Balla	ditto	1146	Balla - male	263
Ditto	ditto	4394	ditto - female	263
Ballintubber	ditto	6047	Ballintubber	263
Ditto	ditto	5125	Ballyburke	263
Ballinakill	ditto	1342	Boffin's Island	263
Burrishoole	ditto	3905	Skirdagh	263
Ditto	ditto	1671	Trienbeg	263
Ditto	ditto	1675	Derradda	263
Ditto	ditto	1672	Kilmore	263
Ditto	ditto	1674	Mulranny	263
Ditto	ditto	6198	Newport Workhouse	263
Ditto	ditto	1670	Newport Pratt - male	263
Ditto	ditto	4631	ditto - female	263
Ballinrobe	ditto	5117	Ballinrobe Workhouse	263
Beltony	ditto	1677	Cappaduff Ordinary Agricultural - male	263
Ditto	ditto	4222	ditto - female	264
Crossboyne or Kilvine	ditto	1676	Ballindine - male	264
Ditto	ditto	4828	ditto - female	264
Dunfeeny	ditto	6048	Belcarra - male	264
Drum	ditto	6049	ditto - female	264
Island Cady	ditto	5121	Cloggernagh	264
Kilgeever	ditto	5122	Accony	265
Ditto	ditto	5123	Killadoon	265

DISTRICT No. 19.—Inspector in Charge during 1852, EDWARD M'CREANOR, Esq.—*continued.* Appendix M.

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Kilgeever - -	Mayo - -	5128	Louisburgh - - - male	265
Ditto - -	ditto - -	5129	ditto - - - female	265
Kilmaclasson -	ditto - -	5535	Slingan - - - - -	265
Kilcoleman -	ditto - -	3336	Claremorris - - - male	265
Ditto - -	ditto - -	3599	ditto - - - female	265
Ditto - -	ditto - -	6143	ditto - Workhouse - -	265
Ditto - -	ditto - -	3968	Murneen - - - - -	265
Ditto - -	ditto - -	3969	Cultiboe - - - - -	265
Ditto - -	ditto - -	1616	Ballaghfarnon - - - -	265
Kilcommon -	ditto - -	5120	Lehinch - - - - -	266
Kilmeena - -	ditto - -	3906	Rossduane - - - -	267
Ditto - -	ditto - -	4108	Carraholley - - - -	267
Minulla - -	ditto - -	5937	Prison - - - - -	267
Oughaval - -	ditto - -	4727	Westport Workhouse - - -	267
Ditto - -	ditto - -	4494	Tierenecroagha - - - -	267
Ditto - -	ditto - -	4796	Brackloon - - - -	267
Ditto - -	ditto - -	4797	Borris - - - - -	267
Ditto - -	ditto - -	4854	Killadanang - - - -	267
Ditto - -	ditto - -	4855	Kilsallagh - - - -	267
Ditto - -	ditto - -	4856	Kilmore - - - - -	267
Ditto - -	ditto - -	2823	Murrisk - - - male	267
Ditto - -	ditto - -	2824	ditto - - - female	267
Shrule - -	ditto - -	1854	Shrule - - - - male	268
Ditto - -	ditto - -	4162	ditto - - - female	268
Ditto - -	ditto - -	5472	Kilroe - - - - -	268
Turlough - -	ditto - -	4107	Plovervale - - - -	268

DISTRICT No. 20.

Inspector in Charge during 1852, JAMES MORELL, Esq., Sub-Inspector.

Annadown - -	Galway - -	4216	Castlehackett - - - -	251
Ardrahan - -	ditto - -	4509	Castledaly - - - -	251
Ditto - -	ditto - -	5991	Ardrahan - - - - -	251
Ditto - -	ditto - -	6045	Labane - - - - -	251
Ditto - -	ditto - -	6156	Ballyglass - - - -	251
Ditto - -	ditto - -	6260	Ardrahan - - - - -	251
Ballinakill - -	ditto - -	1319	Tully - - - - -	252
Barna - -	ditto - -	1865	Freeport - - - - -	252
Clare Galway -	ditto - -	5982	Clare Galway - - temporary	253
Ditto - -	ditto -	6157	ditto - - - female	253
Dunmore - -	ditto - -	5248	Dunmore - - - - -	253
Headford - -	ditto - -	5984	Castlehackett Female Industrial -	253
Kilconly - -	ditto - -	1003	Tubberoe, No. 1 - - -	253
Kilconniran -	ditto - -	4504	Ganty - - - - -	254
Kilcreran - -	ditto - -	2173	Barna - - - - male	254
Ditto - -	ditto - -	3389	ditto - - - female	254
Kilcummin - -	ditto - -	5992	Oughterard Poor Law Union -	254
Ditto - -	ditto - -	4786	ditto - - - male	254
Ditto - -	ditto - -	4787	ditto - - - female	254
Killalaghtown -	ditto - -	5754	Craughwell, No. 2 - male	255
Ditto - -	ditto - -	5755	ditto - - - female	255
Lickerig - -	ditto - -	1008	Lickerig - - - male	255
Ditto - -	ditto - -	1009	ditto - - - female	255
Lettermullin -	ditto - -	3503	Lettermullin - - - -	255
Ditto - -	ditto - -	3504	Rosmuck - - - - -	255
Ditto - -	ditto - -	3505	Carraroe - - - - -	255
Leitrim - -	ditto - -	2219	Knockbane - - - -	255
Moyross - -	ditto - -	1329	Ballinafad - - - -	256
Ditto - -	ditto - -	4941	Kilkerrin - - - - -	256
Moycullen - -	ditto - -	1219	Moycullen - - - male	256
Ditto - -	ditto - -	1331	ditto - - - female	256
Omey - -	ditto - -	1333	Silernoe - - - - -	256
Ditto - -	ditto - -	5323	Clifden Workhouse - - -	256
Ditto - -	ditto - -	4506	Oranmore - - - male	256
Ditto - -	ditto - -	4507	ditto - - - female	256
Rahoon - -	ditto - -	1013	Rahoon - - - female	256
Ditto - -	ditto - -	1190	Bushypark - - - - -	256
Ditto - -	ditto - -	6413	Albano Convent - - -	256
Ditto - -	ditto - -	3365	Galway Poor Law Union - -	256

Appendix M.

DISTRICT No. 20.—Inspector in Charge during 1852, JAMES MORELL, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852 Appendix B.
Rahoon	Galway	2386	Furbough	256
Ditto	ditto	5279	Taylorshill — female	256
St. Nicholas	ditto	1016	Galway — male	256
Ditto	ditto	3567	Galway County Prison	256
Ditto	ditto	3800	Galway Town Prison	257
Ditto	ditto	4515	Newtownsmith	257
Ditto	ditto	4501	Claddagh Piscatory — male	257
Ditto	ditto	4502	ditto — female	257
Spiddal	ditto	3237	Spiddal — male	257
Ditto	ditto	4219	ditto — female	257
Tuam	ditto	5448	Tuam Workhouse	257
Arran	ditto	6471	Enniseer	257
Ditto	ditto	6472	Kilronayne	257

DISTRICT No. 21.

Inspectors in Charge during 1852, HENRY O'SULLIVAN, Esq., Sub-Inspector, to 1 June 1852, JOHN A. KAVANAGH, Esq., from 26 July 1852.

Cashell	Longford	1308	Carrabeg — male	223
Ditto	ditto	1495	ditto — female	223
Ditto	ditto	3866	Clerane	223
Rathcline	ditto	5559	Rathcline	225
Shrule	ditto	1765	Ballymahon — male	225
Ditto	ditto	3865	ditto — female	225
Drumraney	Westmeath	5963	Ardnagragh — male	239
Ditto	ditto	5964	ditto — female	239
Kilkenny, West	ditto	1754	Tubberclare — male	241
Ditto	ditto	3785	ditto — female	241
St. Mary's, Athlone	ditto	1430	Anchorsbower — male	242
Ditto	ditto	1493	ditto — female	242
Ditto	ditto	3274	Athlone Workhouse	242
St. Mary's	ditto	4155	Coosan	242
Aughrim	Galway	3405	Aughrim	251
Athenry	ditto	2351	Monivea — male	251
Ditto	ditto	2352	ditto — female	251
Ahascragh	ditto	3813	Ahascragh — male	251
Ditto	ditto	4094	ditto — female	251
Ditto	ditto	3814	Daly's Grove	251
Abbey Knockmoy	ditto	5608	Abbey Knockmoy	251
Athleague	ditto	6414	Hollygrove	252
Ballinakill	ditto	5523	Ballincurry	252
Ditto	ditto	3635	Ussey	252
Ditto	ditto	4095	Tubberoe, No. 2	252
Ballymacward	ditto	1828	Isker — male	252
Ditto	ditto	4220	ditto — female	252
Caltra	ditto	2103	Kinclare — male	253
Ditto	ditto	2104	ditto — female	253
Clountuskert	ditto	1405	Crossconnell — male	253
Ditto	ditto	3292	ditto — female	253
Clonkeen	ditto	3637	Gurteen	253
Gurteen	ditto	3842	Clonkeen Keryl	253
Kilclooney	ditto	1004	Ballinasloe	254
Kilroran	ditto	1326	Triehill — male	254
Ditto	ditto	1521	ditto — female	254
Killimerdaly	ditto	3848	Brackloon	254
Kilcroan	ditto	3636	Ballymoe	254
Killane	ditto	1005	Woodlawn — male	255
Ditto	ditto	5146	ditto — female	255
Kilbegnet	ditto	1327	Kilbegnet — male	255
Ditto	ditto	1566	ditto — female	255
Ditto	ditto	2965	Ballinakill, or Friaryland	255
Kilconnell	ditto	3332	Kilconnell	255
Killaughter	ditto	1846	Cappatagall	255
Killalaghton	ditto	6258	Killalaghton	255
Moylough	ditto	6483	Moylough	257
Athleague	Roscommon	3591	Athleague — male	269
Ditto	ditto	4368	ditto — female	269
Ditto	ditto	6466	Scardane — male	269

Appendix M.

DISTRICT No. 21.—Inspectors in Charge during 1852, HENRY O'SULLIVAN, Esq., and JOHN A. KAVANAGH, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Camma	Roscommon	1083	Carrick	269
Creagh	ditto	5845	Creagh	269
Drum	ditto	1607	Cornafulla Agricultural - male	270
Ditto	ditto	3604	ditto - female	270
Dysart	ditto	1344	Ballintleva - male	270
Ditto	ditto	1524	ditto - female	270
Fuerty	ditto	4104	Fuerty	270
Ditto	ditto	6344	Castlecoote - female	270
Kilbride	ditto	6106	Carnalasson	271
Kilgriffin	ditto	5811	Ballagh	271
Ditto	ditto	4103	Cloonageeragh	271
Killenvoy	ditto	4955	Knockcroghery - male	271
Ditto	ditto	4956	ditto - female	271
Kiltomb	ditto	1860	Ballyboy - male	271
Ditto	ditto	1345	ditto - female	271
Ditto	ditto	1558	Famore	271
Kiltevan	ditto	2427	Kiltevan - male	271
Ditto	ditto	3611	ditto - female	271
Kilmain	ditto	4099	Ballymurry	271
Roscommon	ditto	3456	Roscommon - male	272
Ditto	ditto	3797	ditto - female	272
Ditto	ditto	3878	ditto Workhouse	272
St. Peter's	ditto	4195	Deerpark - male	272
Ditto	ditto	4196	ditto - female	272
St. John's	ditto	3911	St. John's	272
Ditto	ditto	5783	Glanduff	272
Taughboy	ditto	1866	Ballyforan	272
Tessarack	ditto	3963	Tessarack	272
Ditto	ditto	5524	Mount Talbot	272
Taughmaconnell	ditto	5843	Taughmaconnell	273

DISTRICT No. 22.

Inspector in Charge during 1852, E. W. BIRMINGHAM, Esq., District Inspector.

Anner	Cavan	2775	Kilnalack - male	92
Ditto	ditto	3370	ditto - female	92
Ditto, West	ditto	1759	Strahagland	92
Annaghliff	ditto	129	Curlingan - male	92
Ditto	ditto	5249	ditto - female	92
Ditto	ditto	1634	Pullamore - male	92
Ditto	ditto	2304	ditto - female	92
Ditto	ditto	3420	Cavan Workhouse	92
Ballymachugh	ditto	130	Ballynarry - male	92
Ditto	ditto	131	ditto - female	92
Cavan	ditto	132	Kilcorby	93
Castletara	ditto	133	Gurteen (now Ballyhaise) - male	93
Ditto	ditto	134	ditto - female	93
Ditto	ditto	3710	Castletara - male	93
Ditto	ditto	4025	ditto - female	93
Crosserlough	ditto	6440	Drumkelly - male	93
Ditto	ditto	6441	ditto - female	93
Denn	ditto	4363	Crosskeys	93
Drumlane	ditto	135	Drumlane	93
Ditto	ditto	136	Deravona	93
Ditto	ditto	152	Milltown - male	93
Ditto	ditto	4626	ditto - female	93
Ditto	ditto	4288	Corcandis - male	93
Ditto	ditto	4289	ditto - female	93
Ditto	ditto	1166	Kilcunny - male	93
Ditto	ditto	2341	ditto - female	93
Ditto	ditto	1531	Deramfield	93
Ditto	ditto	4256	Drumkerl Agricultural - male	93
Ditto	ditto	4634	ditto - female	94
Ditto	ditto	5019	Ashgrove	94
Ditto	ditto	5759	Kilnaglane	94
Drumlumnon	ditto	138	Carrick - male	94
Ditto	ditto	139	ditto - female	94
Ditto	ditto	4716	Scrabby	94

Appendix M.

DISTRICT No. 22.—Inspector in Charge during 1852, E. W. BIRMINGHAM, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Drumlummon	Cavan	4027	Moynagh	94
Ditto	ditto	6322	Clonoose - female	94
Ditto	ditto	5358	Cloncarade	94
Ditto	ditto	6221	Clonoose	94
Kildallen	ditto	1141	Kildallen - male	95
Ditto	ditto	5699	ditto - female	95
Ditto	ditto	4348	Gortnagarry	95
Ditto	ditto	2371	Killegorman - male	95
Ditto	ditto	3547	ditto - female	95
Ditto	ditto	4026	Croghan	95
Killyshandra	ditto	143	Coronary - male	95
Ditto	ditto	144	ditto - female	95
Ditto	ditto	5821	Arvagh	96
Ditto	ditto	5545	Drumkeeran - female	96
Kildrumferlin	ditto	145	Aghawee	96
Kilmore	ditto	1232	Ballynagh - male	96
Ditto	ditto	2763	ditto - female	96
Killinkere	ditto	4605	Durihan	97
Kilbride	ditto	6323	Dungummin - male	97
Ditto	ditto	6324	ditto - female	97
Laragh, Upper	ditto	5104	Ardaragh	98
Lavey	ditto	5581	Dromniveag - male	98
Ditto	ditto	5785	ditto - female	98
Ditto	ditto	6022	Corrahoe - male	98
Ditto	ditto	6280	ditto - female	98
Mullahow	ditto	153	Lougheyduff - male	98
Ditto	ditto	154	ditto - female	98
Ditto	ditto	155	Kilcogney - male	98
Ditto	ditto	156	ditto - female	98
Scrabby	ditto	6399	Scrabby - female	99
Urney	ditto	4375	Cavan - male	99
Ditto	ditto	4376	ditto - female	99
Ditto	ditto	157	Coolboyogue - male	99
Ditto	ditto	158	ditto - female	99
Ardagh	Longford	1177	Loughill	223
Ditto	ditto	4628	Glyn	223
Abbeylara	ditto	5100	Aughnagarren - male	223
Ditto	ditto	5603	ditto - female	223
Ditto	ditto	5602	Abbeylara	223
Ballymacormack	ditto	856	Longford - male	223
Ditto	ditto	857	ditto - female	223
Ditto	ditto	5872	ditto - infant	223
Clonbroney	ditto	858	Clonbroney	223
Ditto	ditto	1174	Balnalee - male	223
Ditto	ditto	1568	ditto - female	223
Ditto	ditto	2790	Castlebrock	223
Ditto	ditto	4082	Coolarty - male	223
Ditto	ditto	4081	ditto - female	223
Ditto	ditto	6112	Lislea	223
Columbkill	ditto	1158	Cloonaugh	223
Ditto	ditto	1420	Cloneen - male	223
Ditto	ditto	2372	ditto - female	223
Ditto	ditto	3919	Dunbeggan	223
Ditto	ditto	4263	Purth	223
Ditto	ditto	5915	Columbkill	223
Ditto	ditto	6036	Mullmalaghtor Preparatory	223
Drumard	ditto	859	Moyne	223
Edgeworthstown	ditto	2083	Edgeworthstown - male	223
Ditto	ditto	2084	ditto - female	223
Granard	ditto	1517	Granard - male	224
Ditto	ditto	1212	ditto - female	224
Ditto	ditto	3566	ditto Workhouse	224
Ditto	ditto	1211	Killeen - male	224
Ditto	ditto	1437	ditto - female	224
Ditto	ditto	5022	Aughabrack	224
Ditto	ditto	5510	Bonlahy	224
Ditto	ditto	5511	Feriskhill	224
Ditto	ditto	5714	Rockpark	224
Killashee	ditto	5458	Killashee - male	224
Ditto	ditto	5459	ditto - female	224
Ditto	ditto	1435	Cloontagh - male	224
Ditto	ditto	3390	ditto - female	224
Killoe	ditto	6037	Glanmore	224

Appendix M.

DISTRICT No. 22.—Inspector in Charge during 1852, E. W. BIRMINGHAM, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
lloe - -	Longford - -	6423	Doorock - - - - -	224
lglass - -	ditto - -	5205	Ballycloughan - - - male	224
Ditto - -	ditto - -	5206	ditto - - - female	224
Ditto - -	ditto - -	5115	Lenamore - - - - male	224
Ditto - -	ditto - -	5116	ditto - - - female	224
ydore - -	ditto - -	4207	Moydore - - - - male	225
Ditto - -	ditto - -	4208	ditto - - - female	225
eet - -	ditto - -	5750	Coolamber - - - male	225
Ditto - -	ditto - -	5534	ditto - - - female	225
mplemichael -	ditto - -	1419	Clonahard - - - male	225
Ditto - -	ditto - -	2691	ditto - - - female	225
Ditto - -	ditto - -	3368	Longford Workhouse - - -	225
Ditto - -	ditto - -	5978	ditto Preparatory - -	225

DISTRICT No. 23.

Inspector in Charge during 1852, PATRICK QUINLAN, Esq., District Inspector.

lnurcher -	King's - -	5778	Horseleap - - - - male	219
Ditto - -	ditto - -	5779	ditto - - - female	219
lycommon -	ditto - -	1303	Kilmurry - - - - -	219
lymacwilliam -	ditto - -	810	Trimblestown - - - male	219
Ditto - -	ditto - -	811	ditto - - - female	219
nsast - -	ditto - -	812	Clonbullock - - - male	220
Ditto - -	ditto - -	813	ditto - - - female	220
Ditto - -	ditto - -	3190	Brackna - - - - -	220
Ditto - -	ditto - -	5158	ditto - - - male	220
Ditto - -	ditto - -	4971	ditto - - - female	220
ghan - -	ditto - -	814	Kannighill - - - male	220
Ditto - -	ditto - -	5439	ditto - - - female	220
nderry - -	ditto - -	1426	Edenderry - - - male	220
Ditto - -	ditto - -	1562	ditto - - - female	220
shill - -	ditto - -	1718	Geashill - - - - -	221
Ditto - -	ditto - -	1721	Killeagh - - - - -	221
Ditto - -	ditto - -	5492	Clonmore - - - - -	221
Ditto - -	ditto - -	4080	Killurine - - - - -	221
Ditto - -	ditto - -	5203	Meelahans - - - -	221
Ditto - -	ditto - -	5204	Ballinagar - - - -	221
lonfert - -	ditto - -	819	Kilclonfert - - - -	221
oride - -	ditto - -	829	Tullamore - - - male	221
Ditto - -	ditto - -	2080	ditto - - - female	221
Ditto - -	ditto - -	3446	ditto Workhouse - -	221
Ditto - -	ditto - -	5157	Clara - - - - -	221
Ditto - -	ditto - -	5871	ditto - - - female	221
Ditto - -	ditto - -	5202	Lehinch - - - - -	221
ally - -	ditto - -	5522	Mucklow - - - - -	221
nasteroris -	ditto - -	3264	Edenderry Workhouse - -	221
lipstown -	ditto - -	821	Philipstown - - - -	221
Ditto - -	ditto - -	6409	ditto - - - female	221
Ditto - -	ditto - -	5536	ditto - - - infant	221
an - -	ditto - -	823	Killina - - - female	221
Ditto - -	ditto - -	824	Rahan Model Agricultural -	221
Ditto - -	ditto - -	5748	Island Parish - - - male	221
Ditto - -	ditto - -	5749	ditto - - - female	222
Ditto - -	ditto - -	6074	Killeranny - - - -	222
rany - -	Longford - -	860	Forgany - - - - -	223
inny - -	ditto - -	2215	Tenelic - - - - male	225
itto - -	ditto - -	2438	ditto - - - female	225
yloughloe -	Westmeath -	930	Mount Temple - - - male	239
Ditto - -	ditto - -	1208	ditto - - - female	239
itto - -	ditto - -	5979	Dunlun - - - - -	239
ymoran -	ditto - -	1330	Newbristy - - - male	239
itto - -	ditto - -	1880	ditto - - - female	239
letown - -	ditto - -	2092	Castletown Geoghegan - male	239
itto - -	ditto - -	2093	ditto - - - female	239
letown Kindalin	ditto - -	6283	Ballinagore - - - -	239
fad - -	ditto - -	5916	Guilford - - - - -	239
ixy - -	ditto - -	1731	Balnacargy - - - -	239
eggan - -	ditto - -	1315	Kilbeggan - - - male	240
itto - -	ditto - -	1971	ditto - - - female	240

Appendix M.

DISTRICT No. 23.—Inspector in Charge during 1852, PATRICK QUINLAN, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 18 Appendix B.
Kilbride	Westmeath	6428	Kilbride - male	240
Ditto	ditto	6429	ditto female	240
Kilmacnevin	ditto	941	Emper - male	240
Kilmanaghan	ditto	4332	Moate - male	240
Ditto	ditto	4333	ditto female	240
Ditto	ditto	5981	ditto infant	240
Killulagh	ditto	5980	ditto Preparatory - male	240
Ditto	ditto	6041	Boyaugh	240
Killare	ditto	5780	Ballymore - male	240
Ditto	ditto	5781	ditto female	240
Lacken	ditto	3244	Lacken and Leany	241
Lynn	ditto	5109	Gainstown	241
Leny	ditto	5339	Ballinafid - male	241
Ditto	ditto	5390	ditto female	241
Miltown	ditto	6075	Miltown - temporary, male	241
Ditto	ditto	6076	ditto - ditto - female	241
Mullingar	ditto	933	Mullingar Ordinary Agricultural	241
Ditto	ditto	934	ditto female	241
Ditto	ditto	5091	ditto - male	241
Ditto	ditto	3650	ditto Workhouse	241
Ditto	ditto	4087	ditto Parish	241
Ditto	ditto	5394	ditto Parish Preparatory	241
Ditto	ditto	5475	ditto Gaol - male	241
Ditto	ditto	5613	ditto - ditto - female	241
Ditto	ditto	4088	Glasscorn - male	241
Ditto	ditto	4305	ditto female	241
Ditto	ditto	3901	Ballinea	241
Medean	ditto	1122	Rochford Bridge	241
Multifarnham	ditto	2405	Multifarnham - male	241
Ditto	ditto	3383	ditto female	241
Newtown	ditto	5789	Newtown, Lower - male	241
Ditto	ditto	5790	ditto - ditto - female	241
Ditto	ditto	6040	Tyrrell's Pass - female	241
Portnashangan	ditto	5607	Balrath	242
Rathconrath	ditto	942	Milltown	242
Ditto	ditto	1428	Irishtown	242
Rahue	ditto	5090	Arden	242
Rathaspig	ditto	5101	Rathowen - male	242
Ditto	ditto	5307	ditto female	242
Rathconnell	ditto	5393	Turin - male	242
Ditto	ditto	5512	ditto female	242
Ditto	ditto	5696	Loughagar	242
Ditto	ditto	6451	Macetown	242
Street	ditto	1429	Lismacaffrey - male	242
Ditto	ditto	1565	ditto female	242
Ditto	ditto	5391	Rath - male	242
Ditto	ditto	5392	ditto female	242
Templepatrick	ditto	943	Moyvore - male	243
Ditto	ditto	944	ditto female	243
Templeroan	ditto	1422	Sonna - male	243
Ditto	ditto	1947	ditto female	243
Taghmon	ditto	5332	Carley - male	243
Ditto	ditto	5333	ditto female	243
Walshestown	ditto	3245	Walshestown	243

DISTRICT No. 24.

Inspector in Charge during 1852, W. H. NEWELL, Esq., District Inspector.

Athboy	Meath	1869	Athboy - male	229
Ditto	ditto	1885	ditto female	229
Ditto	ditto	862	Fraine - male	229
Ditto	ditto	3291	ditto female	229
Ditto	ditto	4370	Rathcarne	229
Ditto	ditto	2632	Balrath - male	229
Ditto	ditto	4884	ditto female	229
Ardbracken	ditto	3115	Bohermin - male	229
Ditto	ditto	3554	ditto female	229
Ditto	ditto	3116	Boyerstown	229
Boardsmill	ditto	1827	Batterstown - male	229

Appendix M.

DISTRICT No. 24.—Inspector in Charge during 1852, W. H. NEWELL, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
oardsmill	Meath	3443	Batterstown - - female	229
ective	ditto	2795	Bective - - - male	229
Ditto	ditto	2796	ditto - - - female	229
lonard	ditto	863	Clonard - - - - -	229
Ditto	ditto	5419	ditto Parish - - - -	230
Ditto	ditto	3278	Longwood - - - -	230
Ditto	ditto	4580	Balnabarna - - - -	230
Ditto	ditto	6480	ditto - - - - -	230
annistown	ditto	865	Cannistown - - - -	230
ortown	ditto	3112	Cortown - - - - male	230
Ditto	ditto	3113	ditto - - - female	230
ulmullen	ditto	1904	Culmullen - - - male	230
Ditto	ditto	6470	ditto - - - female	230
astletown	ditto	1726	Castletown - - - -	230
ulane	ditto	2963	Mullahea - - - - -	231
underry	ditto	4009	Tullahanstown - - - -	231
onaghpatrick	ditto	4972	Castlemartin - - - male	231
Ditto	ditto	4973	ditto - - - female	231
irley	ditto	5007	Girley - - - - male	231
Ditto	ditto	5108	ditto - - - female	231
ilbarry	ditto	1917	Wilkinstown - - - -	231
Ditto	ditto	2533	Kilbarry - - - - -	231
ildalkey	ditto	867	Kildalkey - - - male	231
Ditto	ditto	868	ditto - - - female	231
Ditto	ditto	1814	Carnisle - - - - male	231
Ditto	ditto	3812	ditto - - - female	231
lshine	ditto	4539	Fletcherstown - - - male	231
Ditto	ditto	4540	ditto - - - female	231
lskyre	ditto	1421	Kilskyre Ordinary Agricultural, male	231
Ditto	ditto	1563	ditto - - - female	231
Ditto	ditto	6352	Ballintough (Big) - - -	231
lmainham Woods	ditto	1424	Eden - - - - male	232
Ditto	ditto	1881	ditto - - - female	232
ltale	ditto	1771	Kiltale - - - - male	232
Ditto	ditto	3239	ditto - - - female	232
lls	ditto	3410	Kells Workhouse - - -	232
Ditto	ditto	3816	Drumbarrow - - - -	232
Ditto	ditto	4085	Kells - - - female	232
Ditto	ditto	5061	ditto - - - infant	232
Ditto	ditto	5062	ditto Parochial - - -	232
lmessan	ditto	4210	Kelmessan - - - male	232
Ditto	ditto	4211	ditto - - - female	232
lbride	ditto	4723	Kilbride - - - - -	232
llallon	ditto	5207	Killallon - - - - male	232
Ditto	ditto	5731	ditto - - - female	232
Ditto	ditto	5281	Gehanstown - - - -	232
racon	ditto	878	Dangan - - - - -	233
ughan	ditto	3852	Carnaross Agricultural - -	233
ynalty	ditto	880	Moynalty - - - male	233
Ditto	ditto	881	ditto - - - female	233
Ditto	ditto	2088	Cormeen - - - - male	233
Ditto	ditto	2089	ditto - - - female	233
yboloque	ditto	1725	Kilgriff - - - - male	233
Ditto	ditto	3876	ditto - - - female	233
ylough	ditto	4086	Baltrasna - - - - -	233
Ditto	ditto	4892	Ballyfore - - - - -	233
van	ditto	882	Navan - - - - male	233
Ditto	ditto	883	ditto - - - female	233
Ditto	ditto	2051	Navan Commons - - -	233
Ditto	ditto	3409	ditto Workhouse - - -	233
bber	ditto	4284	Nobber - - - - male	233
Ditto	ditto	5807	ditto - - - female	233
wtown	ditto	884	Carlanstown - - - male	233
Ditto	ditto	3631	ditto - - - female	233
istown	ditto	3071	Orristown - - - male	233
Ditto	ditto	3671	ditto - - - female	233
dcastle	ditto	3544	Oldcastle Workhouse - -	233
hmore	ditto	4523	Moyangher - - - male	233
Ditto	ditto	4524	ditto - - - female	233
hmolin	ditto	1425	Kill, late Hogstown - - male	234
Ditto	ditto	1564	ditto - - - female	234
heore	ditto	2905	Baconstown - - - male	234
Ditto	ditto	2906	ditto - - - female	234

Appendix M.

DISTRICT No. 24.—Inspector in Charge during 1852, W. H. NEWELL, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Trim	Meath	5630	Trim District Model - male	234
Ditto	ditto	5631	ditto - female	234
Ditto	ditto	5632	ditto - infant	234
Ditto	ditto	3280	ditto Workhouse	235
Ditto	ditto	4309	Philinstown	235
Castletowndelvin	Westmeath	931	Ballinvally Agricultural - male	239
Ditto	ditto	932	ditto - female	239
Ditto	ditto	2262	Crownistown - male	239
Ditto	ditto	2263	ditto - female	239
Ditto	ditto	6277	Mulroo	239
Collinstown	ditto	6191	Milltown, No. 3	239
Clonmellon	ditto	5282	Claron	239
Corralstown	ditto	1314	Corralstown - male	239
Ditto	ditto	1527	ditto - female	239
Ditto	ditto	4397	Knockerville	239
Fore	ditto	5415	Carpenterstown	239
Ditto	ditto	5416	Fore - male	239
Ditto	ditto	5417	ditto - female	239
Foyran	ditto	5751	Tullystown	239
Killua	ditto	938	Clonmellon Agricultural - male	239
Ditto	ditto	939	ditto - female	239
Kilbride	ditto	6430	Cummerstown	240
Killucan	ditto	940	St. Mary's - male	240
Ditto	ditto	3118	Killucan	240
Ditto	ditto	3555	Kinnegad - male	240
Ditto	ditto	5606	ditto - female	240
Ditto	ditto	5928	Knockmant	240
Killulagh	ditto	1474	Glaxton	240
Killough	ditto	3117	Killough	240
Lickblae	ditto	4306	Balnameigh	241
Mayne	ditto	3936	Coole - male	241
Ditto	ditto	3957	ditto - female	241
Rathgraff	ditto	5513	Castlepollard - male	242
Ditto	ditto	5514	ditto - female	242

DISTRICT No. 25.

Inspector in Charge during 1852, JOHN G. FLEMING, Esq., District Inspector.

Forkhill	Armagh	2129	Meighfoner	88
Ditto	ditto	1922	Aughanduff	89
Ditto	ditto	3673	Dromentee	89
Ditto	ditto	5355	Silverbridge	89
Jonesboro'	ditto	4138	Jonesboro' - male	89
Ditto	ditto	4139	ditto - female	89
Killeevy	ditto	4021	Devernagh	89
Ditto	ditto	4728	Drumelly	89
Ditto	ditto	6236	Bessbrook - male	89
Ditto	ditto	6237	ditto - female	89
Ditto	ditto	6438	Cloughog - female	89
Ditto, Upper	ditto	112	Cloughogue	89
Ditto	ditto	113	Ballinliss - male	89
Ditto	ditto	5316	ditto - female	89
Ditto	ditto	4729	Killean - male	89
Ditto	ditto	4730	ditto - female	89
Ditto, Lower	ditto	115	Lislea	89
Ditto	ditto	1354	Camlough - male	89
Ditto	ditto	2702	ditto - female	89
Ardee	Louth	2094	Ardee - male	225
Ditto	ditto	2095	ditto - female	225
Ditto	ditto	5840	ditto Poor	225
Ditto	ditto	3382	ditto Workhouse	225
Ballymakenny	ditto	831	Ballymakenny	225
Ballymascanlan	ditto	2532	Rampark - male	225
Ditto	ditto	4882	ditto - female	225
Ditto	ditto	3407	Aghameen	226
Ditto	ditto	4883	Bellurgan	226
Ditto	ditto	5494	Ravensdale	226
Baronstown	ditto	832	Kilkirly	226
Clogher	ditto	833	Hackets Cross	226

Appendix M.

DISTRICT No. 25.—Inspector in Charge during 1852, JOHN G. FLEMING, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Collon	Louth	4576	Collon - male	226
Ditto	ditto	4577	ditto female	226
Carlingford	ditto	2322	Carlingford	226
Ditto	ditto	3001	Omeath - male	226
Ditto	ditto	3002	ditto female	226
Ditto	ditto	2793	Mullaboy	226
Cheggan	ditto	2640	Aughavackey	226
Cooley	ditto	2791	Monksland - male	226
Ditto	ditto	2792	ditto female	226
Clonkeen	ditto	4642	Stormonstown	226
Dysart	ditto	1304	Dysart - male	226
Ditto	ditto	1434	ditto female	226
Dundalk	ditto	836	Castletown - male	226
Ditto	ditto	2714	ditto female	227
Ditto	ditto	5387	Dundalk, No. 2 - female	227
Ditto	ditto	6038	ditto No. 2 - male	227
Ditto	ditto	6039	ditto No. 3 - male	227
Dunleer	ditto	1306	Dunleer - male	227
Ditto	ditto	1496	ditto female	227
Dromiskin	ditto	837	Dromiskin Agricultural - male	227
Ditto	ditto	3630	ditto female	227
Darver	ditto	838	Darver	227
Drumshallon	ditto	1305	Kellystown - male	227
Ditto	ditto	3154	ditto female	227
Dumbin	ditto	3377	Dundalk Workhouse	227
Faughard	ditto	2081	Kilcurry	227
Haggardstown	ditto	1173	Mullagharlin	227
Kilsaran	ditto	839	Kilsaran - male	227
Ditto	ditto	840	ditto female	227
Kildimock	ditto	1554	Drakestown	227
Kilanny	ditto	4084	Carrickavallen	227
Louth	ditto	841	Knockbridge	227
Ditto	ditto	1553	Louth - male	227
Ditto	ditto	3252	ditto female	227
Ditto	ditto	2794	Stonetown	227
Moyleary	ditto	2326	Tenure	227
Maplestown	ditto	5558	Dowdstown	227
Porte	ditto	843	Boicetown, or Ferrard's Cross - male	227
Ditto	ditto	844	ditto female	227
Roach and Kane	ditto	1575	Ballinful - male	227
Ditto	ditto	2305	ditto female	227
St. Mary's	ditto	845	St. Mary's, Drogheda - male	228
Ditto	ditto	846	ditto female	228
Ditto	ditto	3340	Drogheda Workhouse	228
St. Peter's	ditto	851	Drogheda - female	228
Ditto	ditto	852	Patrician, No. 1	228
Ditto	ditto	4410	ditto No. 2	228
St. Nicholas	ditto	847	Dundalk - male	228
Ditto	ditto	848	ditto female	228
Stabannon	ditto	4083	Stabannon - female	228
Ditto	ditto	5457	ditto - male	228
Tallanstown	ditto	2745	Tallanstown - male	228
Ditto	ditto	2746	ditto female	228
Ditto	ditto	2138	Aclint - male	228
Ditto	ditto	2139	ditto female	228
Termonfeckin	ditto	1576	Cartown - male	228
Ditto	ditto	2004	ditto female	228
Ditto	ditto	853	Termonfeckin - male	228
Ditto	ditto	4206	ditto female	228
Tullyallen	ditto	854	Tullyallen	228
Ditto	ditto	855	Mill	228
Walshestown	ditto	1593	Walshestown - male	229
Ditto	ditto	3787	ditto female	229
Athlumney	Meath	2682	Factory	229
Ardcathe	ditto	1903	Cloghan	229
Ballygarth	ditto	3380	White Cross	229
Clonalvey	ditto	2086	Clonalvey - male	230
Ditto	ditto	2087	ditto female	230
Cushenstown	ditto	3146	Cushenstown - male	230
Ditto	ditto	3147	ditto female	230
Dunsaney	ditto	1882	Killeen, or Dunsaney	230
Duleek	ditto	3114	Duleek - female	230

Appendix M.

DISTRICT No. 25.—Inspector in Charge during 1852, JOHN G. FLEMING, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Duleek	Meath	1120	Bellewstown	230
Dowth	ditto	1124	Dowth	230
Drumconra	ditto	5732	Drumconra - male	231
Ditto	ditto	5605	ditto - female	231
Grangegeeth	ditto	1121	Grangegeeth - male	231
Ditto	ditto	2630	ditto - female	231
Ditto	ditto	5331	Crewood	231
Johnstown	ditto	1959	Garlow Cross	231
Ditto	ditto	877	Johnstown	231
Kentstown	ditto	1599	Kentstown - male	231
Ditto	ditto	3737	ditto - female	231
Kilsharvan	ditto	1175	Mount Hanover - male	232
Ditto	ditto	1176	ditto - female	232
Killicarry	ditto	5052	Heronstown	232
Painstown	ditto	2844	Yellow Furze	233
Rathfeigh	ditto	2641	Rathfeigh	233
Rathkenny	ditto	2230	Rathkenny - male	234
Ditto	ditto	2231	ditto - female	234
Rosnaree	ditto	6246	Rathdrina	234
Skreen	ditto	1210	Skreen - male	234
Ditto	ditto	1432	ditto - female	234
Stackallen	ditto	1309	Stackallen - male	234
Ditto	ditto	3922	ditto - female	234
Ditto	ditto	5893	ditto No. 2	234
Slane	ditto	4851	Slane - male	234
Ditto	ditto	4852	ditto - female	234
Stamullen	ditto	3181	Stamullen - male	234
Ditto	ditto	3426	ditto - female	234
Syddan	ditto	3275	Newtown	234
Walterstown	ditto	889	Walterstown	235

DISTRICT No. 26.

Inspector in Charge during 1852, ARTHUR DAVITT, Esq., District Inspector.

Artane	Dublin	685	Artane - male	203
Ditto	ditto	686	ditto - female	203
Baldoyle	ditto	687	Baldoyle - male	203
Ditto	ditto	688	ditto - female	203
Balrothery	ditto	5260	St. Mary's (Balbriggan) female	203
Ditto	ditto	5456	St. Peter's - male	203
Blanchardstown	ditto	3108	Calra Convent - female	203
Castleknock	ditto	697	Blanchardstown - male	203
Ditto	ditto	698	ditto - female	203
Ditto	ditto	4201	Lower Road	203
Ditto	ditto	5473	Phœnix Park	203
Ditto	ditto	6003	Porterstown	203
Ditto	ditto	6422	ditto - female	203
Ditto	ditto	6234	St. Bridget's - infant	204
Chapelizod	ditto	700	Chapelizod - male	204
Ditto	ditto	701	ditto - female	204
Clonturk	ditto	3107	Richmond Convent - female	204
Ditto	ditto	3690	Drumcondra	204
Clontarf	ditto	4930	Clontarf - male	204
Ditto	ditto	4931	ditto - female	204
Coolock	ditto	5474	Clonshough	204
Clonmethan	ditto	1295	Ballyboghill - male	204
Ditto	ditto	1498	ditto - female	204
Finglas	ditto	706	Finglas - male	204
Ditto	ditto	3106	ditto - female	204
Garristown	ditto	708	Garristown - male	204
Ditto	ditto	709	ditto - female	204
Glasnevin	ditto	4992	Glasnevin - male	205
Ditto	ditto	4993	ditto - female	205
Howth	ditto	710	Howth - male	205
Ditto	ditto	711	ditto - female	205
Holmpatrick	ditto	1147	Skerries - male	205
Ditto	ditto	1148	ditto - female	205
Kilsallaghan	ditto	712	Killossory	205

DISTRICT No. 26.—Inspector in Charge during 1852, ARTHUR DAVITT, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Lusk	Dublin	716	Rush - male	205
Ditto	ditto	2711	ditto - female	205
Ditto	ditto	718	Lusk - male	205
Ditto	ditto	719	ditto - female	205
Ditto	ditto	3144	Balrothery Poor Law Union	205
Ditto	ditto	4522	Corduff	205
Malahide	ditto	5712	Malahide - female	205
Naul	ditto	1170	Naul - male	205
Ditto	ditto	1171	ditto - female	205
Portrane	ditto	4660	Portrane - male	206
Ditto	ditto	4661	ditto - female	206
Raheny	ditto	1204	Raheny - male	206
Ditto	ditto	1470	ditto - female	206
Rush	ditto	6118	Lambay	206
Ditto	ditto	6119	Loughshinney	206
Santry	ditto	1835	Ballymun	206
St. Michan's	ditto	3007	St. Michan's - male	206
Ditto	ditto	5962	ditto - female	206
Ditto	ditto	5933	George's Hill - female	207
St. Dolough's	ditto	2005	Kinsealy - male	207
Ditto	ditto	2006	ditto - female	207
Ditto	ditto	1560	St. Dolough's - female	207
St. Mary's	ditto	1149	King's Inn-street - female	207
Ditto	ditto	1150	ditto - infant	207
St. Margaret's	ditto	747	St. Margaret's - male	207
Ditto	ditto	3330	ditto - female	207
St. Paul's	ditto	1764	St. Paul's - male	207
Ditto	ditto	1783	ditto - female	207
Ditto	ditto	5729	ditto - infant	208
Ditto	ditto	2366	North Union Workhouse	208
Ditto	ditto	6383	St. Peter's (Phibsborough) infant	208
St. Thomas's	ditto	752	Central Model Schools - male	208
Ditto	ditto	753	ditto - female	208
Ditto	ditto	1795	ditto - infant	208
Ditto	ditto	733	North William-street - infant	208
St. George's	ditto	3061	St. Peter's - male	209
Ditto	ditto	3062	ditto - female	209
St. Thomas's	ditto	6468	St. Lawrence O'Toole's - female	209
Ditto	ditto	6469	ditto - infant	209
Swords	ditto	755	Swords - male	209
Ditto	ditto	5599	Malahide - male	209
Balraheen	Kildare	6174	Rathcoffey - male	210
Ditto	ditto	6181	ditto - female	210
Ballendrina	ditto	764	Broadford - male	210
Ditto	ditto	765	ditto - female	210
Caragh	ditto	766	Caragh - male	210
Ditto	ditto	767	ditto - female	210
Cadamstown	ditto	3213	Ballyna - male	210
Ditto	ditto	3427	Johnstownbridge - male	210
Ditto	ditto	3428	ditto - female	210
Clane	ditto	1713	Clane - male	211
Ditto	ditto	1151	ditto - female	211
Cloncurry	ditto	1298	Newtown - male	211
Ditto	ditto	1497	ditto - female	211
Carberry	ditto	4169	Dernturn	211
Clonunry	ditto	772	Tiermohan	211
Kilcock	ditto	775	Kilcock - male	211
Ditto	ditto	776	ditto - female	211
Killybegs	ditto	777	Prosperous - male	211
Ditto	ditto	778	ditto - female	211
Larabrian	ditto	779	Maynooth - female	211
Leixlip	ditto	2344	Leixlip - male	211
Ditto	ditto	2345	ditto - female	211
Maynooth	ditto	4182	Maynooth - male	212
Nurney	ditto	783	Cloughrinkoe	212
Staplestown	ditto	786	Staplestown - male	213
Ditto	ditto	787	ditto - female	213
Timohoe	ditto	6313	Timohoe	213
Dunboyne	Meath	1423	Dunboyne - male	230
Ditto	ditto	1494	ditto - female	230
Dunshaughlin	ditto	1749	Dunshaughlin - male	231
Ditto	ditto	5808	ditto - female	231
Ditto	ditto	3143	ditto - Workhouse	231

Appendix M.

DISTRICT No. 26.—Inspector in Charge during 1852, ARTHUR DAVITT, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Kilcloon	Meath	2797	Kilcloon	232
Kilmore	ditto	4209	Moynalvey	232
Ratoath	ditto	885	Ratoath Agricultural - male	38
Ditto	ditto	886	ditto - female	233
Ditto	ditto	887	Ashbourne - male	233
Ditto	ditto	3254	ditto - female	233

DISTRICT No. 27.

Inspector in Charge during 1852, WILLIAM MACDERMOTT, Esq., District Inspector.

Booterstown	Dublin	1984	Blackrock	203
Ditto	ditto	1985	Booterstown - female	203
Clondalkin	ditto	693	Clondalkin - male	203
Ditto	ditto	6154	ditto - female	203
Ditto	ditto	694	ditto Village	203
Crumlin	ditto	4817	Crumlin	204
Dalkey	ditto	704	Dalkey - male	204
Ditto	ditto	705	ditto - female	204
Kilternan	ditto	713	Glencullen - male	205
Ditto	ditto	2881	ditto - female	205
Kill	ditto	4970	Cabinteely - male	205
Ditto	ditto	4568	ditto - female	205
Lucan	ditto	714	Lucan - male	205
Ditto	ditto	715	ditto - female	205
Monkstown	ditto	720	Kingstown - male	205
Ditto	ditto	5600	ditto Convent - female	205
Ditto	ditto	721	Blackrock - female	205
Newcastle	ditto	725	Newcastle - male	205
Ditto	ditto	726	ditto - female	206
Old Connaught	ditto	4202	St. Peter's, Little Bray - male	206
Palmerstown	ditto	727	Palmerstown - male	206
Ditto	ditto	728	ditto - female	206
Rathfarnham	ditto	729	Loretto - female	206
Ditto	ditto	3359	Rathfarnham	206
Rathmichael	ditto	3265	Rathdown Workhouse	206
Ditto	ditto	5746	Loughanstown - male	206
Ditto	ditto	5747	ditto - female	206
Saggard	ditto	730	Saggard - male	206
Ditto	ditto	5509	ditto - female	206
St. Audeon's	ditto	1839	St. Audeon's - male	207
Ditto	ditto	1861	ditto - female	207
St. Catherine's	ditto	737	St. Catherine's - male	207
Ditto	ditto	738	ditto - female	207
Ditto	ditto	739	Harold's Cross	207
Ditto	ditto	5640	West Dublin Model - male	207
Ditto	ditto	5641	ditto - female	207
Ditto	ditto	5642	ditto - infant	207
St. James's	ditto	2246	Golden Bridge - male	207
Ditto	ditto	2247	ditto - female	207
Ditto	ditto	742	St. James's - male	207
Ditto	ditto	743	ditto - female	207
Ditto	ditto	2367	South Union Workhouse	207
St. John's	ditto	744	St. Michael's and St. John's, male	207
Ditto	ditto	745	ditto - female	207
St. Mark's	ditto	748	St. Andrew's, No. 1 - female	207
Ditto	ditto	5009	Andrean, No. 1 - male	207
Ditto	ditto	5010	ditto No. 2	207
St. Mary's, Donnybrook.	ditto	3317	Ringsend - male	207
Ditto	ditto	3918	ditto - female	207
Ditto	ditto	5471	ditto - infant	207
St. Peter's	ditto	2350	St. Clare's	208
Ditto	ditto	1550	Rathmines - male	208
Ditto	ditto	1551	ditto - female	208
Ditto	ditto	754	St. Peter's, Whitefriar's-st. female	208
Ditto	ditto	5008	ditto - male	208
Ditto	ditto	6268	ditto - industrial, male	208
Ditto	ditto	6269	ditto - female	208
Ditto	ditto	2018	Baggot-street Convent - female	208

Appendix M.

DISTRICT No. 27.—Inspector in Charge during 1852, WILLIAM MACDERMOTT, Esq., &c.—*cont^d.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
. Peter's - -	Dublin - -	5934	Milltown - - - - male	208
Ditto - -	ditto - -	5935	Ditto - - - female	208
Ditto - -	ditto - -	6255	Haddington-road - - -	208
. Nicholas Without	ditto - -	3603	St. Nicholas Without - female	208
illorgan - -	ditto - -	1296	Stillorgan - - - male	209
Ditto - -	ditto - -	2472	ditto - - - infant	209
Ditto - -	ditto - -	2250	Redesdale - - - female	209
.llaght - -	ditto - -	757	Tallaght - - - - male	209
Ditto - -	ditto - -	758	ditto - - - female	209
Ditto - -	ditto - -	6372	Fir House - - - - -	209
ney - - -	ditto - -	1167	Dundrum - - - - male	209
Ditto - -	ditto - -	1168	ditto - - - female	209
Ditto - -	ditto - -	2872	Sandyford - - - male	209
Ditto - -	ditto - -	2873	ditto - - - female	209
nitechurch - -	ditto - -	3058	Edmondstown - - - male	209
Ditto - -	ditto - -	3059	ditto - - - female	209
denstown - -	Kildare -	3109	Sallins - - - - -	210
llymore Eustace -	ditto - -	1417	Ballymore Eustace - - male	210
Ditto - -	ditto - -	1515	ditto - - - - -	210
ssington - -	ditto - -	3925	Kitteel - - - - -	210
bridge - -	ditto - -	5350	Abbey - - - - male	211
Ditto - -	ditto - -	5351	ditto - - - female	211
lashee - -	ditto - -	2284	Two-Mile House - - male	211
Ditto - -	ditto - -	5838	ditto - - - female	211
cullen - -	ditto - -	773	Halberstown - - - male	211
Ditto - -	ditto - -	774	ditto - - - female	211
l - - -	ditto - -	1972	Kill - - - - - male	211
Ditto - -	ditto - -	1973	ditto - - - female	211
ons - - -	ditto - -	1812	Ardclough - - - male	212
Ditto - -	ditto - -	3236	ditto - - - female	212
is - - -	ditto - -	4174	Naas - - - - male	212
Ditto - -	ditto - -	3246	ditto - - - female	212
hmore - -	ditto - -	1821	Rathmore - - - female	212
Ditto - -	ditto - -	2293	Eadestown - - - - -	212
per - - -	ditto - -	3155	Naas Workhouse - - -	213
perkevin - -	ditto - -	4316	Tipperkevin - - - - -	213
ssington - -	Wicklow -	974	Battiboy - - - female	248
Ditto - -	ditto - -	6176	Blessington - - - male	248
Ditto - -	ditto - -	6177	ditto - - - female	248
Ditto - -	ditto - -	3815	Kilbride - - - - -	248
y - - -	ditto - -	975	Bray - - - - male	248
Ditto - -	ditto - -	976	ditto - - - female	248
ary - - -	ditto - -	5921	Callary - - - - -	248
gany - -	ditto - -	981	Kilmacanogue - - - -	249
Ditto - -	ditto - -	5920	Blacklion - - - - -	249
Ditto - -	ditto - -	4588	Delgany Agricultural - male	249
Ditto - -	ditto - -	5237	ditto - - - female	249
ard - - -	ditto - -	3964 / 3965	Cryhelp, or Lemonstown - -	male and female	249
Ditto - -	ditto - -	4526	Donard - - - - -	249
lywood - -	ditto - -	4249	Hollywood - - - male	249
Ditto - -	ditto - -	4527	ditto - - - female	249
erscourt - -	ditto - -	1119	Cuttlestown - - - -	250

DISTRICT No. 28.

spectors in Charge during 1852, JOHN C. LANE, Esq., District Inspector to 31 March 1852, and JOHN MOLLOY, Esq., from 1 April 1852.

on - - -	Carlow - -	647	Ballon - - - - -	200
more - -	ditto - -	661	Clonmore - - - -	201
ertstown - -	ditto - -	1415	Rathoe - - - - male	201
itto - -	ditto - -	1824	ditto - - - female	201
ketstown - -	ditto - -	1291	Hacketstown - - - male	201
itto - -	ditto - -	1499	ditto - - - female	201
gan - -	ditto - -	1292	Tyneclash - - - male	201
itto - -	ditto - -	5686	ditto - - - female	201
hall - -	ditto - -	672	Myshall - - - - male	201
itto - -	ditto - -	1500	ditto - - - female	202

Appendix M.

DISTRICT No. 28.—Inspectors in Charge during 1852, JOHN C. LANE, Esq., and JOHN MOLLOY, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852. Appendix B.
Rathvilly	Carlow	674	Rathvilly - male	202
Ditto	ditto	675	ditto - female	202
Ditto	ditto	673	Knockleshan - male	202
Ditto	ditto	3139	ditto - female	202
Ditto	ditto	4261	Rathmore - male	202
Ditto	ditto	4262	ditto - female	202
Tullow	ditto	681	Tullow - male	203
Ditto	ditto	682	ditto - female	203
Ditto	ditto	5436	Ardattin	203
Camolin	Wexford	6353	Camolin - male	204
Ditto	ditto	6354	ditto - female	204
Gorey	ditto	6481	Gorey - male	245
Ditto	ditto	6482	ditto - female	245
Kilcaven	ditto	949	Killenerrin - male	245
Ditto	ditto	950	ditto - female	245
Kilmichalouge	ditto	3824	Gorey Convent - female	245
Kilcormack	ditto	6078	Boolavouge	246
Monomolin	ditto	5917	Ballinvally	246
Arklow	Wicklow	2276	Arklow - male	248
Ditto	ditto	2277	ditto - female	248
Barreniskey	ditto	2241	Barreniskey	248
Baltinglass	ditto	971	Baltinglass - male	248
Ditto	ditto	972	ditto - female	248
Ballintemple	ditto	6347	Ballykillageer	248
Ballinure	ditto	973	Bumbo Hall, or Grange	248
Clonmore	ditto	977	Ballyconnell - male	248
Ditto	ditto	978	ditto - female	248
Castle M'Adam	ditto	979	Newbridge - male	248
Ditto	ditto	980	ditto - female	248
Ditto	ditto	5938	Kilcashel	248
Croompatrick	ditto	3210	Coolroe	248
Carnew	ditto	3879	Shillelagh Workhouse	249
Ditto	ditto	5399	Corregour	249
Donoughmore	ditto	3119	Brittas	249
Danganstown	ditto	4902	Barrenderrig - male	249
Ditto	ditto	4903	ditto - female	249
Glendelough	ditto	983	St. Kevin's	249
Glenelly	ditto	984	Glenelly	249
Hacketstown	ditto	6192	Rathminge - male	249
Ditto	ditto	5397	ditto - female	249
Inch	ditto	1732	Johnstown - male	249
Ditto	ditto	1782	ditto - female	249
Kilcommin	ditto	1317	Ballycumber	249
Ditto	ditto	4663	Crossbridge - male	249
Ditto	ditto	4664	ditto - female	249
Ditto	ditto	5791	Tinahely	249
Kilquiggan	ditto	1790	Kilquiggan - male	249
Ditto	ditto	663	ditto - female	249
Kilranelagh	ditto	1431	Talbotstown - male	249
Ditto	ditto	1789	ditto - female	249
Kiltegan	ditto	2473	Rathdangan	250
Ditto	ditto	2434	Rathcoile - male	250
Ditto	ditto	2435	ditto - female	250
Moyacomb	ditto	4668	Park Bridge - male	250
Ditto	ditto	4669	ditto - female	250
Newcastle	ditto	5898	Newtown Mt. Kennedy	250
Ditto	ditto	5671	Ballynahinch	250
Ditto	ditto	6005	Newcastle	250
Preban	ditto	4093	Annacurra - male	250
Ditto	ditto	4238	ditto - female	250
Rathbran	ditto	5159	Stratford-on-Slaney	250
Rathdrum	ditto	1318	Trooperstown	250
Ditto	ditto	3188	Muckloe	250
Ditto	ditto	1993	Glenmalur	250
Ditto	ditto	2715	Macreddin - male	250
Ditto	ditto	2716	ditto - female	250
Ditto	ditto	5949	Rathdrum - male	251
Ditto	ditto	5950	ditto - female	251
Ditto	ditto	3383	ditto - Workhouse	251
Ditto	ditto	3551	Ballinacarrig	251
Wicklow	ditto	987	Wicklow - male	251
Ditto	ditto	988	ditto - female	251

Appendix M.

DISTRICT No. 29.

Inspector in Charge during 1852, FREDERICK F. O'CARROLL, Esq., District Inspector.

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.		Page in 19th Report, 1852, Appendix B.
hy - - -	Kildare - -	759	Athy - - -	- male	209. 339. 340. 342
Ditto - -	ditto - -	4997	ditto - - -	female	209. 339. 340. 342
Ditto - -	ditto - -	5549	Geraldine - - - -		209. 338
len - -	ditto - -	761	Allen - - - - -		209. 339
Ditto - -	ditto - -	1712	Allenwood - - - -		209. 339
llyshannon -	ditto - -	763	Ballyshannon - - - -		209. 338
llysax - -	ditto - -	2541	Ballysax - - -	- male	210. 339
Ditto - -	ditto - -	3025	ditto - - -	female	210. 339
Ditto - -	ditto - -	3065	ditto, No. 2 - - - -		210. 339. 341
arna - - -	ditto - -	768	Sanscroft - - - - -		210. 339
stledermott -	ditto - -	1590	Moone - - -	- male	210. 339
Ditto - -	ditto - -	2669	ditto - - -	female	210. 339
Ditto - -	ditto - -	1205	Levittstown - -	- male	211. 339
Ditto - -	ditto - -	2712	ditto - - -	female	211. 339
Ditto - -	ditto - -	6126	Castledermott - -	- male	211. 339. 342
Ditto - -	ditto - -	6127	ditto - - -	female	211. 339. 342
ldare - -	ditto - -	770	Kildare - - -	- male	211. 339. 342
Ditto - -	ditto - -	771	ditto - - -	female	211. 339. 342
Ditto - -	ditto - -	1820	Robertstown - -	- male	211. 339. 342
Ditto - -	ditto - -	2491	ditto - - -	female	211. 339. 342
lberry - -	ditto - -	3882	Kilberry Agricultural -	- male	211. 341. 342
Ditto - -	ditto - -	5318	ditto - - -	female	211. 339. 341
ckagh - -	ditto - -	5839	Lackagh - - - - -		212. 338
onasterevan -	ditto - -	781	Monasterevan - -	- male	212. 339. 342
Ditto - -	ditto - -	782	ditto - - -	female	212. 339. 342
Ditto - -	ditto - -	2291	Kildangan - -	- male	212. 339
Ditto - -	ditto - -	2292	ditto - - -	female	212. 339
ewbridge - -	ditto - -	2105	Newbridge - -	- male	212. 339. 342
Ditto - -	ditto - -	2106	ditto - - -	female	212. 339. 342
rraghmore - -	ditto - -	2033	Old Grange - - - -		212. 339
rney - -	ditto - -	4078	Nurney - - - - -		212. 339
ecullen - -	ditto - -	1714	Milltown - - - - -		212. 339
thangan - -	ditto - -	784	Rathangan - -	- male	212. 339. 342
Ditto - -	ditto - -	785	ditto - - -	female	212. 339. 342
. John's - -	ditto - -	3862	Athy Workhouse - - -		213. 339
molin - -	ditto - -	5774	Ballitore - - -	- male	213. 339. 342
Ditto - -	ditto - -	6155	ditto - - -	female	213. 339. 342
llycane - -	King's County	1719	Clonagoun - -	- male	219. 338
Ditto - -	ditto - -	6128	ditto - - -	female	219. 338
Ditto - -	ditto - -	2431	Raheen - - - - -		219. 338
ashill - -	ditto - -	818	Walsh Island - - - -		221. 338
rtarlington -	ditto - -	919	Portarlington - -	- male	221. 339. 342
Ditto - -	ditto - -	3175	ditto - - -	female	221. 339. 342
les - - -	Queen's County	4778	Killabin - - -	- male	235. 338
Ditto - -	ditto - -	4779	ditto - - -	female	235. 338
hy - - -	ditto - -	892	Shanganamore - - - - -		235. 339
beyleix - -	ditto - -	3361	Abbeyleix - - -	- male	235. 338. 342
Ditto - -	ditto - -	3526	ditto - - -	female	235. 339. 342
Ditto - -	ditto - -	3411	ditto Workhouse - -		235. 339
llynakill - -	ditto - -	895	Ballynakill - -	- male	235. 338. 342
Ditto - -	ditto - -	896	ditto - - -	female	235. 338. 342
llyadams - -	ditto - -	894	Ballyadams - - - -		235. 338
llyroan - -	ditto - -	1555	Ballyroan - -	- male	235. 339. 342
Ditto - -	ditto - -	1556	ditto - - -	female	235. 339. 342
Ditto - -	ditto - -	4989	Cullenagh - - - -		235. 338. 341
onenagh - -	ditto - -	901	Cootestreet - -	- male	235. 338. 340. 341. 342
Ditto - -	ditto - -	902	ditto - - -	female	235. 339. 340. 341. 342
Ditto - -	ditto - -	6199	Roskelton - - - -		335. 340
Ditto - -	ditto - -	903	Ballyfin - - - - -		235. 338. 341
Ditto - -	ditto - -	906	Trumera - - - - -		235. 338. 340. 341
Ditto - -	ditto - -	6301	Mountrath - -	- male	235. 340
Ditto - -	ditto - -	6302	ditto - - -	female	235. 340
Ditto - -	ditto - -	6208	Ballyfinn - - - - -		236. 338. 341. 342

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DISTRICT No. 29.—Inspector in Charge during 1852, FREDERICK F. O'CARROLL, Esq.—*continued.*

PARISH	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Clonenagh	Queen's County	900	Oak	236. 340
Ditto	ditto	5208	Briscoli	236. 338
Coolbanagher	ditto	898	Rock	236. 338
Ditto	ditto	899	Moretto	236. 338
Ditto	ditto	4315	Mountmelick Workhouse	236. 339
Clonone	ditto	4297	Cappagh	236. 338
Clonaslee	ditto	907	Clonaslee - male	236. 338. 342
Ditto	ditto	908	ditto female	236. 338. 342
Castlebrack	ditto	909	Clonaghadoe	236. 338. 341
Dysart Enos	ditto	6129	Rathaniska	236. 339
Emo	ditto	911	Emo	237. 338
Gallon	ditto	2324	Knock	237. 338
Killenard	ditto	913	Killenard - male	237. 339
Ditto	ditto	914	ditto female	237. 339
Killabin	ditto	1727	Ballylinan - male	237. 338. 342
Ditto	ditto	3834	ditto female	237. 338. 342
Maryborough	ditto	1956	Maryborough female	237. 339. 342
Ditto	ditto	1906	Heath	237. 338
Ditto	ditto	4525	Aughnahilla	237. 338
Moyanna	ditto	916	Moyanna	237. 339. 341 342.
Mountrath	ditto	6450	Kilbricken	237. 338
Rosenallis	ditto	5442	Rosenallis	237. 338
Ditto	ditto	922	Mountmellick - male	237. 339. 342
Ditto	ditto	923	ditto female	237. 338. 342
Ditto	ditto	3054	Derlamogue	237. 338
Reary	ditto	924	Reary	237. 338
Rathaspick	ditto	3477	Wolfhill - male	237. 339
Ditto	ditto	3458	ditto female	237. 339
Raheen	ditto	925	Raheen	238. 339
Ditto	ditto	927	Ballyeagle	238. 339
Ditto	ditto	1178	Clonad	238. 339
Ditto	ditto	1905	Shanahoe	238. 339
Rathdowney	ditto	6256	Stradbally - male	238. 338. 342
Ditto	ditto	6257	ditto female	238. 342
Tullymoy	ditto	1635	Loggacurren - male	238. 339
Ditto	ditto	4780	ditto female	238. 339

DISTRICT No. 30.

Inspector in Charge during 1852, TIMOTHY SHEAHAN, Esq., District Inspector.

Ballingarry	Tipperary	6034	Pike - female	188
Borrisokane	ditto	3694	Kyle Park Model Agricultural	188
Ditto	ditto	4221	ditto female	188
Ditto	ditto	4130	Borrisokane - male	188
Ditto	ditto	4131	ditto female	188
Clonmore	ditto	5745	Clonmore	189
Cloughjordan	ditto	3348	Cloughjordan - male	189
Ditto	ditto	3349	ditto female	189
Ditto	ditto	3371	Deerpark - infant	189
Cloghprior	ditto	2076	Carney - male	189
Ditto	ditto	2077	ditto female	189
Corbally	ditto	3414	Roscrea Workhouse	189
Ditto	ditto	6274	Derrymore	189
Drom	ditto	4936	Barnane - male	190
Ditto	ditto	5057	ditto female	190
Durrow	ditto	586	Gurteen - male	190
Ditto	ditto	5435	ditto female	190
Eglish	ditto	5040	Eglish - male	190
Ditto	ditto	5041	ditto female	190
Kilbarron	ditto	3627	Kilbarron	191
Killea	ditto	1402	Killea - male	191
Ditto	ditto	1610	ditto female	191
Ditto	ditto	5044	Killoskahen	191
Knock	ditto	5112	Knockballymaher, late Timony	191
Lorrha	ditto	600	Lorrha - male	192

Appendix M.

DISTRICT No. 30.—Inspector in Charge during 1852, TIMOTHY SHEAHAN, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Lorrha	Tipperary	601	Lorrha - - - female	192
Ditto	ditto	3367	Annagh - - - - -	192
Loughkeen	ditto	2325	Carrig - - - - -	192
Ditto	ditto	5595	Riverstown - - - -	192
Nenagh	ditto	604	Nenagh - - - - male	192
Ditto	ditto	605	ditto - - - female	193
Ditto	ditto	6336	ditto Preparatory - - -	193
Ditto	ditto	3519	ditto Workhouse - - -	193
Roscrea	ditto	1594	Roscrea - - - - -	193
Ditto	ditto	2133	Airhill - - - - -	193
Templetuohy	ditto	611	Ballynockan - - - -	194
Ditto	ditto	613	Toher - - - - -	194
Ditto	ditto	2443	Templetuohy - - - male	195
Ditto	ditto	2444	ditto - - - female	195
Terryglass	ditto	5597	Roran - - - - -	195
Uskane	ditto	618	Sopwell - - - - -	195
Monsea	ditto	6478	Carrig - - - - -	195
Ballyboy	King's	809	Ballyboy - - - - -	219
Ditto	ditto	2239	Broughal - - - - -	219
Ditto	ditto	5913	Frankford - - female	219
Birr	ditto	1966	Parsonstown - - male	219
Ditto	ditto	3220	Birr, No. 2. - - female	219
Ditto	ditto	3014	Barracks (Crinkle) - - -	219
Ditto	ditto	5788	Crinkle - - - male	219
Ditto	ditto	6175	ditto - temporary, female	219
Ditto	ditto	3017	Fortal - - - - -	219
Ditto	ditto	3123	Eden - - - infant	219
Clonmacnoise	ditto	3691	Clonfanlough - - - -	220
Ditto	ditto	4204	Clonlion - - - - -	220
Ditto	ditto	6410	Shannonbridge - - - -	220
Castletown (Ely)	ditto	5883	Moneygal - - - -	220
Drumcullen	ditto	2413	Thomastown - - male	220
Ditto	ditto	2414	ditto - - female	220
Ditto	ditto	6407	Killyon - - - - -	220
Dunkerrin	ditto	4008	Cloneganna - - - -	220
Ditto	ditto	5806	Clyduff - - - - -	220
Eglish	ditto	2842	Eglish - - - - -	220
Ettagh	ditto	6275	Coolderry - - male	220
Ditto	ditto	6276	ditto - - - female	221
Gallen	ditto	5971	Cloghan - - - male	221
Ditto	ditto	5972	ditto - - - female	221
Killoughy	ditto	6072	Mountbolus - - male	221
Ditto	ditto	6073	ditto - - - female	221
Kinnitty	ditto	2762	Kinnitty - - - - -	221
Litter	ditto	4711	Cadamstown - - - -	221
Reynagh	ditto	825	Banagher - - - male	222
Ditto	ditto	6449	ditto - - - female	222
Roscomroe	ditto	3714	Boheraphooka - - - -	222
Roscrea	ditto	6427	Drumakiernan - - - -	222
Shinrone	ditto	827	Congort-park - - - -	222
Ditto	ditto	5441	Shinrone - - - male	222
Ditto	ditto	6120	ditto - - - female	222
Seirkyrans	ditto	4205	Derrybeg - - - - -	222
Tessarane	ditto	828	High-street - - - -	222
Wherry	ditto	6408	Farbane - - - - -	222
Aghaboe	Queen's	2280	Borris - - - - -	235
Ditto	ditto	5495	Foxrock - - - - -	235
Comris	ditto	4408	Comris - - - - -	236
Durrow	ditto	3517	Durrow - - - male	236
Ditto	ditto	5032	ditto - - female	236
Ditto	ditto	5209	Cullohill - - - male	236
Ditto	ditto	5388	ditto - - - female	236
Donoughmore	ditto	1311	Killadooley - - - -	236
Eirke	ditto	3402	Graigue - - - - -	237
Kyle	ditto	3700	Ballaghmore - - - -	237
Offerlane	ditto	918	Castletown - - male	237
Ditto	ditto	2731	ditto - - - female	237
Ditto	ditto	4366	Mannin - - - - -	237
Rathdowney	ditto	928	Errill - - - - -	238
Ditto	ditto	1156	Rathdowney - - male	238
Ditto	ditto	1157	ditto - - - female	238

Appendix M.

DISTRICT No. 31.

Inspector in Charge during 1852, JOHN M'SWEENY, Esq., District Inspector.

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Abbey	Clare	5068	New Quay	152
Clonea	ditto	5186	Cahersherkin Agricultural - male	153
Drumcruley	ditto	6330	Ballyvaughan	153
Ditto	ditto	6359	ditto - Poor Law Union	153
Dysart	ditto	1264	Moyshee - male	153
Ditto	ditto	4682	ditto - female	153
Ditto	ditto	441	Ruan	153
Ditto	ditto	3898	Toonagh - male	153
Ditto	ditto	4323	ditto - female	153
Ennistymon, or Kilmanaheen.	ditto	446	Ennistymon - male	153
Ditto	ditto	1394	ditto - female	153
Kilfenora	ditto	2155	Kilfenora - male	154
Ditto	ditto	2156	ditto - female	154
Kinboy	ditto	1180	Richmond	154
Kilmoon	ditto	3204	Rathbane - male	155
Ditto	ditto	4252	ditto - female	155
Kiltclagh	ditto	1951	Ballynalacken - male	155
Ditto	ditto	3041	ditto - female	155
Kilmanaheen	ditto	3534	Ennistymon Poor Law Union	155
Kilnamona	ditto	6187	Knock-a-Carrin temporary	155
Killenagh	ditto	4870	Doolen - malg	156
Ditto	ditto	4871	ditto - female	156
Killonohan	ditto	3198	Caherbollog - male	156
Ditto	ditto	3199	ditto - female	156
Kilnaboy	ditto	4051	Corofin - female	156
Kilmacriby	ditto	3897	St. Bridget's - male	156
Ditto	ditto	4827	ditto - female	156
Ditto	ditto	4435	Lisconnor - male	157
Ditto	ditto	4436	ditto - female	157
Athenry	Galway	3240	Athenry	251
Abbeygormican	ditto	2964	Mulla	251
Ballinakill	ditto	1320	Ballinakill Agricultural - male	252
Ditto	ditto	1522	ditto - female	252
Ditto	ditto	1321	Woodford - male	252
Ditto	ditto	1518	ditto - female	252
Ditto	ditto	1324	Dunery - male	252
Ditto	ditto	1519	ditto - female	252
Ditto	ditto	4013	Irish Waste Land	252
Beagh	ditto	3379	Government Poor Law Union	252
Ditto	ditto	3298	Cregg - male	252
Ditto	ditto	3672	ditto - female	253
Clonfert	ditto	6178	Laurencetown	253
Duras	ditto	5936	Duras temporary	253
Fahy	ditto	5987	Fahy - male	253
Ditto	ditto	4391	ditto - female	253
Clonrush	ditto	2399	Loughkeel	253
Inniscaltra	ditto	3151	Inniscaltra - male	253
Ditto	ditto	3875	ditto - female	253
Kiltolla	ditto	5222	Esker Agricultural	253
Ditto	ditto	999	ditto - male	253
Ditto	ditto	1000	ditto - female	253
Kiltorma	ditto	1328	Kiltorma - male	253
Ditto	ditto	1523	ditto - female	253
Kilbeaconly	ditto	1325	Kilbafin - male	253
Ditto	ditto	1520	ditto - female	253
Kinvarra	ditto	1645	Kinvarra - male	254
Ditto	ditto	3057	ditto - female	254
Ditto	ditto	6319	Duras	254

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DISTRICT No. 31.—Inspector in Charge during 1852, JOHN M'SWEENY, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Kilreecle	Galway	3723	Cahemogarry	254
Killeenadema	ditto	4401	Derrybrian - female	254
Ditto	ditto	5965	Killeenadeema - male	254
Ditto	ditto	5966	ditto - female	254
Kilcooley	ditto	6044	Kilcooley	255
Kilmacduagh	ditto	4790	Gort - male	255
Ditto	ditto	4791	ditto - female	255
Kilthomas	ditto	4789	Peterswell	255
Kiltartan	ditto	6337	Kiltartan	255
Lickmolassy	ditto	1006	Boula - male	255
Ditto	ditto	1007	ditto - female	255
Loughrea	ditto	3051	Loughrea Agricultural	255
Ditto	ditto	1010	ditto - male	255
Ditto	ditto	1011	ditto - female	255
Ditto	ditto	3366	ditto Poor Law Union	255
Leitrim	ditto	3607	Leitrim	255
Meelick	ditto	4974	Meelick	255
Portumna	ditto	2174	Portumna - male	256
Ditto	ditto	2175	ditto - female	256
Tynagh	ditto	5310	Tynagh - male	257
Ditto	ditto	5418	ditto - female	257

DISTRICT No. 32.

Inspector in Charge during 1852, JOHN EDWARD SHERIDAN, Esq., Sub-Inspector.

Bunratty	Clare	2356	Clonmoney - male	152
Ditto	ditto	2357	ditto - female	152
Clonlea	ditto	1263	Belvoir Agricultural - male	153
Ditto	ditto	1825	ditto - female	153
Ditto	ditto	4438	Kilkeshan - male	153
Ditto	ditto	4439	ditto - female	153
Clare	ditto	3000	Clare - male	153
Ditto	ditto	3667	ditto - female	153
Clondegad	ditto	4050	Lysheen	153
Drumcliff	ditto	443	Newtownstacpoole - male	153
Ditto	ditto	5314	ditto - female	153
Ditto	ditto	4304	Ennis	153
Ditto	ditto	1870	ditto - infant	153
Ditto	ditto	3266	ditto Gaol	153
Ditto	ditto	3288	ditto Workhouse	153
Doora	ditto	4967	Doora	153
Feacle	ditto	2439	Feacle - male	153
Ditto	ditto	2440	ditto - female	153
Ditto	ditto	3829	Carhubane	154
Ditto	ditto	4437	Curraghkill	154
Inchicronan	ditto	2383	Ballinruan	154
Ditto	ditto	4049	Crusheen - male	154
Ditto	ditto	5585	ditto - female	154
Ditto	ditto	4334	Drumbaniff	154
Kildysart	ditto	1265	Kildysart - male	154
Ditto	ditto	1538	ditto - female	154
Ditto	ditto	6224	ditto Workhouse	154
Killone	ditto	1763	Newhall	154
Kilquane	ditto	448	Parteen Agricultural - male	154
Ditto	ditto	449	ditto - female	154
Kilballyowen	ditto	6367	Clahansaran	154
Kilfenaghty	ditto	1683	Sixmilebridge - male	154
Ditto	ditto	2492	ditto - female	154
Kilconry	ditto	3004	Stonehall - male	154
Ditto	ditto	3005	ditto - female	154
Kilfentinan	ditto	4919	Cratloe - male	155
Ditto	ditto	4920	ditto - female	155
Killaloe	ditto	3320	Killaloe - male	155
Ditto	ditto	3323	ditto - female	155
Kilrush	ditto	3321	Kilrush - male	155
Ditto	ditto	3322	ditto - female	155
Ditto	ditto	3489	ditto Workhouse	155
Ditto	ditto	4296	Knockera	156

Appendix M.

DISTRICT No. 32.—Inspector in Charge during 1852, JOHN EDWARD SHERIDAN, Esq.—*cont^d.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Killinini	Clare	3399	Knocknaguihy - - - male	155
Ditto	ditto	4052	ditto - - - female	155
Ditto	ditto	3400	Drummdurra - - - male	155
Ditto	ditto	4178	ditto - - - female	155
Ditto	ditto	3740	Knocknahanna - - - -	155
Ditto	ditto	4561	Mountain View - - -	155
Kilsiely	ditto	3484	Broadford - - - male	155
Ditto	ditto	4188	ditto - - - female	155
Ditto	ditto	4511	Woodfield - - - -	155
Kilchristie	ditto	2189	Ballinaculla - - - male	155
Ditto	ditto	2190	ditto - - - female	155
Killara	ditto	5725	Bansha - - - - -	155
Kilfeara	ditto	2381	Kilkee - - - - male	155
Ditto	ditto	2382	ditto - - - female	155
Kilfarboy	ditto	3764	Miltown Malboy - - male	155
Ditto	ditto	3765	ditto - - - female	155
Ditto	ditto	4951	Moy - - - - male	156
Ditto	ditto	4952	ditto - - - female	156
Killokennedy	ditto	6402	Kilbane - - - - male	156
Ditto	ditto	6093	ditto - - - female	156
Kilseely	ditto	3373	Sullybank Model Agricultural -	156
Killinan	ditto	5253	O'Callaghan's Mills - - male	156
Ditto	ditto	5675	ditto - - - female	156
Kilanalea	ditto	4548	Clonlara - - - - -	156
Kilmacduan	ditto	3990	Cree - - - - -	156
Ditto	ditto	3991	Cooraclare - - - -	156
Kilnoe	ditto	4818	Aughaneal - - - -	156
Ditto	ditto	6331	Bodyke - - - - male	156
Ditto	ditto	6332	ditto - - - female	156
Kilmichael	ditto	4876	Cahermurphy - - - -	157
Ditto	ditto	4433	Leitrim - - - - male	157
Ditto	ditto	4434	ditto - - - female	157
Ditto	ditto	4751	Lacken - - - - male	157
Ditto	ditto	4752	ditto - - - female	157
Kilmurray	ditto	3928	Mullough - - - - -	157
Ditto	ditto	4431	Kilmurray - - - male	157
Ditto	ditto	4432	ditto - - - female	157
Ditto	ditto	5267	Clonnadrum - - - -	157
Moyarta	ditto	6172	Carrigaholt - - - -	157
Newmarket	ditto	2460	Newmarket Fergus - - male	157
Ditto	ditto	2461	ditto - - - female	157
O'Brien's Bridge	ditto	5997	Bridgetown - - - male	157
Ditto	ditto	5998	ditto - - - female	157
O'Gormelloe	ditto	4549	Ballybran - - - - -	157
Ditto	ditto	4550	Belkelly - - - female	157
Quin	ditto	4276	Quin - - - - -	157
Ditto	ditto	4899	Ballyroughan - - - -	157
Tomgraney	ditto	4874	Scariff - - - - -	157
Ditto	ditto	4875	ditto - - - female	157
Ditto	ditto	3408	ditto Workhouse - - -	157
Ditto	ditto	4900	Tomgraney - - female	157
Tonfenloe	ditto	4319	Ballycar - - - - -	157
Ditto	ditto	4573	Newmarket-on-Fergus, preparatory	157
Dito	ditto	4720	Mohane - - - - -	157
Tulla	ditto	1842	Tulla - - - - male	158
Ditto	ditto	2703	ditto - - - female	158
Ditto	ditto	6130	ditto Workhouse - - -	158
Ditto	ditto	6368	Cross - - - - -	158

DISTRICT No. 33.

Inspector in Charge during 1852, E. S. CLARKE, Esq., District Inspector.

Anacarty	Tipperary	572	Anacarty - - - -	188
Ditto	ditto	5094	Mohorough - - - -	188
Ardmoyle	ditto	571	Ardmoyle - - - -	188
Ditto	ditto	2670	Nodstown - - - male	188
Ditto	ditto	3227	ditto - - - female	188
Aughterleigue	ditto	2015	Knockavilla - - - -	188
Ballingarry	ditto	3227	Kyle Commons - - - -	188

Appendix M.

DISTRICT No. 33.—Inspector in Charge during 1852, E. S. CLARKE, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Ballycahill - -	Tipperary -	1283	Ballycahill - - - male	188
Ditto - -	ditto - -	1569	ditto - - - female	188
Ballysheehan -	ditto - -	2237	Dualla - - - - -	188
Boulick - -	ditto - -	573	Ballysloe - - - - -	188
Ditto - -	ditto - -	574	Clonmiclane - - - -	189
Ditto - -	ditto - -	575	Gortnahoe - - - male	189
Ditto - -	ditto - -	5308	ditto - - - female	189
Bricken - -	ditto - -	4703	Meldrum - - - - -	189
Carrick - -	ditto - -	3546	Carrick-on-Suir Poor Law Union	189
Cashel - - -	ditto - -	580	Cashel - - - - male	189. 344
Ditto - -	ditto - -	581	ditto - - - female	189. 344
Ditto - -	ditto - -	4612	ditto - - - infant	189. 344
Ditto - -	ditto - -	5555	Railstown - - - - -	189. 344
Clerihan - -	ditto - -	2203	Clerihan - - - - male	189
Ditto - -	ditto - -	2638	ditto - - - female	189
Clogher - -	ditto - -	1706	Cloneyharp - - - - -	189
Cloneen - -	ditto - -	584	Cloneen - - - - -	189
Clonoulty - -	ditto - -	578	Clonoulty - - - male	189
Ditto - -	ditto - -	6456	ditto - - - female	189
Ditto - -	ditto - -	582	Rossmore - - - - -	189
Ditto - -	ditto - -	1131	Ballagh - - - - -	189
Coleman - -	ditto - -	4542	Coleman - - - -	189
Drom - - -	ditto - -	485	Drom - - - - -	190
Fennor - - -	ditto - -	587	Graigue - - - - -	190
Ditto - -	ditto - -	588	Urard - - - - -	190. 344
Fethard - -	ditto - -	2459	Fethard - - - - -	190
Ditto - -	ditto - -	6384	ditto - - - female	190
Glankeen - -	ditto - -	590	Borrisoleigh - - - male	190. 344
Ditto - -	ditto - -	3486	ditto - - - female	190. 344
Ditto - -	ditto - -	591	Ileigh - - - - -	190
Ditto - -	ditto - -	3282	Garrangrena - - - -	190
Graracetown - -	ditto - -	3328	Mardyke - - - - -	191. 344
Hoar Abbey - -	ditto - -	2482	Hoar Abbey - - - -	191
Holycross - -	ditto - -	1811	Holycross - - - male	191
Ditto - -	ditto - -	1965	ditto - - - female	191
Holyford - -	ditto - -	592	Holyford - - - - -	191
Inch - - -	ditto - -	2835	Inch - - - - male	191
Ditto - -	ditto - -	2836	ditto - - - female	191
Kilcash - -	ditto - -	596	Kilcash - - - - -	191
Kilcooley - -	ditto - -	595	New Birmingham - - -	191. 344
Kilcummin - -	ditto - -	1181	Kilcummin - - - male	191
Ditto - -	ditto - -	5491	ditto - - - female	191
Kilfintinone - -	ditto - -	1579	Ballinlounty - - - -	191
Killenaule - -	ditto - -	3325	Killenaule - - - male	191
Ditto - -	ditto - -	5309	ditto - - - female	191. 344
Ditto - -	ditto - -	4072	Graystown - - - - -	191
Ditto - -	ditto - -	4074	Lanespark - - - - -	191
Ditto - -	ditto - -	4924	Noan - - - - -	191
Killusty - -	ditto - -	598	Killusty - - - - -	191
Kilsheelan - -	ditto - -	1559	Newtown Anner - - -	192. 344
Loughkent - -	ditto - -	5144	New Inn - - - - male	192. 344
Ditto - -	ditto - -	5470	ditto - - - female	192. 344
Mealiffe - -	ditto - -	1818	Clareen - - - - -	192
Moyne - - -	ditto - -	602	Moyne - - - - -	192
Ditto - -	ditto - -	603	Boulabeha - - - -	192
Moyglass - -	ditto - -	4075	Moyglass - - - - -	192
Mobarnan - -	ditto - -	4722	Silverfort - - - - -	192
Moycarkey - -	ditto - -	4005	Moycarkey - - - - -	192
Uppardstown -	ditto - -	2390	Knockelly - - - - -	193
Rathcoole - -	ditto - -	1892	Carrigeen - - - - -	193
St. Mary's - -	ditto - -	5633	Clonmel District Model - male	193. 344
Ditto - -	ditto - -	5634	ditto - - - female	193. 344
Ditto - -	ditto - -	5635	ditto - - - infant	193. 344
Ditto - -	ditto - -	2297	Irishtown, No. 1 - - -	193
Ditto - -	ditto - -	5340	ditto - No. 2 - - -	193
Ditto - -	ditto - -	6033	Clonmel Mechanics' Institute day	193. 344
Ditto - -	ditto - -	6305	ditto - - - evening	193
St. Mary's - -	ditto - -	3024	Clonmel Workhouse - - -	194
St. John's - -	ditto - -	2679	Race Course - - - -	194
St. Patrick's Rock	ditto - -	4069	Mocklershill - - - -	194
Ditto, and John Baptist.	ditto - -	3363	Cashel Workhouse - - -	194
Templemore - -	ditto - -	2457	Templemore - - - male	194. 345

Appendix M.

DISTRICT No. 33.—Inspector in Charge during 1852, E. S. CLARKE, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Templemore - -	Tipperary -	2458	Templemore - - female	194
Ditto - -	ditto - -	2286	Collegehill - - - -	194
Templeteny - -	ditto - -	608	Templeteny - - - male	194
Toome - - -	ditto - -	1769	Cappaghwhite - - - male	195
Ditto - -	ditto - -	1780	ditto - - - female	195
Tullynane - -	ditto - -	2245	Coolmoyne - - - -	195
Ditto - -	ditto - -	610	Rosegreen - - - -	195
Two-Mile Borris -	ditto - -	4003	Two-Mile Borris - - -	195
Ditto - -	ditto - -	4004	Littleton - - - - -	195
Thurles - - -	ditto - -	5110	Thurles Industrial - female	195
Ditto - -	ditto - -	4068	ditto - - - female	195
Ditto - -	ditto - -	4512	ditto No. 2 - - - -	195
Ditto - -	ditto - -	4513	Raheatty - - - - -	195
Ditto - -	ditto - -	3647	Thurles Workhouse - - -	195
Upperchurch - -	ditto - -	4879	Garnakilka - - - -	195
Four-Mile Water -	Waterford -	4866	Bennet's Church - - -	197
Ditto - -	ditto - -	6479	Newtown - - - - -	197
Innislounty - -	ditto - -	4969	Irishtown - - - female	197
Kilronan - -	ditto - -	1577	Russelstown - - - -	197
Aharney - -	Kilkenny -	788	Lisdowney - - - male	213
Ditto - -	ditto - -	789	ditto - - - female	213
Ditto - -	ditto - -	1716	Ballyconra - - - - -	213
Balleen - - -	ditto - -	5601	Balleen - - - - - -	213
Ballyragget - -	ditto - -	2749	Ballyragget - - - male	213. 344
Ditto - -	ditto - -	3628	ditto - - - female	213
Eirke - - -	ditto - -	2312	Crosspatrick - - - male	215
Ditto - -	ditto - -	2313	ditto - - - female	215
Ditto - -	ditto - -	3683	Mooneenamuck - - male	215
Ditto - -	ditto - -	3684	ditto - - - female	215
Grane - - -	ditto - -	6017	Grane - - - - -	215
Johnstown - -	ditto - -	2918	Johnstown - - - male	216. 344
Ditto - - -	ditto - -	2919	ditto - - - female	216. 344
Rathbay - -	ditto - -	802	Cloan - - - - male	217
Ditto - -	ditto - -	803	ditto - - - female	217
Sheffin - - -	ditto - -	2137	Crenkill - - - - -	218
Urlingford - -	ditto - -	808	Urlingford - - - male	218. 344
Ditto -	ditto -	4601	ditto - - - female	218. 344

DISTRICT No. 34.

Inspector in Charge during 1852, HENRY L. D'ARCY, Esq., District Inspector.

Borris - - -	Carlow - -	651	Borris - - - - male	200
Ditto - -	ditto - -	652	ditto - - - female	200
Carlow - - -	ditto - -	655	Carlow - - - - male	201
Ditto - -	ditto - -	656	ditto - - - female	201
Clonagoose - -	ditto - -	659	Ballymartin - - - male	201
Ditto - -	ditto - -	660	ditto - - - female	201
Clody, or Cloydagh	ditto - -	662	Ballynabreena - - - male	201
Ditto - -	ditto - -	1290	ditto - - - female	201
Dunleckney - -	ditto - -	1215	Newtowndunleckney - - male	201
Ditto - -	ditto - -	1438	ditto - - - female	201
Ditto - -	ditto - -	1958	Bagnalstown - - - male	201
Ditto - -	ditto - -	1926	ditto - - - female	201
Ditto - -	ditto - -	4646	Killoughternane - - -	201
Ditto - -	ditto - -	5803	Garryhill Agricultural - male	201
Ditto - -	ditto - -	5804	ditto - - - female	201
Kilternal or Borris -	ditto - -	665	Rahanna - - - - male	201
Ditto - -	ditto - -	666	ditto - - - female	201
Leighlinbridge -	ditto - -	670	Leighlinbridge - - - male	201
Ditto - -	ditto - -	671	ditto - - - female	201
Lorum - - -	ditto - -	1116	Ballinkillen - - - male	201
Ditto - -	ditto - -	1117	ditto - - - female	201
Old Leighlin - -	ditto - -	2124	Old Leighlin - - - male	202
Ditto - -	ditto - -	2125	ditto - - - female	202
Ditto - -	ditto - -	1416	Ridge - - - - -	202
Ditto - -	ditto - -	3235	Bawnree - - - - -	202
Rutlan - - -	ditto - -	6002	Pallatine - - - - -	202
Stapletowns, or Tomnaguina.	ditto - -	683	Tinryland - - - male	202

Appendix M.

DISTRICT No. 34.—Inspector in Charge during 1852, HENRY L. D'ARCY, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
taplestown, or Tom-naguina.	Carlow -	684	Tinryland - - female	202
ullow - - -	ditto - -	4077	Grange - - - - -	203
allyragget - -	Kilkenny -	5412	Ballyuskill - - - male	213
Ditto - -	ditto - -	5413	ditto - - - female	213
allycallen - -	ditto - -	5200	Ballyline - - - - -	213
allyfoyle - -	ditto - -	3831	Ballyfoyle - - - -	213
allinamara - -	ditto - -	5092	Ballinamara - - - -	213
urnchurch - -	ditto - -	5414	Burnchurch - - - -	213
allan - - -	ditto - -	1299	Callan - - - - male	213
Ditto - -	ditto - -	1605	ditto - - - female	213
Ditto - -	ditto - -	3378	ditto Workhouse - - -	213
Ditto - -	ditto - -	5033	Coolagh - - - - -	214
hurchill - -	ditto - -	790	Churchill - - - - male	214
Ditto - -	ditto - -	5927	ditto - - - female	214
astlecomer - -	ditto - -	1118	Castlecomer - - - male	214
Ditto - -	ditto - -	1552	ditto - - - female	214
Ditto - -	ditto - -	3847	Smithstown - - - male	214
Ditto - -	ditto - -	5557	ditto - - - female	214
Ditto - -	ditto - -	2788	Phirodagh - - - male	214
Ditto - -	ditto - -	2789	ditto - - - female	214
Ditto - -	ditto - -	5198	Colliery - - - - male	214
Ditto - -	ditto - -	5199	ditto - - - female	214
lough - - -	ditto - -	1799	Clough - - - - -	214
Ditto - -	ditto - -	2676	Gazebo - - - - male	214
Ditto - -	ditto - -	3141	ditto - - - female	214
Ditto - -	ditto - -	5469	Chatsworth - - - -	214
ooleraheen - -	ditto - -	4193	Clinstown - - - male	214
Ditto - -	ditto - -	4194	ditto - - - female	214
anesfort - -	ditto - -	791	Bennett's Bridge - - -	215
Ditto - -	ditto - -	1300	Danesfort - - - -	215
yzart - -	ditto - -	5713	Coone - - - - -	215
onnimoggin -	ditto - -	5053	Kells - - - - -	215
reshford - -	ditto - -	796	Freshford - - - - male	215
Ditto - -	ditto - -	797	ditto - - - female	215
raig - - -	ditto - -	798	Graig - - - - male	215
Ditto - -	ditto - -	799	ditto - - - female	215
Ditto - -	ditto - -	1152	Coppena - - - - -	215
rane - - -	ditto - -	5912	Killdrina - - - temporary	215
owran - -	ditto - -	1717	Gowran - - - - male	215
Ditto - -	ditto - -	1781	ditto - - - female	216
range Sylvia -	ditto - -	800	Goresbridge - - - male	216
Ditto - -	ditto - -	801	ditto - - - female	216
rangemacomb -	ditto - -	5520	Conahy - - - - male	216
Ditto - -	ditto - -	5521	ditto - - - female	216
nistiogue - -	ditto - -	1916	Innistiogue - - - male	216
Ditto - -	ditto - -	5319	ditto - - - female	216
illaloe - -	ditto - -	3839	Desart - - - - -	216
lothill - -	ditto - -	5775	Lisnafunchin - - - -	217
luckalee - -	ditto - -	3832	Muckalee - - - - -	217
ewtown - -	ditto - -	5438	Newtown - - - - -	217
owerscourt - -	ditto - -	1154	Skonghoosteen - - - male	217
Ditto - -	ditto - -	1155	ditto - - - female	217
athcoole - -	ditto - -	3247	Johnswell - - - male	217
Ditto - -	ditto - -	4624	ditto - - - female	217
t. Canice - -	ditto - -	3110	Bonnetstown - - - -	217
Ditto - -	ditto - -	5649	St. Canice - - - -	217
t. John's - -	ditto - -	1301	St. John's - - - male	217
Ditto - -	ditto - -	3413	ditto - - - female	217
Ditto - -	ditto - -	3507	Kilkenny Workhouse - -	217
Ditto - -	ditto - -	4330	Dunmore - - - - male	217
Ditto - -	ditto - -	4331	ditto - - - female	217
t. Mary's - -	ditto - -	805	Chapel-lane - - - -	217
Ditto - -	ditto - -	806	Kilkenny - - - female	217
t. Patrick's - -	ditto - -	6373	Foulkstown - - - male	218
Ditto - -	ditto - -	6374	ditto - - - female	218
hankhill - -	ditto - -	1915	Paulstown - - - female	218
Ditto - -	ditto - -	807	Bornafea - - - - -	218
asscoffin - -	ditto - -	5259	Rivanna - - - - -	218
Ditto - -	ditto - -	5280	Boula - - - - -	218
ubrid - - -	ditto - -	2249	Clomanto - - - - -	218
homastown - -	ditto - -	3808	Thomastown - - - male	218
Ditto - -	ditto - -	2181	ditto - - - female	218

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DISTRICT No. 34.—Inspector in Charge during 1852, HENRY L. D'ARCY, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Thomastown	Kilkenny	6278	Thomastown Workhouse	218
Ditto	ditto	5201	Mong	218
Tullyherron	ditto	2248	Tullyherron	218
Tullaroane	ditto	1302	Tullaroane - male	218
Ditto	ditto	3530	ditto - female	218
Ullard	ditto	3459	Ullard	218
Windgap	ditto	5697	Windgap - male	219
Ditto	ditto	5698	ditto - female	219
Killeshin	Queen's	667	Graigue	237
Ditto	ditto	5264	Killeshin	237
Killabin	ditto	1218	Rushes - male	237
Ditto	ditto	3256	ditto - female	237
Ditto	ditto	1312	Arles - male	237
Ditto	ditto	1879	ditto - female	237
Rathespick	ditto	4776	Fairymount - male	238
Ditto	ditto	4777	ditto - female	238

DISTRICT No. 35.

Inspector in Charge during 1852, JOHN BRADFORD, Esq., District Inspector.

Barragh	Carlow	649	Kildavin - male	200
Ditto	ditto	650	ditto - female	200
Borris	ditto	653	Ballymurphy - male	201
Ditto	ditto	654	ditto - female	201
Clonegal	ditto	657	Clonegal - male	201
Ditto	ditto	658	ditto - female	201
St. Mullins	ditto	677	Glynn - male	202
Ditto	ditto	678	ditto - female	202
Ditto	ditto	679	Newtown St. Mullins	202
Ditto	ditto	1169	Drummond	202
Ditto	ditto	4154	Inch	202
Ardcolin	Wexford	1427	Castlebridge - male	243
Ditto	ditto	5926	ditto - female	243
Adamstown	ditto	2257	Raheen	243
Ditto	ditto	3754	Cullanstown	243
Ditto	ditto	3755	Adamstown - male	243
Ditto	ditto	3756	ditto - female	243
Ardermine	ditto	4090	Riverchapel - male	243
Ditto	ditto	4091	ditto - female	243
Ballyanne	ditto	945	Rathgenogul - male	243
Ditto	ditto	5687	ditto - female	243
Ballyhogue	ditto	1316	Galbally - male	243
Ditto	ditto	1491	ditto - female	243
Ballymitty	ditto	1760	Hilltown - male	243
Ditto	ditto	5034	ditto - female	243
Bannow	ditto	946	Danes Castle	243
Ditto	ditto	5919	Bannow	243
Ballyhuskard	ditto	5211	Glenbryan	243
Coolstaff, or Trinity	ditto	2311	Trinity	244
Carnew	ditto	2698	Askermore	244
Ditto	ditto	1766	Ballyellis	244
Carrig	ditto	947	Barntown	244
Ditto	ditto	3508	Wexford Workhouse	244
Crossabeg	ditto	4555	Sien	244
Carne	ditto	3527	Carne	244
Clonlea	ditto	2100	Donard - male	244
Ditto	ditto	2101	ditto - female	244
Clonmore	ditto	4183	Bree - male	244
Ditto	ditto	4878	ditto - female	244
Chapple	ditto	6042	Clonroche Temporary - male	244
Ditto	ditto	6043	ditto - ditto - female	244
Carnagh	ditto	6087	Cushenstown	244
Duncormack	ditto	948	Rathangan	244
Ditto	ditto	3081	Duncormack	244
Donamore	ditto	3601	Ballygarrett - male	244
Ditto	ditto	3602	ditto - female	244
Edermine	ditto	5918	Oilgate	245

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DISTRICT No. 35.—Inspector in Charge during 1852, JOHN BRADFORD, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Ferns	Wexford	3179	Ferns - male	245
Ditto	ditto	1761	ditto female	245
Kilmannan	ditto	955	Forth	245
Ditto	ditto	956	Clearstown	245
Killineck	ditto	959	Mountfield	245
Killinore	ditto	960	Killinore, No. 1	245
Ditto	ditto	961	ditto No. 2	245
Killurin	ditto	963	Glyn - male	245
Ditto	ditto	4602	ditto female	245
Kilmallock	ditto	5069	Ballymurn - male	245
Ditto	ditto	5070	ditto female	245
Kilrush	ditto	2885	Kingsland	245
Kilbride	ditto	3178	Clologue	245
Kilnemanna	ditto	3540	Oulart - male	245
Ditto	ditto	4156	ditto female	245
Kilcomb	ditto	4264	Ballyduff	245
Kildavin	ditto	4887	Murrenstown	246
Killincooley	ditto	5395	Kilmuckridge - male	246
Ditto	ditto	5396	ditto female	246
Kilcoan	ditto	5753	Baldwinstown	246
Lady's Island	ditto	964	Lady's Island	246
Mulrankin	ditto	965	Mulrankin	246
Maglass	ditto	1123	Maglass	246
Coonageer	ditto	6077	Coolgarrow	246
Newtownbarry	ditto	3633	Newtownbarry - male	246
Ditto	ditto	3634	ditto female	246
Newbawn	ditto	4479	Carrickburn	246
Old Ross	ditto	3518	Cricken	246
Oulart	ditto	4092	Balloughkeen	246
Rossobroit	ditto	5037	Courtnacuddy - male	246
Ditto	ditto	5038	ditto female	246
Rathmacknee	ditto	4990	Piercetown	247
St. Mary's	ditto	2451	Newross - male	247
Ditto	ditto	967	ditto female	247
Ditto	ditto	3520	ditto Workhouse	247
Ditto	ditto	6057	Enniscorthy Lanc. - male	247
Ditto	ditto	6058	ditto female	247
Ditto	ditto	5674	ditto Workhouse	247
St. John's	ditto	4949	Wexford, No. 2 female	247
Screen	ditto	6411	Screen - male	247
Ditto	ditto	6412	ditto female	247
Taghmon	ditto	1762	Taghmon	247
Ditto	ditto	5145	Coollaw female	247
Tagoat	ditto	5990	Tagoat	247
Tacumshane	ditto	1008	Tacumshane	247
Tomhaggard	ditto	1910	Tomhaggard	247
Templeshambo	ditto	2142	Kilteely	247
Ditto	ditto	3902	Ballindaggin	247
Wexford	ditto	968	Wexford - male	247
Ditto	ditto	969	ditto female	247

DISTRICT No. 36.

Inspector in Charge during 1852, CHRISTOPHER GRAHAM, Esq., District Inspector.

Ballane	Waterford	637	Cappoquin, No. 1	196
Ballygunner	ditto	619	Ballygunner - male	196
Ditto	ditto	5197	ditto female	196
Ballylaneen	ditto	2214	Faha female	196
Ditto	ditto	2761	Ballylaneen	196
Corbally	ditto	1286	Summerville - male	196
Ditto	ditto	622	ditto female	196
Crooke	ditto	4901	Passage East	196
Ditto	ditto	5386	Killea	196
Drumhill	ditto	4638	Dunhill - male	197
Ditto	ditto	4639	ditto female	197
Dungarvan	ditto	4614	Mount Odell	197
Lysart	ditto	5682	Windgap - male	197

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DISTRICT No. 36.—Inspector in Charge during 1852, CHRISTOPHER GRAHAM, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Dysart	Waterford	5683	Windgap - - female	197
Garranlane	ditto	4613	Garranlane - - male	197
Ditto	ditto	4880	ditto - - female	197
Island of Fenor	ditto	4868	Fenor - - male	197
Ditto	ditto	4869	ditto - - female	197
Kill	ditto	630	Kill, No. 1	197
Kilmeadon	ditto	1708	Ballyduff, No. 2 - male	197
Ditto	ditto	1777	ditto - - female	197
Kilmolleran	ditto	6035	Carrickbeg	197
Killrossenty	ditto	1711	Kilrossenty - male	197
Ditto	ditto	1778	ditto - - female	197
Kilrush	ditto	4180	Dungarvan Workhouse	197
Kilgobbinet	ditto	4134	Coolnasmear - male	197
Ditto	ditto	4135	ditto - - female	197
Killea	ditto	5837	Dunmore, East - female	197. 346
Lisnakill	ditto	634	Butterstown	198
Lisheen	ditto	2029	Garrynagarragh	198
Monksland	ditto	1927	Bonmahon	198
Ditto	ditto	1578	Knockmahon - male	198. 346
Ditto	ditto	5556	ditto - - female	198
Mothill	ditto	4136	Coolnahorna - male	198
Ditto	ditto	4137	ditto - - female	199
Ditto	ditto	1857	Clonea	199
Newtown	ditto	636	Newtown - male	199
Ditto	ditto	1136	ditto - - female	199
Rathcormick	ditto	1528	Glenpatrick	199
Ditto	ditto	4690	Rathcormick - temporary	199
Ringagoona	ditto	1830	Mullirahorna - male	199
Ditto	ditto	2337	ditto - - female	199
Rathgormack	ditto	6371	Rathgormack - female	199
Stradbally	ditto	1767	Stradbally - male	199. 346
Ditto	ditto	1779	ditto - - female	199
St. John's	ditto	3826	Waterford Workhouse	199. 346
Tramore	ditto	1794	Tramore - - male	199
Ditto	ditto	1826	ditto - - female	199
Trinity	ditto	6467	Waterford Commercial, temporary	199. 346
Waterford	ditto	646	St. Patrick's - female	199
Whitechurch	ditto	3758	Ballintaylor - male	200
Ditto	ditto	4076	ditto - - female	200
Ditto	ditto	3549	Whitechurch - male	200
Ditto	ditto	3550	ditto - - female	200
Aughavilla	Kilkenny	4881	Ballygloss	213
Clonamery	ditto	5251	Woodstock Agricultural - male	214. 346
Carrigeen	ditto	1961	Carrigeen	214
Dysartmoon	ditto	3757	Tullaher	215
Ditto	ditto	4477	Brownstown - male	215
Ditto	ditto	4478	ditto - female	215
Dunkit	ditto	792	Dunkit - male	215
Ditto	ditto	1855	ditto - female	215
Ditto	ditto	6111	Ballykeoghan	215
Fiddown	ditto	6189	Piltown Agricultural - male	215
Ditto	ditto	6190	ditto - female	215. 346
Ditto	ditto	793	Ooning - male	215. 346
Ditto	ditto	794	ditto - female	215
Ditto	ditto	795	Tubbernabrona - male	215. 346
Ditto	ditto	1468	ditto - female	215
Ditto	ditto	6289	Templeorum - male	215. 346
Ditto	ditto	6290	ditto - female	215
Gaulskill	ditto	2961	Bigwood	215
Kilnacanogue	ditto	1201	Robinstown - male	216
Ditto	ditto	2713	ditto - female	216
Kells	ditto	3029	Stoneyford - male	216
Ditto	ditto	3030	ditto - female	216
Kilbeacon	ditto	3873	Mullinavat - male	216
Ditto	ditto	3479	ditto - female	216
Killculliheen	ditto	1287	Killculliheen - male	217
Ditto	ditto	1514	ditto - female	217
Mooncoin	ditto	1962	Kilnaspig - male	217
Ditto	ditto	5730	Mooncoin - male	217
Ditto	ditto	5437	ditto - female	217
Rathpatrick	ditto	2542	Sleeveroe - male	217
Ditto	ditto	2543	ditto - female	217

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DISTRICT No. 36.—Inspector in Charge during 1852, CHRISTOPHER GRAHAM, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
ower - - -	Kilkenny -	3045	Rower - - - - -	217
osbercon - -	ditto - -	5776	Listerling - - - male	217
Ditto - -	ditto - -	5777	ditto - - - female	217
Ditto - -	ditto - -	1840	Rosbercon - - - male	217
Ditto - -	ditto - -	3369	ditto - - - female	217
Ditto - -	ditto - -	5297	Shanbough - - - -	217
llaher - -	ditto - -	1841	Mullinakill - - - male	218
Ditto - -	ditto - -	3877	ditto - - - female	218
hitechurch - -	ditto - -	4581	Whitechurch - - - male	219. 346
Ditto - -	ditto - -	6183	ditto - - - female	219. 346
ntern - - -	Wexford -	4567	Dunmain - - - - male	245
Ditto - -	ditto - -	5225	ditto - - - female	245
thard - -	ditto - -	2098	Poulfur - - - - male	245
Ditto - -	ditto - -	2099	ditto - - - female	245
ntra - - -	ditto - -	1920	Ballycullane - - - male	245
Ditto - -	ditto - -	3258	ditto - - - female	245
lmackea - -	ditto - -	957	Horeswood - - - male	245
Ditto - -	ditto - -	958	ditto - - - female	245
osegarland - -	ditto - -	4652	Clongeen - - - male	246
Ditto - -	ditto - -	5015	ditto - - - female	247
. James's - -	ditto - -	3480	Ramsgrange - - - male	247
Ditto - -	ditto - -	3481	ditto - - - female	247
mpletown - -	ditto - -	2096	Templetown - - - male	247
Ditto - -	ditto - -	2097	ditto - - - female	247
hitechurch - -	ditto - -	970	Ballykelly - - - -	247

DISTRICT No. 37.

Inspector in Charge during 1852, JAMES DOHENY, Esq., District Inspector.

hada - -	Cork - -	453	Aghada - - - - male	158
Ditto - -	ditto - -	2335	ditto - - - female	158
Ditto, Union of -	ditto - -	1198	Ballytibbert - - - -	158
dagh - - -	ditto - -	3464	Inch - - - - male	159
Ditto - -	ditto - -	3465	ditto - - - female	159
Ditto - -	ditto - -	6351	Park - - - - -	159
llynoe - -	ditto - -	5343	Ballynoe - - - - male	161
Ditto - -	ditto - -	5344	ditto - - - female	161
ondillane - -	ditto - -	1268	Clondillane - - - -	162
onpriest - -	ditto - -	466	Clonpriest - - - male	162
Ditto - -	ditto - -	4058	ditto - - - female	162
Ditto - -	ditto - -	4442	Kyle - - - - -	162
oyne - - -	ditto - -	2452	Cloyne - - - - male	162
Ditto - -	ditto - -	2453	ditto - - - female	162
rkbeg - -	ditto - -	469	Ballyknock - - - -	162
urchtown - -	ditto - -	1132	Churchtown - - - -	162
ngan - -	ditto - -	2377	Kilcounty - - - -	163
rmoy - -	ditto - -	4057	Fermoy - - - - male	165
Ditto - -	ditto - -	2258	ditto - - - female	165
Ditto - -	ditto - -	1975	ditto, Preparatory - -	165
Ditto - -	ditto - -	3242	ditto, Workhouse - -	165
rryvoe - -	ditto - -	483	Garryvoe - - - - -	165
rtroe - -	ditto - -	2115	Gortroe - - - - -	165
ermurre - -	ditto - -	486	Lady's Bridge - - - male	166
Ditto - -	ditto - -	1876	ditto - - - female	166
ogeel - -	ditto - -	1755	Castlemartyr - - - -	166
Ditto - -	ditto - -	6307	Carriglass - - - -	166
dorrery - -	ditto - -	4126	Scart - - - - male	166
Ditto - -	ditto - -	4127	ditto - - - female	166
macdonough -	ditto - -	2800	Kilmacdonough - - -	167
credin - -	ditto - -	2801	Kilcredin - - - - -	167
ockmourne -	ditto - -	5345	Conna - - - - male	167
Ditto - -	ditto - -	5346	ditto - - - female	167
mahon - -	ditto - -	5519	Ballybraker - - - -	168
lleagh - -	ditto - -	487	Killeagh - - - - male	168
Ditto - -	ditto - -	5258	ditto - - - female	169
worth - -	ditto - -	1874	Kilworth - - - - male	169
Ditto - -	ditto - -	1884	ditto - - - female	169

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DISTRICT No. 37.—Inspector in Charge during 1852, JAMES DOHENY, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Litter	Cork	2161	Grange	170
Mitchelstown	ditto	504	Mitchelstown - male	17
Ditto	ditto	505	ditto - female	171
Ditto	ditto	2114	Ballygiblin	171
Ditto	ditto	6216	Mitchelstown Workhouse	171
Marshalstown	ditto	5489	Glenahulla - male	171
Ditto	ditto	5490	ditto - female	171
Middleton	ditto	1384	Middleton - male	171
Ditto	ditto	512	ditto - female	171
Ditto	ditto	4968	ditto - infant	171
Ditto	ditto	3167	ditto - Poor Law Union	171
Ditto	ditto	513	Ballintollis	171
Molega	ditto	4124	Graigue - male	172
Ditto	ditto	4125	ditto - female	172
Ditto	ditto	4122	Knockanevin - male	172
Ditto	ditto	4123	ditto - female	172
St. Mary's	ditto	6121	Youghal Workhouse	173
Shanagarry	ditto	1928	Kilmahon	174
Salleen	ditto	2805	Scartleigh	174
Youghal	ditto	525	Youghal, No. 1 - male	175
Ditto	ditto	3828	ditto - female	175
Ditto	ditto	5266	ditto - No. 2 - male	175
Ballysheehan	Tipperary	3019	Burncourt - male	188
Ditto	ditto	3020	ditto - female	188
Ditto	ditto	4002	Croagh	188
Caher	ditto	576	Caher - male	189
Ditto	ditto	577	ditto - female	189
Newcastle	ditto	5031	Newcastle	193
Shanrahan	ditto	4132	Clogheen - male	193
Ditto	ditto	4133	ditto - female	193
Ditto	ditto	3445	ditto - Workhouse	193
Templeteny	ditto	6288	Ballyporeen	194
Affane	Waterford	1395	Aglish	196
Aglish	ditto	6343	Mount Stewart - temporary	196
Ardmore	ditto	3858	Ardmore - male	196
Ditto	ditto	5095	ditto - female	196
Ditto, East	ditto	5548	Ballymacart	196
Ditto	ditto	6388	ditto - female	196
Ballyduff	ditto	1207	Ballyduff, No. 1	196
Ditto	ditto	3727	ditto - No. 3	196
Clashmore	ditto	2889	Clashmore	196
Grange	ditto	5233	Grange	196
Kilcogin	ditto	3766	Knockanore - male	197
Knockanore	ditto	4937	ditto - female	197
Kilwatermoy	ditto	5385	Kilwatermoy - male	197
Ditto	ditto	5911	ditto - female	197
Kinsallabeg	ditto	6056	Pilltown - temporary	197
Lismore	ditto	1936	Cappoquin, No. 2	197
Ditto	ditto	3228	ditto - female	197
Ditto	ditto	632	Lismore - male	198
Ditto	ditto	633	ditto - female	198
Ditto	ditto	3418	ditto - Workhouse	198
Ditto	ditto	1955	Tourin	198
Ditto	ditto	4365	Ardglin	198
Ditto	ditto	4514	Lismore, No. 2 - female	198
Ditto	ditto	1710	Gloungarah - male	198
Ditto	ditto	3849	ditto - female	198
Ditto	ditto	3728	Moycollop	198
Ditto	ditto	5336	Mount Mellaray - female	198
Tallow	ditto	1288	Tallow - male	199
Ditto	ditto	1289	ditto - female	199
Ditto	ditto	1179	Castlerickard	199
Ditto	ditto	3490	Kilcalf - male	199
Ditto	ditto	3491	ditto - female	199
Ditto	ditto	4318	Ballyduff - female	199
Temple Michael	ditto	2718	Glendine	199

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DISTRICT No. 38.

Inspector in Charge during 1852, HENRY P. CLARKE, Esq., District Inspector.

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Boher	Limerick	552	Kishikirk - male	183
Ditto	ditto	553	ditto female	183
Ballycahane	ditto	4466	Ballymartin	183
Caherelly	ditto	2184	Caherelly	183
Caherconlish	ditto	557	Inch St. Lawrence	183
Ditto	ditto	558	Kilmurry	183
Ditto	ditto	1868	Caherline	183
Ditto	ditto	5909	Cahirconlish female	183
Castleconnell	ditto	556	Mount Shannon female	183
Ditto	ditto	2289	Castleconnell - male	183
Ditto	ditto	5836	ditto female	183
Clounkeen	ditto	560	Clounkeen - male	184
Ditto	ditto	5835	ditto female	184
Chappel Russell	ditto	3699	Pallaskenry	184
Doon	ditto	4820	Coogey - male	184
Ditto	ditto	5383	ditto female	184
Kilcorman	ditto	2911	Kilcorman	184
Killengarriff	ditto	562	Ahane - male	184
Ditto	ditto	563	ditto female	185
Kilkeedy	ditto	5910	Tervoe - temporary, male	185
Ditto	ditto	5932	ditto	185
Kilteely	ditto	1980	Kilteely - male	185
Ditto	ditto	1987	ditto female	185
Ditto	ditto	1756	Cloverfield - male	185
Ditto	ditto	1775	ditto female	185
Knockaney	ditto	5142	Bottomstown	185
Ditto	ditto	5195	Knockaney	185
Mountgret	ditto	4764	Patrick's Well - male	185
Ditto	ditto	4765	ditto female	185
St. Munchin's	ditto	5058	Limerick Workhouse	187
Ditto	ditto	6141	Villiers - male	187. 347
Ditto	ditto	6031	ditto female	187. 347
Ditto	ditto	6426	Thomondgate - female	187
St. Michael's	ditto	5143	Perry-square - female	187
Ditto	ditto	6377	Mount St. Vincent Female Orphan Industrial.	187
Ditto	ditto	5547	Sexton-street - female	187
St. John's	ditto	5194	St. John's - female	187
Ditto	ditto	6346	ditto, Industrial - female	187
Ditto	ditto	6460	Magdalene Literary and Industrial	187
St. Mary's	ditto	5639	Limerick Adult Evening	187
Ditto	ditto	5554	St. Mary's Industrial	187
St. Mary's and St. Munchin's.	ditto	570	St. Mary's and St. Munchin's female	187
Magh	ditto	2348	Towerhill	187
Annaghmeadle	Tipperary	6406	Borrisofarnen	188
Boher	ditto	5598	Boher female	189
Donbeg	ditto	5802	Newtown	189
Cordangan	ditto	5384	Cordangan	189
Donohill	ditto	1886	Garryshane	190
Ditto	ditto	1887	ditto	190
Dolla	ditto	3999	Kilhinaive	190
Dolden	ditto	4620	Thomastown	191
Doldenbridge	ditto	4073	Dangan	191
Kilfeacle	ditto	594	Kilfeacle	191
Glenny	ditto	5111	Glenbawn	191
Killoscully	ditto	6188	Killoscully	191
Ditto	ditto	6245	Shallee	191
Lismore	ditto	2545	Silvermines - male	192
Ditto	ditto	3344	ditto female	192
Mount Bruis	ditto	4215	Mount Bruis	192
Newport	ditto	1705	Rossfinch - male	193
Ditto	ditto	1776	ditto female	193
Ditto	ditto	1284	Birdhill - male	193
Ditto	ditto	3970	ditto female	193
Ditto	ditto	4066	Newport - male	193
Ditto	ditto	4067	ditto female	193
Ditto	ditto	2428	Lacamore	193
Ditto	ditto	4476	Tour	193

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DISTRICT No. 38.—Inspector in Charge during 1852, HENRY P. CLARKE, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Riligmurry	Tipperary	5196	Golden	193
Shrovehill	ditto	4071	Shrovehill	193
Sollahade	ditto	606	Sollahade - male	193
Ditto	ditto	2012	ditto - female	193
Templekelly	ditto	3558	Ballina - male	194
Ditto	ditto	5596	ditto - female	194
Templenoe	ditto	3899	Crenane	194
Templederry	ditto	4000	Templederry	194
Templekelly	ditto	5424	Derrycastle Model Agricultural	194
Tipperary	ditto	1285	Tipperary - male	195
Ditto	ditto	1862	ditto - female	195
Ditto	ditto	3142	ditto Workhouse	195
Ditto	ditto	4562	Ballyhurst	195
Toomevara	ditto	616	Toomevara - male	195
Ditto	ditto	617	ditto - female	195

DISTRICT No. 39.

Inspector in Charge during 1852, JAMES M'LOCHLIN, Esq., District Inspector.

Buttevant	Cork	1817	Buttevant - male	160
Ditto	ditto	4239	ditto - female	160
Charleville	ditto	1273	Charleville - male	161
Ditto	ditto	1541	ditto - female	161
Churchtown	ditto	5768	Churchtown - male	162
Ditto	ditto	5769	ditto - female	162
Kilbolane	ditto	1271	Kilbolane - male	168
Ditto	ditto	1501	ditto - female	168
Liscarroll	ditto	502	Liscarroll	170
Rathgoggin	ditto	6358	Charleville Auxiliary Workhouse	173
Abbeyfeale	Limerick	2539	Abbeyfeale	182
Ardagh	ditto	1281	Ardagh, No. 1 - male	182
Ditto	ditto	2222	ditto - female	182
Adare	ditto	4471	Drohedtarsna	182
Askeaton	ditto	2039	Askeaton - male	183
Ditto	ditto	2040	ditto - female	183
Ballingady	ditto	3066	Kilmallock Workhouse	183
Ballingard	ditto	2353	Ballinleena	183
Ditto	ditto	2909	Ballingarry - male	183
Ditto	ditto	2910	ditto - female	183
Bruff	ditto	1135	Bruff	183
Ballylander	ditto	5930	Ballylander - male	183
Ditto	ditto	5931	ditto - female	183
Castletown	ditto	6013	Croome Workhouse	183
Croagh	ditto	2007	Croagh - male	183
Ditto	ditto	2008	ditto - female	183
Corcomhide	ditto	4467	Killacoola - male	183
Ditto	ditto	4468	ditto - female	183
Croome	ditto	2696	Croome - male	184
Ditto	ditto	2697	ditto - female	184
Clonelty	ditto	6404	Knockaderry - male	184
Ditto	ditto	6405	ditto - female	184
Drumcolloher	ditto	4412	Drumcolloher - temporary	184
Duntrileague	ditto	1143	Lowtown - male	184
Ditto	ditto	1144	ditto - female	184
Feehoonagh	ditto	1934	Feehonagh	184
Glenroe	ditto	3221	Glenroe	184
Killeedy	ditto	561	Raheenagh	184
Kilmeedy	ditto	4469	Feenagh - male	185
Ditto	ditto	4470	ditto - female	185
Kilfinane	ditto	564	Kilfinane - male	185
Ditto	ditto	5908	ditto - female	185
Killagholehane	ditto	1548	Broadford - male	185
Ditto	ditto	4702	ditto - female	185
Kilcoleman	ditto	3934	Kilcoleman - male	185
Ditto	ditto	4014	ditto - female	185
Killergus	ditto	3231	Glin - male	185
Ditto	ditto	3232	ditto - female	185
Ditto	ditto	6021	ditto Workhouse	185

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DISTRICT No. 39.—Inspector in Charge during 1852, JAMES M'LOCHLIN, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Loughiel	Limerick	2540	Mount Trenchard - male	185
Ditto	ditto	3131	ditto - female	185
Moneygea	ditto	566	Glenmore - male	186
Ditto	ditto	2358	Templeglantine - male	186
Ditto	ditto	2359	ditto - female	186
Mahoonagh	ditto	5773	Mahoonagh	186
Newcastle	ditto	3040	Newcastle Workhouse	186
Ditto	ditto	4877	Killoughteen	186
Ditto	ditto	5986	Courtenay	186
Ditto	ditto	6032	St. Catharine's - female	186
Rathkeale	ditto	1282	Rathkeale - male	186
Ditto	ditto	1511	ditto - female	186
Ditto	ditto	3415	ditto - Workhouse	186
Rathroran	ditto	568	Ballyvohan	186
Rathronary	ditto	2879	Athea	186
Shanagolden	ditto	2813	Foynes - male	186
Ditto	ditto	2814	ditto - female	186
Ditto	ditto	3786	Shanagolden - male	186
Ditto	ditto	4184	ditto - female	187
Ditto	ditto	4587	ditto - infant	187
Ditto	ditto	1935	St. Peter's and St. Paul's - male	187
Ditto	ditto	2747	ditto - female	187
Ditto	ditto	4629	Tour	187
Ditto	ditto	6477	Ballinlena - female	187

DISTRICT No. 40.

Inspector in Charge during 1852, MICHAEL LAWLER, Esq., District Inspector.

Aghavaller	Kerry	1276	Ballylongford - male	176
Ditto	ditto	1508	ditto - female	176
Anna	ditto	1139	Blennerville - male	176
Ditto	ditto	1140	ditto - female	176
Ardfert	ditto	1480	Ardfert - male	176
Ditto	ditto	5380	ditto - female	176
Ballycuslane	ditto	1145	Knockatee	176
Ballyheigue	ditto	1277	Boulenshere - male	176
Ditto	ditto	1510	ditto - female	176
Ditto	ditto	4063	Ballylangane - male	176
Ditto	ditto	4712	ditto - female	176
Ballinrobe	ditto	2118	Brackluin - male	176
Ditto	ditto	2119	ditto - female	176
Ballinahagolish	ditto	5381	Chapeltown	177
Ballymacelligot	ditto	3761	Clogher - male	177
Ditto	ditto	3762	ditto - female	177
Castle Island	ditto	3352	Castle Island - male	177
Ditto	ditto	3353	ditto - female	177
Ditto	ditto	5870	ditto - No. 2 - male	177
Ditto	ditto	6215	ditto - ditto - female	177
Currens	ditto	4459	Currens - male	177
Ditto	ditto	4460	ditto - female	177
Clohane	ditto	6465	Ballyquin	177
Dingle	ditto	1278	Dingle - male	177
Ditto	ditto	538	ditto - female	177
Ditto	ditto	5324	ditto Workhouse	177
Dunoorling	ditto	1279	Ferriter	177
Duagh	ditto	2349	Duagh - male	177
Ditto	ditto	4615	ditto - female	177
Ditto	ditto	3590	Trieneragh	177
Ditto	ditto	5030	Knockalougha	177
Ditto	ditto	6244	Droumligach - male	177
Ditto	ditto	6334	ditto - female	177
Dunquin	ditto	1697	Vicarstown	177
Gobey	ditto	2120	Gortnaskehi - male	178
Ditto	ditto	2121	ditto - female	178
Keale	ditto	4251	Coolard	178
Irremore	ditto	6420	Feneige	178
Kiltalagh	ditto	5169	Castlemain - male	178
Ditto	ditto	5170	ditto - female	178

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DISTRICT No. 40.—Inspector in Charge during 1852, MICHAEL LAWLER, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Kilcoleman	Kerry	1859	Miltown - - - female	179
Ditto	ditto	3655	Ballyoughtera - - - -	179
Killentierna	ditto	3263	Kilsarcon - - - -	179
Killorglin	ditto	1832	Killorglin - - - male	179
Ditto	ditto	2002	ditto - - - female	179
Killury	ditto	542	Killury - - - - male	179
Ditto	ditto	543	ditto - - - female	179
Ditto	ditto	2165	Drumnacurra - - - male	179
Ditto	ditto	2166	ditto - - - female	179
Ditto	ditto	3483	Ballynoe - - - - -	179
Killinny	ditto	2191	Castlegregory - - - male	179
Ditto	ditto	2192	ditto - - - female	179
Ditto	ditto	6207	ditto, No. 2 - - - -	180
Kilgarrylander	ditto	6464	Keel - - - - -	180
Kilnaughten	ditto	1280	Tarbert - - - - male	180
Ditto	ditto	1509	ditto - - - female	180
Kinnard	ditto	1695	Ardamore - - - -	180
Knockanoor	ditto	6335	Knockanoor - - - -	180
Kilshenane	ditto	6421	Tournageehy - - female	180
Kilmoily	ditto	2810	Kilmoily - - - - male	180
Ditto	ditto	2811	ditto - - - female	180
Kilflynn	ditto	5382	Kilflynn - - - - -	180
Kilfeighney	ditto	6386	Kilfeighney - - - male	181
Ditto	ditto	6387	ditto - - - female	181
Kilquane	ditto	6113	Kilquane - - - - -	181
Listowel	ditto	1797	Listowel, No. 1 - - male	181
Ditto	ditto	4062	ditto - - - female	181
Ditto	ditto	4314	ditto Workhouse - - -	181
Lixnaw	ditto	6071	Lixnaw - - - female	181
Liselton	ditto	4064	Ballyconry - - - -	181
O'Dorney	ditto	4461	O'Dorney - - - male	181
Ditto	ditto	4462	ditto - - - female	181
Ratto	ditto	3003	Dromartin - - temporary	181
Ditto	ditto	1699	Ballyduff - - - - male	181
Ditto	ditto	2493	ditto - - - female	181
Ditto	ditto	3132	Slievavaderra - - - male	181
Ditto	ditto	3133	ditto - - - female	181
Rathass	ditto	3860	Tralee Workhouse - - -	181
Stradbally	ditto	1702	Farrinakilla - - - -	181
Ditto	ditto	5517	Magherees - - - -	181
Tralee	ditto	1138	Tralee - - - - male	181
Ditto	ditto	545	ditto - - - female	181

DISTRICT No. 41.

Inspector in Charge during 1852, THADDEUS MACNAMARA, Esq., District Inspector.

Aghadoe	Kerry	533	Killarney - - - female	176
Ditto	ditto	1600	Fosso - - - - -	176
Aglish	ditto	2418	Knockaderragh - - - male	176
Ditto	ditto	2419	ditto - - - female	176
Ditto	ditto	2808	Ballymillane - - - male	176
Ditto	ditto	2809	ditto - - - female	176
Bunane	ditto	1396	Tulloha - - - - -	177
Ditto	ditto	4846	Gurnabinin - - - -	177
Barraduff	ditto	5970	Sixmilebridge - - - -	177
Cahirciveen	ditto	536	Cahirciveen - - - male	177
Ditto	ditto	2884	ditto - - - female	177
Dromid	ditto	4463	Masterguihy - - - -	177
Ditto	ditto	2197	Spunkane - - - male	177
Ditto	ditto	2198	ditto - - - female	177
Ditto	ditto	4458	Ballinakilly - - - -	177
Fillemore	ditto	2193	Fillemore - - - - male	178
Ditto	ditto	2194	ditto - - - female	178
Gneevequilla	ditto	1703	Gneevequilla - - - male	178
Ditto	ditto	3686	ditto - - - female	178
Glenbeigh	ditto	5735	Keelnabrack - - - male	178
Ditto	ditto	5736	ditto - - - female	178
Ditto	ditto	4762	Glenbeigh - - - male	178

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DISTRICT No. 41.—Inspector in Charge during 1852, THADDEUS MACNAMARA, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Glenbeigh	Kerry	4763	Glenbeigh - female	178
Kenmare	ditto	2849	Kenmare - male	178
Ditto	ditto	2850	ditto - female	178
Ditto	ditto	4670	ditto Workhouse	178
Ditto	ditto	5659	Litter	178
Ditto	ditto	5119	Caher	179
Ditto	ditto	5423	Goulane	179
Ditto	ditto	5235	Shelbourne	179
Killala	ditto	541	Glenflesk	179
Killarney	ditto	1601	Tiernaboul	179
Ditto	ditto	1602	Gortnaquillane	179
Ditto	ditto	1793	Killarney - male	179
Ditto	ditto	6294	ditto Adult Evening	179
Ditto	ditto	2424	Carhooragh	179
Ditto	ditto	4340	Killarney Workhouse	179
Kilbonane	ditto	5481	Kilbonane, late Grieves - male	179
Ditto	ditto	5482	ditto - female	179
Kilcummin	ditto	544	Inch	179
Ditto	ditto	2979	Clashnagarrane - male	179
Ditto	ditto	2980	ditto - female	179
Kilgarvan	ditto	1400	Kilgarvan - male	179
Ditto	ditto	6448	ditto - female	179
Killorglin	ditto	1583	Glanaquillagh - male	179
Ditto	ditto	5193	ditto - female	179
Knockacapull	ditto	1704	Rathmore - male	180
Ditto	ditto	2995	ditto - female	180
Kilcrohan	ditto	5347	Direenanar - male	180
Ditto	ditto	5348	ditto - female	180
Knockane	ditto	1199	Cullina - male	180
Ditto	ditto	2708	ditto - female	180
Ditto	ditto	5168	Curraghbeg - male	180
Ditto	ditto	5326	ditto - female	180
Killanane	ditto	4996	Cahirciveen Workhouse	180
Kielemilagh	ditto	5869	Portmagee	180
Kilmackillogue	ditto	5480	Lehud	181
Ditto	ditto	5484	Shelburne, No. 2	181
Listry	ditto	2464	Faha	181
Molahiffe	ditto	2417	Firies - male	181
Ditto	ditto	6380	ditto - female	181
Prior	ditto	3784	Imelaghmore - male	181
Ditto	ditto	4858	ditto - female	181
Tuosist	ditto	1398	Laragh	181
Ditto	ditto	6091	Landsdowne	181
Ditto	ditto	1399	Daurus	182
Templenoe	ditto	4759	Ruscussane - male	182
Ditto	ditto	5349	ditto - female	182
Ditto	ditto	5148	Geraghsallagh	182
Ditto	ditto	5422	Direen	182
Valentia	ditto	3215	Valentia - male	182
Ditto	ditto	3216	ditto - female	182

DISTRICT No. 42.

Inspector in Charge during 1852, ALEXANDER J. SIMPSON, Esq., District Inspector.

Abbeymahon	Cork	2981	Lislevane - male	158
Ditto	ditto	2982	ditto - female	158
Abbey	ditto	3885	Abbey	158
Abbeystrowry	ditto	3417	Skibbereen Workhouse	158
Affadown	ditto	2283	Lisheen	158
Aghastown	ditto	4611	Hare Island	159
Ardfield	ditto	451	Ardfield - male	159
Ditto	ditto	1267	ditto - female	159
Ballinadee	ditto	3401	Ballinadee	160
Ballymoney	ditto	5771	Ballinacarriga - male	161
Ditto	ditto	5772	ditto - female	161
Caharagh	ditto	470	Killinleagh	161
Ditto	ditto	2047	Dromore	161
Ditto	ditto	4059	Keelnagaspaugh	161

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DISTRICT No. 42.—Inspector in Charge during 1852, ALEXANDER J. SIMPSON, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852. Appendix B.
Caharagh	Cork	5716	Castletownsend, No. 2 - male	161
Ditto	ditto	5717	ditto - - - female	161
Ditto	ditto	4444	Dooneen - - - - male	161
Ditto	ditto	4445	ditto - - - female	161
Castlemartyr	ditto	1873	Beanlad - - - - -	161
Creagh	ditto	5140	Skibbereen Preparatory - male	163
Ditto	ditto	5141	ditto - ditto - female	163
Ditto	ditto	3440	ditto - - - male	163
Ditto	ditto	3441	ditto - - - female	163
Ditto	ditto	2159	Creagh - - - - -	163
Danras	ditto	473	Fourmilewater - - - -	163
Drimoleague	ditto	5188	Drimoleague - - - -	163
Drinagh	ditto	1929	Paddock - - - - male	164
Ditto	ditto	5852	ditto - - - female	164
Ditto	ditto	5374	Lettergorman - - - -	164
Ditto	ditto	6001	Drominidy - - - -	164
Ditto	ditto	6370	Carrigbawn - - - -	164
Desertserges	ditto	2959	Ahagohill - - - -	164
Ditto	ditto	3929	Cnox - - - - -	164
East Skull	ditto	6173	Dirreenlemane - - - -	165
Ditto	ditto	1686	Ballydahob - - - male	165
Ditto	ditto	1774	ditto - - - female	165
Fanlobus	ditto	5636	Dunmanway District Model, male	165
Ditto	ditto	5637	ditto - - - female	165
Ditto	ditto	476	ditto - - - - -	165
Ditto	ditto	478	Derrinacahera - - - -	165
Ditto	ditto	3565	Dunmanway Workhouse - -	165
Ditto	ditto	6447	Inch - - - - -	165
Glengariffe	ditto	4845	Derraconnery - - - -	165
Iveleary	ditto	1392	Coolmountain - - - -	165
Kilmacabea	ditto	2883	Knockskeagh - - - -	166
Ditto	ditto	5293	Kilmacabea - - - male	166
Ditto	ditto	5700	Clonkeen - - - male	166
Ditto	ditto	5701	ditto - - - female	166
Ditto	ditto	2117	Multrahane - - - male	166
Ditto	ditto	3012	ditto - - - female	166
Kilnagross	ditto	5815	Kilnagross - - - -	166
Kilnamanagh	ditto	5377	Cloun - - - - male	167
Ditto	ditto	6254	ditto - - - female	167
Kilmalooda	ditto	3422	Clogogh - - - - male	167
Ditto	ditto	3423	ditto - - - female	167
Kilmoe	ditto	3564	Crookhaven - - - -	167
Ditto	ditto	5654	Tourmore - - - male	167
Ditto	ditto	5655	ditto - - - female	167
Ditto	ditto	5656	Golen - - - - male	167
Ditto	ditto	5657	ditto - - - female	167
Ditto	ditto	5726	Kilthumane - - - -	167
Ditto	ditto	5727	Lissigriffin - - - -	167
Ditto	ditto	5728	Dunkelly - - - - -	167
Kilfaughnabeg	ditto	1272	Glandore Model Agricultural, male	167
Ditto	ditto	2221	ditto - - - female	167
Ditto	ditto	2306	ditto - - - infant	167
Ditto	ditto	3810	Kilmacabea, late Clonties, female	167
Ditto	ditto	6009	Reenogrena - - - male	167
Ditto	ditto	6010	ditto - - - female	167
Kilmeen	ditto	499	Rosmore - - - - -	167
Kilgariff	ditto	490	Clonakilty - - - male	168
Ditto	ditto	491	ditto - - - female	168
Kilmacanouge	ditto	456	Bantry - - - - male	168
Ditto	ditto	457	ditto - - - female	168
Ditto	ditto	4411	ditto Workhouse - - -	168
Ditto	ditto	6463	Whiddy Island - - - -	168
Ditto	ditto	5587	Cappabue - - - -	168
Ditto	ditto	5588	Droumgariffe - - - -	168
Ditto	ditto	5591	Coomhola - - - -	168
Killaghanemagh	ditto	1388	Rosmacowan - - - -	169
Ditto	ditto	5226	Cahergariffe - - - -	169
Ditto	ditto	4836	Baltrusky - - female	169
Ditto	ditto	4843	Castletown - - - male	169
Ditto	ditto	4844	ditto - - - female	169
Ditto	ditto	4229	Grenane, Bere Island - -	169
Kilcaskin	ditto	2379	Glengariff - - - -	169

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DISTRICT No. 42.—Inspector in Charge during 1852, ALEXANDER J. SIMPSON, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
ilcaskin	Cork	5565	Trafask - - - male	169
Ditto	ditto	5566	ditto - - - female	169
Ditto	ditto	5567	Adrigoole - - male	169
Ditto	ditto	5568	ditto - - - female	169
ilcrohane	ditto	5866	Rossnacahara - - - -	169
Ditto	ditto	6403	Galladoo - - - - -	169
Ditto	ditto	6069	Cahir - - - - -	169
Ditto	ditto	6138	Gurtaleasa - - - -	169
ilcoe	ditto	5959	Kilcoe - - - male	169
Ditto	ditto	5960	ditto - - - female	169
ilcathermo	ditto	5744	Inner Ardgroom - - -	169
allaconenagh	ditto	5993	Castletown Workhouse - -	170
eneagh	ditto	4055	Enniskean - - male	170
Ditto	ditto	5055	ditto - - - female	170
islea	ditto	1871	Butlerstown - - - -	170
Ditto	ditto	2234	Cullina - - - - -	170
yross	ditto	2112	Conscroneen - - male	171
Ditto	ditto	2113	ditto - - - female	171
athbarry	ditto	516	Rathbarry - - male	173
Ditto	ditto	2705	ditto - - - female	173
oss	ditto	518	Oldchapel - - male	173
osscarberry	ditto	1274	Ardagh - - - female	173
Ditto	ditto	2469	ditto Preparatory - female	173
athclareen	ditto	5854	Kilbrittain - - - -	173
athmore	ditto	2281	Ringarouge - - - -	173
kull	ditto	2373	Dunbeacon - - - -	174
Ditto	ditto	5710	Direenarde - - - -	174
Ditto	ditto	1997	Skull - - - male	174
Ditto	ditto	2378	ditto - - - female	174
Ditto	ditto	6140	ditto Poor Law Union - -	174
Ditto	ditto	5868	Long Island - - - -	174
Ditto	ditto	6267	Rosbrin - - - - -	174
kull, West	ditto	4172	Lowertown - - - -	174
empleomallee	ditto	5944	Darrary - - - - -	175
ullough	ditto	530	Cape Clear Island - male	175
Ditto	ditto	3557	ditto - - - female	175
Ditto	ditto	1275	Sherkin Island - - - -	175
Ditto	ditto	2282	Baltimore - - male	175
Ditto	ditto	4060	ditto - - - female	175
Ditto	ditto	2534	Timoleague - - - -	175

DISTRICT No. 43.

Inspector in Charge during 1852, SAMUEL ADAIR, Esq., Sub-Inspector.

glish	Cork	5961	Farran - - temporary, male	158
Ditto	ditto	6084	ditto - - - female	159
ghina	ditto	4578	Ballyvongane - - - male	159
Ditto	ditto	4579	ditto - - - female	159
ghnagashogue	ditto	2016	Knocknagown - - male	159
Ditto	ditto	2017	ditto - - - female	159
ghabollogue	ditto	3588	Aghabollogue - - male	159
Ditto	ditto	3589	ditto - - - female	159
thnowen	ditto	454	Ovens - - - - male	159
Ditto	ditto	5985	ditto - - - female	159
Blarney	ditto	1269	Blarney - - - male	159
Ditto	ditto	1542	ditto - - - female	159
Ditto	ditto	5800	Blarney Village - - -	160
Ballinaboy	ditto	1977	Cogginshill - - male	160
Ditto	ditto	4061	ditto - - - female	160
Ballivourney	ditto	2448	Ballymakure - - - -	160
Clonfert	ditto	5478	Rockchapel - - male	161
Ditto	ditto	5479	ditto - - - female	161
Castlemagner	ditto	4953	Ballyha - - - male	161
Ditto	ditto	4954	ditto - - - female	161
Clondrohid	ditto	463	Girrane - - - - male	161
Ditto	ditto	464	ditto - - - female	161
Ditto	ditto	4457	Carriganima - - - -	161

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DISTRICT No. 43.—Inspector in Charge during 1852, SAMUEL ADAIR, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Clonmeen	Cork	2803	Bantyre - male	163
Ditto	ditto	2804	ditto - female	163
Ditto	ditto	4448	Clonmeen - male	163
Ditto	ditto	4449	ditto - female	163
Ditto	ditto	3269	Lyre	163
Canovee	ditto	3150	Canovee	163
Cullen O'Keefe	ditto	3996	Cullen - female	163
Ditto	ditto	4440	ditto - male	163
Donoughmore	ditto	1692	Firmount - male	163
Ditto	ditto	2339	ditto - female	163
Ditto	ditto	1691	Ballykerwick - male	163
Ditto	ditto	2338	ditto - female	163
Ditto	ditto	2806	Kilcullen - male	163
Ditto	ditto	3342	ditto - female	163
Drishane	ditto	1690	Millstreet - male	164
Ditto	ditto	2278	ditto - female	164
Ditto	ditto	6012	ditto Workhouse	164
Drumtariffe	ditto	2157	Dromagh - male	164
Ditto	ditto	2158	ditto - female	164
Freemount	ditto	479	Freemount	165
Iveleary	ditto	484	Kilbarry	165
Ditto	ditto	1792	Inchegeelagh - male	165
Ditto	ditto	4185	ditto - female	165
Ditto	ditto	3995	Ballingeary - male	165
Ditto	ditto	485	ditto - female	165
Inniscarra	ditto	6341	Matehea - male	166
Kilmurry	ditto	5855	Kilmurry	166
Ditto	ditto	6333	ditto - female	167
Ditto	ditto	4446	Boherbee - male	167
Ditto	ditto	4447	ditto - female	167
Ditto	ditto	3886	Kishkeane	167
Kilnamartyr	ditto	2160	Remnaree	167
Kilnamartra	ditto	497	Balvoig - male	167
Ditto	ditto	498	ditto - female	167
Kanturk	ditto	1768	Kanturk - male	168
Ditto	ditto	1953	ditto - female	168
Ditto	ditto	3923	ditto Workhouse	168
Kilmichael	ditto	1687	Dromleigh - male	169
Ditto	ditto	3509	ditto - female	169
Ditto	ditto	4056	Gurranereagh	169
Ditto	ditto	5376	Gneeves	169
Kishkerne	ditto	1481	Kingwilliamstown - male	169
Ditto	ditto	1561	ditto - female	169
Kilbrin	ditto	3438	Ballygraddy - male	170
Ditto	ditto	3439	ditto - female	170
Kilshannig	ditto	3548	Laharn	170
Ditto	ditto	4755	Glountane - male	170
Ditto	ditto	4756	ditto - female	170
Ditto	ditto	3930	Kilpadder	170
Ditto	ditto	5147	Clashbee	170
Kilcorcoran	ditto	2162	Lismire - male	170
Kilcornan	ditto	2163	ditto - female	170
Macloneagh	ditto	503	Toames - male	171
Ditto	ditto	2706	ditto - female	171
Ditto	ditto	3888	Castleview	171
Macroom	ditto	506	Macroom - male	171
Ditto	ditto	507	ditto - female	171
Ditto	ditto	4896	ditto Poor Law Union	171
Moviddy	ditto	514	Ahandur - male	171
Ditto	ditto	5801	ditto - female	171
Matahea	ditto	6342	Vicarstown - female	171
Magourney	ditto	4451	Tullig - male	172
Ditto	ditto	4452	ditto - female	172
Ditto	ditto	3374	Clontead - male	172
Ditto	ditto	3670	ditto - female	172
Nohovaldaly	ditto	1685	Knocknagree - male	172
Ditto	ditto	3015	ditto - female	172
Newmarket	ditto	4455	Newmarket - male	172
Ditto	ditto	4456	ditto - female	172
Ditto	ditto	4053	Meelin	172

Appendix M.

DISTRICT No. 44.

Inspector in Charge during 1852, Michael Coyle, Esq., District Inspector.

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852, Appendix B.
Ardnagheehy	Cork	450	Glenville - - - male	159
Ditto	ditto	3249	ditto - - - female	159
Ditto	ditto	3021	Watergrasshill - male	159
Ditto	ditto	3022	ditto - - - female	159
Ditto	ditto	3049	Killuntin - - - male	159
Ditto	ditto	3050	ditto - - - female	159
Ballyhooley	ditto	3997	Ballyhooley - - male	159
Ditto	ditto	3998	ditto - - - female	159
Ballycrana	ditto	4118	Lemlara - - - -	159
Ballinahassig	ditto	1978	Ballyheady - - male	160
Ditto	ditto	1989	ditto - - - female	160
Ballinora	ditto	3722	Ballinora - - - -	160
Britway	ditto	3993	Britway - - - male	160
Ditto	ditto	3994	ditto - - - female	160
Ballincollig	ditto	3823	Ballincollig - - male	160
Ditto	ditto	3872	ditto - - - female	160
Ballymodan	ditto	5029	Bandon - - - -	160
Ditto	ditto	5589	Gurteen O'Mahon - -	160
Ditto	ditto	5590	Shannon-street, Bandon -	160
Ditto	ditto	6070	Carey's Cross - - -	160
Ditto	ditto	6123	Bandon Workhouse - -	160
Ballyfoile	ditto	5814	Robert's Cove - - -	161
Ballyfeard	ditto	5906	Ballingarry - - -	161
Ballymartle	ditto	6445	Ballymartle - - male	161
Ditto	ditto	6446	ditto - - - female	161
Caherlog	ditto	465	New Glanmire - - male	161
Ditto	ditto	6139	ditto - - - female	161
Castlelyons	ditto	1867	Castlelyons - - -	161
Castletownroach	ditto	2045	Castletownroach - -	161
Ditto	ditto	2470	ditto - - - female	161
Carrigtohill	ditto	2050	Carrigtohill - - male	161
Courcies	ditto	467	Ballinspittle - male	162
Ditto	ditto	468	ditto - - - female	162
Carrigaline	ditto	5375	Douglas - - - male	162
Ditto	ditto	5508	ditto - - - female	162
Cove	ditto	1387	Cove - - - male	162
Ditto	ditto	1502	ditto Preparatory - male	162
Ditto	ditto	6376	Queenstown Convent - -	162
Clenore	ditto	5190	Wallstown - - - -	163
Ditto	ditto	5298	Clenore and Carrig - -	163
Clonmult	ditto	6137	Clonmult - - - -	163
Donoughmore	ditto	2807	Rathcoola - - male	163
Ditto	ditto	3343	ditto - - - female	163
Doneraile	ditto	4268	Doneraile - - female	163
Ditto	ditto	4350	Ballyvonier - - - -	163
Ditto	ditto	4128	Kingstown - - male	164
Ditto	ditto	4129	ditto - - - female	164
Desertserges	ditto	6424	Kilcoleman - - - -	164
Dunderron	ditto	2267	Dunderron - - - -	164
Dungourney	ditto	3501	Dungourney - - - -	164
Farahy	ditto	5263	Farrahy Model Agricultural -	165
Glanmire, Upper	ditto	5708	Ballinvriskig - - - -	165
Glanworth	ditto	4054	Ballindangin - - - -	165
Ditto	ditto	4837	Glanworth - - male	165
Ditto	ditto	4838	ditto - - - female	165
Gortroe	ditto	4453	Gortroe - - - male	165
Ditto	ditto	4454	ditto - - - female	165
Innishannon	ditto	1949	Innishannon - - - -	166
Iniscarra	ditto	4186	Berrings - - - male	166
Ditto	ditto	4187	ditto - - - female	166
Inphrick	ditto	5093	Ballinagrath - - - -	166
Killispugmullane	ditto	5904	Brooklodge - - - -	167
Kilmacanogue	ditto	5907	Belgooley - - - -	168
Knockraha	ditto	2043	Knockraha - - - -	168
Kinsale	ditto	1612	Kinsale, No. 1 - - male	168
Ditto	ditto	3260	ditto, No. 2 - - - -	168
Kilmoney	ditto	501	Kilmoney - - - -	169
Kilbrogan	ditto	5257	Bandon - - - female	169
Ditto	ditto	5477	Laragh - - - - -	169
Lenure	ditto	6369	Oysterhaven - - - -	169

Appendix M.

DISTRICT No. 44.—Inspector in Charge during 1852, MICHAEL COYLE, Esq.—*continued.*

PARISH.	COUNTY.	Roll Number.	NAME OF SCHOOL.	Page in 19th Report, 1852 Appendix B.
Knockavilla	Cork	4152	Knockavilla	170
Killengly	ditto	6340	Fivemilebridge	170
Little Island	ditto	3281	Little Island	170
Monaniny	ditto	2329	Killavillin - male	171
Ditto	ditto	2330	ditto - female	171
Ditto	ditto	3887	Knockacoletha	171
Morragh	ditto	2635	Newcestown	171
Marmalane	ditto	5334	Passage, West - male	171
Ditto	ditto	5335	ditto - female	171
Mallow	ditto	1544	Mallow - male	171
Ditto	ditto	4630	ditto - female	171
Ditto	ditto	3651	ditto Poor Law Union	171
Monkstown	ditto	6206	Monkstown	172
Mourne Abbey	ditto	5976	Burnfort - male	172
Ditto	ditto	5977	ditto - female	172
Ditto	ditto	6300	Quilquane	172
Nohoval	ditto	4443	Rennies	172
Rathcooney	ditto	5187	Riverstown - male	172
Ditto	ditto	5709	ditto - female	172
Rencurren	ditto	2164	Cove of Kinsale	173
Ditto	ditto	4925	Kinsale Poor Law Union	173
Rahan	ditto	6217	Knuttery	173
Rathcormac	ditto	1598	Rathcormac - male	173
Ditto	ditto	1878	ditto - female	173
Ditto	ditto	3431	Kildinan Agricultural	173
Ringroan	ditto	4893	Ballymaca	173
Ditto	ditto	5488	Old Head of Kinsale	173
St. Finbar	ditto	4250	Ballintemple	173
Ditto	ditto	5999	Douglas-street Presbyterian	173
Ditto	ditto	6085	Tocher	173
Ditto	ditto	1385	County Gaol, No. 1	173
Ditto	ditto	1386	ditto - No. 2	173
St. Multrose	ditto	4572	Kinsale - female	173
St. Mary's and St. Anne's, Shandon.	ditto	3324	St. Patrick's - male	173
St. Mary's, ditto	ditto	1197	Sunday's Well - male	173
Ditto	ditto	2707	ditto - female	173
Ditto	ditto	5867	Clogheen	173
Ditto	ditto	5905	Killeens	173
St. Michael's	ditto	1863	Blackrock	173
Ditto	ditto	5940	ditto - female	173
St. Anne's, Shandon	ditto	3165	St. Patrick's - female	174
Ditto	ditto	6266	Great Britain-street	174
St. Paul's	ditto	1543	St. Peter's and St. Paul's, female	174
St. Peter's and St. Paul's.	ditto	5669	Great George's-street, Lancasterian - male	174
Shanbally	ditto	3195	Hawlboline Island	174
Ditto	ditto	4599	Shanbally	174
Ditto	ditto	4680	Ringaskiddy	174
Ditto	ditto	4701	Spike Island	174
St. Nicholas	ditto	3545	Cork Workhouse	174
Ditto	ditto	6000	Charlotte Quay - female	175
Ditto	ditto	6153	St. Nicholas - female	175
Templerowane	ditto	3704	Shanballymore - male	175
Ditto	ditto	3705	ditto - female	175
Templetrine	ditto	3795	Ballydones	175
Templebridge	ditto	529	Myrtleville	175
Tracton	ditto	1391	Knocknamana - male	175
Ditto	ditto	1877	ditto - female	175
Templeboden	ditto	4230	Lisgoold - male	175
Ditto	ditto	4231	ditto - female	175
Whitechurch	ditto	531	Whitechurch - male	175
Ditto	ditto	532	ditto - female	175
Kilmony, or Carrigalin	ditto	6476	Kilmoney - female	175

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ST of all SCHOOLS on the Efficiency of which the Reports of Inspectors have been published in the last ort (19th), or in former Reports, and referring to the Page of the Report for 1852, Appendix B., in ch each School may be found.

SCHOOL.	COUNTY.	Number of School.	Reports, Appendices, Page, and Volume, wherein School appears.				
			Reports.	Appendices.	Page.	Volume.	Page in Appendix, 19th Report, Vol. 1.
Ahagash - - - - -	Antrim - -	1	19	H.	281	2	86
Aughnacleagh - - - -	ditto - -	2	19	H.	281	2	84
Ahoghill, No. 2 - - - -	ditto - -	3	19	H.	281	2	72
Antrim, No. 1 - - - male	ditto - -	4	19	H.	281	2	73
Ditto - - female	ditto - -	5	19	H.	281	2	73
Aughanduff - - - - -	Armagh - -	6	16	36	322	1	89
Armagh - - - - male	ditto - -	7	17	C.	201. 202	1	87
Ditto - - - female	ditto - -	8	17	C.	205. 206	1	87
Askill - - - - - -	Donegal - -	9	18	B.	220. 233	1	not given.
Ashfield - - - - -	Down - -	10	18	B.	262. 272	1	114
Ahayohill - - - - -	Cork - -	11	17	C.	171. 186	1	164
Ardfert - - - - male	Kerry - -	12	17	C.	171. 176	1	176
Ditto - - - female	ditto - -	13	17	C.	171. 182	1	176
Ardamore - - - -	ditto - -	14	17	C.	171. 187	1	180
Athy - district model, male							
Ditto - - - female	Kildare - -	15	19	H.	100	2	not given.
Ditto - - - infant							
Ballymena district model, male							
Ditto - - - female	Antrim - -	1	16	34	227	1	82
Ditto - - - infant							
Ditto - - - - ditto	ditto - -	2	18	B.	134	1	82
Ditto - - - - ditto	ditto - -	3	19	H.	95	2	82
Ditto - - - industrial	ditto - -	4	18	E.	747	1	81
Ditto - - - ditto	ditto - -	5	19	G.	3	2	81
Ditto - - - ditto	ditto - -	6	17	E.	411	1	81
Ditto - - Poor Law Union	ditto - -	7	19	H.	281	2	81
Ditto - - - ditto -	ditto - -	8	19	H.	281	2	81
Belfast - - Lancasterian	ditto - -	9	17	E.	412	1	290
Ditto - - - ditto -	ditto - -	10	18	E.	749	1	290
Ditto - - - ditto -	ditto - -	11	19	G.	4	2	290
Ballyvoy - - - - -	ditto - -	12	19	H.	281	2	82
Bridge End - - - - -	ditto - -	13	19	H.	281	2	73
Ballybeg - - - - -	ditto - -	14	19	H.	281	2	73
Bush - - - - -	ditto - -	15	19	H.	281	2	73
Ballee - - - - -	ditto - -	16	19	H.	281	2	78
Ballybracken - - - -	ditto - -	17	19	H.	281	2	82
Ballymontinagh - - -	ditto - -	18	19	H.	281	2	73
Ballynashee - - - -	ditto - -	19	19	H.	281	2	14
Broughshane - - - -	ditto - -	20	19	H.	281	2	287
Ballygilbert - - - -	ditto - -	21	19	H.	281	2	77
Blundel's Grange - - male	Armagh - -	22	17	C.	201. 202	1	87
Ditto - - - female	ditto - -	23	17	C.	205. 206	1	87
Ballinahone - - - -	ditto - -	24	17	C.	207. 209	1	87
Bridge End - - - -	Donegal - -	25	18	B.	220. 226	1	73
Ballintra - - - - male	ditto - -	26	17	C.	201. 202	1	101
Ditto - - - female	ditto - -	27	17	C.	205. 206	1	103
Ballyshannon - - female	ditto - -	28	17	C.	205. 206	1	106
Ditto - - - - male	ditto - -	29	17	C.	201. 202	1	106
Bundoran - - - - male	ditto - -	30	17	C.	205. 206	1	105
Ditto - - - - -	ditto - -	31	17	C.	207. 208	1	105
Ballymagrorty - - - -	ditto - -	32	17	C.	207. 208	1	103
Bird's Town - - - -	ditto - -	33	18	B.	220. 228	1	104
Burt - - - - -	ditto - -	34	18	B.	220. 235	1	100
Ballyharry - - - -	ditto - -	35	18	B.	220. 231	1	101

INDEX to Inspectors' Reports on National Schools, &c.—*continued.*

Roll Number.	SCHOOL	COUNTY.	Number of School.	Reports, Appendices, Page, and Volume, wherein School appears.				
				Reports.	Appendices.	Page.	Volume.	Pa in Ap 19th Vol.
1241	Ballyrattan - - - -	Donegal - -	36	18	B.	232. 220	1	10
2547–8	Ballymacarrett - - - -	Down - -	37	17	C.	121	1	11
2228	Ditto - No. 1 - - -	ditto - -	38	17	C.	121	1	11
4862	Bridge End - - - -	ditto - -	39	17	C.	121	1	11
1582	Ballywilliam - - - -	ditto - -	40	17	C.	121. 122	1	11
3185	Ballyblack - - - -	ditto - -	41	17	C.	121. 123	1	12
5137	Barnamaghery - - - -	ditto - -	42	18	B.	262. 263	1	11
4041	Backnamullough - - -	ditto - -	43	18	B.	262. 264	1	11
2559	Ballykeel Artifinny - - -	ditto - -	44	18	B.	262. 264	1	11
5943	Ballykeel - - - - -	ditto - -	45	18	B.	262. 265	1	11
5666	Ballykeel-Lough Erne - -	ditto - -	46	18	B.	262. 267	1	11
2560	Ditto Ednagonnell - -	ditto - -	47	18	B.	262. 269	1	11
4594	Banbridge, No. 2 - - -	ditto - -	48	18	B.	262. 271	1	12
4595	Ditto - ditto - female	ditto - -	49	18	B.	262. 273	1	12
5667	Belleek - - - - -	Fermanagh -	50	17	C.	207. 208	1	12
2189	Ballinacally - - - -	Clare - -	51	17	C.	171	1	12
5029	Bandon - - - - -	Cork - -	52	17	C.	171. 172	1	10
2808	Ballynillane - - - -	Kerry - -	53	17	C.	171. 176	1	17
2809	Ditto - - - - -	ditto - -	54	17	C.	171. 182	1	17
1139	Blenerville - - - -	ditto - -	55	17	C.	171. 176	1	17
1277	Bouleensheere - - - -	ditto - -	56	17	C.	171. 176	1	17
2118	Brackluin - - - -	ditto - -	57	17	C.	171. 176	1	17
2119	Ditto - - - - -	ditto - -	58	17	C.	171. 183	1	17
5379	Ballygarran - - - -	ditto - -	59	17	C.	171. 182	1	not gi
2018	Baggot-street - - industrial	Dublin - -	60	18	E.	803	1	2
	Ditto - - - ditto -	ditto - -	61	19	G.	64	2	20
3714	Boheraphoora - - - -	King's - -	62	16	36	322	1	2
5780	Ballymore - - - -	Westmeath -	63	17	C.	89. 89	1	24
5781	Ditto - - - - -	ditto - -	64	17	C.	91. 91	1	24
5627	*Bailieboro'* - district model, male	Cavan - -	65	16	34	295	1	
5628	Ditto - ditto - female	ditto - -	66	16	34	295	1	
5629	Ditto - ditto - industrial	ditto - -	67	16	34	295	1	
	Ditto - ditto - - -	ditto - -	68	17	C.	210	1	
	Ditto - ditto - - -	ditto - -	69	18	B.	47	1	
	Ditto - ditto - - -	ditto - -	70	19	H.	172	2	
2952	Broomfield - - - -	Monaghan -	71	16	36	322	1	not gi
4130	Borrisokane - - - -	Tipperary -	72	16	36	322	1	1
4131	Ditto - - - - -	ditto - -	73	16	36	322	1	1
5011	Bangor - - - - -	Down - -	74	17	C.	117. 118	1	1
5012	Ditto - - - - -	ditto - -	75	17	C.	119	1	1
2559	Ballykeel Artifinny - - -	ditto - -	76	17	C.	121	1	1
2547–8	Ballymacarrett, No 2 - -	ditto - -	76	17	C.	121	1	1
	Cromac - - - - -	Antrim - -	1	17	C.	121	1	not gi
5817	Conway-street - - - -	ditto - -	2	17	C.	121. 122	1	
3307	Carninny - - - - -	ditto - -	3	19	H.	281	2	
2572	Cullybackey - - - -	ditto - -	4	19	H.	281	2	
2567	Creavery - - - - -	ditto - -	5	19	H.	281	2	73.
2577	Connor - - - - male	ditto - -	6	19	H.	281	2	
5503	Ditto - - - female	ditto - -	7	19	H.	281	2	
1632	Creggan - - - - -	ditto - -	8	19	H.	281	2	
2576	Clatteryknowes - - -	ditto - -	9	19	H.	281	2	
5430	Cogry Mills - - - -	ditto - -	10	19	H.	281	2	
4689	Carclinty - - - - -	ditto - -	11	19	H.	281	2	
4688	Crebilly - - - - -	ditto - -	12	19	H.	281	2	
2926	Craigs - - - - -	ditto - -	13	19	H.	281	2	
2259	Correens - - - - -	ditto - -	14	19	H.	281	2	
24	Cairn Castle, No. 1 - - -	ditto - -	15	19	H.	281	2	
3535	Ditto - No. 2 - - -	ditto - -	16	19	H.	281	2	
2861	Carnalbana - - - -	ditto - -	17	19	H.	281	2	
5688	Carnlough - - - -	ditto - -	18	19	H.	281	2	
5689	Ditto - - - - -	ditto - -	19	19	H.	281	2	
5895	Cushendall - - - -	ditto - -	20	19	H.	281	2	
5702	Ditto - - - - -	ditto - -	21	19	H.	281	2	
482	Charlemont-Place - - -	Armagh - -	22	17	C.	205. 206	1	
5692	Collone - - - - -	ditto - -	23	17	C.	207. 209	1	
4986	Coolnahatna - - - -	Cavan - -	24	18	B.	262	1	93. 3
1738	Coolkinny - - - -	Donegal - -	25	17	C.	117. 118	1	

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SCHOOL.	COUNTY.	Number of School.	Reports, Appendices, Page, and Volume, wherein School appears.				
			Reports.	Appendices.	Page.	Volume.	Page in Appendix, 19th Report, Vol. 1.
Coolkinny	Donegal	26	17	C.	119	1	101
Clunelly	ditto	27	17	C.	121. 122	1	105. 283
Carrickboy - male	ditto	28	17	C.	201. 202	1	105
Ditto - female	ditto	29	17	C.	205. 206	1	105. 302
Cromac, St.	ditto	30	18	B.	220	1	not given.
Carnagannagh	ditto	31	18	B.	220. 221	1	106
Creevery	ditto	32	18	B.	220. 223	1	105
Carradoan	ditto	33	18	B.	220. 223	1	105
Cranford	ditto	34	18	B.	220. 224	1	106
Curren	ditto	35	18	B.	220. 225	1	106
Crohan	ditto	36	18	B.	220. 226	1	100. 280
Carrickmaguigley	ditto	37	18	B.	220. 230	1	107. 283
Clare	ditto	38	18	B.	220. 230	1	107. 283
Carrobeg	ditto	39	18	B.	220. 231	1	108
Cottown	Down	40	17	C.	121. 122	1	111
Carnacaville	ditto	41	17	C.	121. 123	1	119
Clintough	ditto	42	18	B.	262. 265	1	111. 306
Carricknaveagh	ditto	43	18	B.	262. 268	1	119
Crossgar	ditto	44	18	B.	262. 268	1	118. 306
Carrickmacmea	Fermanagh	45	17	C.	207. 208	1	125
Coleraine - district model	Londonderry	46	18	B.	120	1	132
Ditto - ditto	ditto	47	19	H.	159	2	132
Ditto - male	ditto	48	18	B.	236	1	130
Ditto - female	ditto	49	18	B.	237	1	130
Corduff	Monaghan	50	16	36	322	1	140. 327. 333
Ditto	ditto	51	16	36	322	1	140. 333
Carrickmacross - industrial	ditto	52	17	E.	414	1	139
Ditto	ditto	53	18	E.	752	1	139
Ditto	ditto	54	19	G.	6	2	139
Clonmany	Clare	55	17	C.	171	1	152
Cork - County Gaol	Cork	56	17	C.	171. 172-3	1	173
Ditto - No. 2	ditto	57	17	C.	171. 181	1	173
Ditto - workhouse	ditto	58	17	C.	171. 174	1	174
Ditto - ditto	ditto	59	17	C.	171. 181	1	174
Cork Workhouse - infant	ditto	60	17	C.	171. 186	1	174
Charlotte Quay (Cork)	ditto	61	17	C.	171. 180	1	175
Clonakilty - female	ditto	62	17	C.	171. 180	1	168
Ditto	ditto	63	17	E.	435	1	168
Cary's Cross	ditto	64	17	C.	171. 186	1	160
Charleville female industrial	ditto	65	17	E.	427	1	161
Ditto	ditto	66	18	E.	773	1	161
Ditto	ditto	67	19	G.	27	2	161
Castlegregory	Kerry	68	17	C.	171. 176	1	179
Ditto - female	ditto	69	17	C.	171. 183	1	179
Chapeltown	ditto	70	17	C.	171. 177	1	177
Clogher	ditto	71	17	C.	171. 176	1	177
Ditto - female	ditto	72	17	C.	171. 183	1	177
Currens	ditto	73	17	C.	171. 177	1	177
Ditto	ditto	74	17	C.	171. 183	1	177
Castleisland - female	ditto	75	17	C.	171. 183	1	177
Ditto - No. 2	ditto	76	17	C.	171. 187	1	173
Clonmillane	ditto	77	17	C.	171. 187	1	not given.
Caherilly	Limerick	78	17	C.	171. 188-9	1	183
Cahirline	ditto	79	17	C.	171. 189	1	183
Clonmel - district model	Tipperary	80	16	34	256	1	193. 344
Ditto	ditto	81	17	C.	233	1	
Ditto	ditto	82	17	E.	443	1	
Ditto	ditto	83	18	B.	162	1	
Ditto	ditto	84	18	B.	179	1	
Ditto	ditto	85	19	H.	71	2	
Ditto	ditto	86	19	H.	239	2	
Cloughjordan	ditto	87	16	36	322	1	189
Ditto	ditto	88	16	36	322	1	189
Clonmel Mechanics' Institute	ditto	89	17	C.	171. 179	1	193. 344
Cashel - female industrial	ditto	90	18	E.	786	1	189
Ditto - ditto	ditto	91	19	G.	32	2	189
Ditto - industrial	Carlow	92	18	E.	797	1	201
Ditto - ditto	ditto	93	19	G.	39	2	201
Congort Park	King's	94	16	36	322	1	222

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2220	Congort Park	King's	95	16	36	322	1	not gi
3691	Clonfenlough	ditto	96	16	36	322	1	2
4711	Cadamstown	ditto	97	16	36	322	1	2
817	Cloghan	ditto	98	16	36	322	1	struck off
2322	Carlingford	Louth	99	16	36	322	1	2
918	Castletown	Queen's	100	16	36	322	1	2
2731	Ditto	ditto	101	16	36	322	1	2
3936	Coole	Westmeath	102	17	C.	89. 89	1	2
3937	Ditto	ditto	103	17	C.	91. 91	1	2
4501	Claddagh - piscatory	Galway	104	17	C.	171. 176	1	2
,,	Ditto - industrial	ditto	105	17	E.	439	1	
5984	Castletracket - ditto	ditto	106	17	E.	438	1	2
,,	Ditto - ditto	ditto	107	18	E.	781	1	2
,,	Ditto - ditto	ditto	108	19	G.	27	2	2
1406	Cordurry	Leitrim	109	17	C.	207	1	2
3072	Carrick-on-Shannon	ditto	110	17	C.	201	1	260.
3073	Ditto - female	ditto	111	17	C.	205	1	260.
1850	Cortubber	Roscommon	112	17	C.	201	1	271.
2494	Ditto	ditto	113	17	C.	205	1	2
4353	Cliffoney	Sligo	114	17	C.	201. 202	1	2
3774	Ditto - female	ditto	115	17	C.	205. 206	1	
2317	Dunminning	Antrim	1	19	H.	281	2	
1963	Dunloy	ditto	2	19	H.	281	2	
5096	Dunadry	ditto	3	19	H.	281	2	
52	Doagh	ditto	4	19	H.	281	2	
2848	Drumgaw	Armagh	5	17	C.	207. 209	1	
5446	Drumbee - male	ditto	6	17	C.	201. 202	1	not giv
5447	Ditto - female	ditto	7	17	C.	205. 206	1	ditto
3726	Drumecarrow	Cavan	8	18	B.	262	1	9
2131	Dristeran	Donegal	9	17	C.	117. 118	1	1
,,	Ditto	ditto	10	17	C.	119	1	not giv
5228	Drumawier	ditto	11	17	C.	121. 122	1	1
4810	Dooen	ditto	12	18	B.	220	1	not giv
3454	Drumfad	ditto	13	18	B.	220. 222	1	1
5653	Drumbrick - female	ditto	14	18	B.	220. 226	1	1
6067	Drumatrumin	ditto	15	18	B.	220. 227	1	1
178	Drung	ditto	16	18	B.	220. 230	1	1
2253	Donegal - female	ditto	17	18	B.	220. 233	1	106.
2252	Ditto - male	ditto	18	18	B.	220. 235	1	106.
2723	Drumlough	Down	19	18	B.	262. 264	1	114.
3468	Dromore - No. 2	ditto	20	18	B.	262. 265	1	1
200	Dromore - No. 1	ditto	21	18	B.	262. 271	1	113.
,,	Ditto	ditto	22	18	B.	262. 270	1	1
201	Ditto - female	ditto	23	18	B.	262. 272	1	113.
3822	Drumgiven	ditto	24	18	B.	262. 269	1	118.
4290	Dundoland	ditto	25	18	B.	262. 271	1	1
4291	Ditto - female	ditto	26	18	B.	262. 272	1	1
4387	Derrygonnelly - male	Fermanagh	27	17	C.	201	1	126.
4388	Ditto - female	ditto	28	17	C.	205	1	126.
5636	*Dunmanway* - district model	Cork	29	16	34	382	1	
5637	Ditto	ditto	30	18	B.	149	1	1
,,	Ditto	ditto	31	19	H.	124	2	
4268	Doneraile - industrial	ditto	32	18	E.	783	1	1
,,	Ditto	ditto	33	19	G.	29	2	1
1278	Dingle	Kerry	34	17	C.	171. 177	1	1
5324	Ditto - workhouse	ditto	35	17	C.	171. 177	1	1
,,	Ditto - ditto	ditto	36	17	C.	171. 183	1	1
538	Ditto - industrial	ditto	37	18	E.	794	1	1
,,	Ditto - ditto	ditto	38	19	G.	37	2	1
4205	Derrybeg	King's	39	16	36	322	1	2
1304	Dysart - male	Louth	40	16	36	322	1	2
1434	Ditto - female	ditto	41	16	36	322	1	2
5732	Drumconra - male	Meath	42	16	36	322	1	2
5605	Ditto - female	ditto	43	16	36	322	1	
1335	Drumsna - male	Leitrim	44	17	C.	201	1	2
2354	Ditto	ditto	45	17	C.	205	1	
5161	Drumkeeran	ditto	46	17	C.	207	1	2

District Model Schools.—*See* the Names of District Model Schools printed in *italics*.

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Edentrillick - - - -	Down - -	1	18	B.	264. 267	1	114. 307
Enniskillen, No. 1. - - male	Fermanagh -	2	17	C.	201. 202	1	125. 304
Ditto - - - female	ditto - -	3	17	C.	205	1	
Ditto, No. 2. - - - male	ditto - -	4	17	C.	201. 202	1	125
Ditto - - - female	ditto - -	5	17	C.	205. 206	1	
Ennis - - - - -	Clare - -	6	17	C.	171	1	153
Ditto - - - - gaol	ditto - -	7	17	C.	171. 186	1	153
Elphin, No. 1. - - - male	Roscommon -	8	17	C.	201	1	270
Ditto - - - female	ditto - -	9	17	C.	205	1	270
Ditto, No. 2. - - male	ditto - -	10	17	C.	201. 202	1	270. 335
Ditto - - - female	ditto - -	11	17	C.	205	1	270. 335
Fairnflough - - - -	Antrim - -	1	19	H.	281	2	78
Feystown - - - - -	ditto - -	2	19	H.	281	2	86
Fountain, St. - - - -	ditto - -	3	17	C.	119	1	75. 290
Forth River - - - -	ditto - -	4	17	C.	121. 122	1	85
Folea - - - - -	Armagh - -	5	17	C.	207. 209	1	90
Fermoy - female industrial	Cork - -	6	18	E.	784	1	165
Ditto - - ditto - -	ditto - -	7	19	G.	31	2	165
Ferriter - - - - -	Kerry - -	8	17	C.	171. 188	1	177
Fieries - - - - -	ditto - -	9	17	C.	171. 188	1	181
Fanavolty - - - -	Donegal - -	10	18	B.	220. 223	1	102
Fortal - - - - -	King's - -	11	16	36	322	1	219
Gymnasium - - - -	Antrim - -	1	17	C.	117	1	74. 290
Guy's Free - - - -	ditto - -	2	19	H.	281	2	82. 286
Gortfad - - - - -	ditto - -	3	19	H.	281	2	84. 288
Gortgole - - - - -	ditto - -	4	19	H.	281	2	72
Glenhue - - - - -	ditto - -	5	19	H.	281	2	73
Garvaghy, West - - -	ditto - -	6	19	H.	281	2	73. 286
Garron Point - - - -	ditto - -	7	19	H.	281	2	72
Glenariffe - - - -	ditto - -	8	19	H.	281	2	72
Glenarm - - - - -	ditto - -	9	19	H.	281	2	86. 286
Ditto - - - - -	ditto - -	10	19	H.	281	2	86. 286
Glen - - - - -	Donegal - -	11	18	B.	220. 224	1	107
Greencastle - - - -	ditto - -	12	18	B.	220. 229	1	108
Grange - - - - -	Down - -	13	17	C.	117. 118	1	117
Ditto - - - - -	ditto - -	14	17	C.	119. 120	1	117
Grinane - - - - -	ditto - -	15	17	C.	121. 123	1	struck off, 26/3/52.
Gilford Mills - - - male	ditto - -	16	18	B.	262. 271	1	121. 306
Ditto - - - female	ditto - -	17	18	B.	262. 273	1	122. 306
Ditto - - - infant	ditto - -	18	18	B.	262. 273	1	122. 306
Great James's-street - - male	Londonderry -	19	17	C.	117	1	134
Glenone - - - - male	ditto - -	20	19	H.	281	2	134
Ditto - - - female	ditto - -	21	19	H.	281	2	134
Great George's-street, Cork -	Cork - -	22	17	C.	171. 174	1	174
Gurteenomahon - - -	ditto - -	23	17	C.	171. 187	1	160
Galway - - district model	Galway - -	24	19	H.	197	2	not given.
Ditto - - - female	ditto - -	25					
Ditto - - - infant	ditto - -	26					
Grellagh - - - - -	Sligo - -	27	17	C.	207. 208	1	273
Hollywood - model agricultural	Down - -	1	18	B.	262. 270	1	116
Ditto - - - female	ditto - -	2	18	B.	262. 272	1	116. 316
Ditto - - - - ditto	ditto - -	3	17	C.	119. 120	1	116
Hillsboro' - - - - -	ditto - -	4	18	B.	262. 263	1	116. 306
Illistrion - - - - -	Donegal - -	1	18	B.	220. 221	1	102
Islandbawn - - - -	Antrim - -	2	19	H.	281	2	73. 286
Jonesboro' - - - -	Armagh - -	3	16	36	322	1	89
Ditto - - - - -	ditto - -	4	16	36	322	1	89
Jamestown - - - male	Leitrim - -	5	17	C.	201	1	260
Killygore - - - - -	Antrim - -	1	19	H.	281	2	85
Knockahollett - - - -	ditto - -	2	19	H.	281	2	83. 285
Kilbride - - - - -	ditto - -	3	19	H.	281	2	82
Kells - - - - -	ditto - -	4	19	H.	281	2	78
Knockboy - - - -	ditto - -	5	19	H.	281	2	85. 288
Killyglen - - - - -	ditto - -	6	19	H.	281	2	77

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1758	Knockstacken	Antrim	7	19	H.	281	2	
1227	Kilmore	ditto	8	19	H.	281	2	
6007	Knocknacarry	ditto	9	19	H.	281	2	
6008	Ditto	ditto	10	19	H.	281	2	
59	Kilwaughter	ditto	11	19	H.	281	2	
2772	Ditto	ditto	12	19	H.	281	2	
103	Killooney - male	Armagh	13	17	C.	201. 203	1	
104	Ditto - female	ditto	14	17	C.	205. 206	1	
2856	Killyneither	Down	15	18	B.	262. 263	1	12
3619	Kilmore	ditto	16	18	B.	262. 268	1	11
3987	Killowen	Londonderry	17	18	B.	220. 236	1	
1265	Kildysart	Clare	18	17	C.	171	1	
4925	Kinsale - workhouse	Cork	19	17	C.	171. 175	1	
	Ditto - industrial	ditto	20	17	E.	418	1	
	Ditto - ditto	ditto	21	18	E.	758	1	
	Ditto - ditto	ditto	22	19	G.	55	2	
2418	Knockaderry	Kerry	23	17	C.	171. 178	1	
2419	Ditto	ditto	24	17	C.	171. 183	1	
533	Killarney - industrial	ditto	25	17	E.	430	1	
	Ditto - ditto	ditto	26	18	E.	777	1	
	Ditto - ditto	ditto	27	19	G.	22	2	
2850	Kenmare - ditto	ditto	28	19	G.	50	2	
1149	King's Inn-street - industrial	Dublin	29	17	E.	425	1	
5600	Kingstown	ditto	30	18	E.	801	1	
2762	Kinnitty	King's	31	16	36	322	1	
5533	Kilbride	ditto	32	17	C.	91	1	not
3694	Kyle Park - male	Tipperary	33	19	H.	280	2	
4221	Ditto - female							
5850	Kilmore	Leitrim	34	17	C.	207	1	
5035	Killargy	ditto	35	17	C.	207. 208	1	
5739	Larne	Antrim	1	18	E.	792	1	8
3	Laymore	ditto	2	19	H.	281	2	7
4528	Lisnagarrin	ditto	3	19	H.	281	2	7
2573	Lower Tannybrake	ditto	4	19	H.	281	2	
2583	Lislunan	ditto	5	19	H.	281	2	
6419	Loan	ditto	6	19	H.	281	2	
4672	Lady Hill	ditto	7	19	H.	281	2	
2683	Lough Connolly	ditto	8	19	H.	281	2	
4807	Lowtown	ditto	9	19	H.	281	2	
3583	Lisnamurrican	ditto	10	19	H.	281	2	
5580	Lear	Cavan	11	18	B.	262	1	9
1968	Leiter	Donegal	12	18	B.	220. 222	1	10
3718	Lagnahoory	ditto	13	18	B.	220. 225	1	10
1235	Letterkenny - male	ditto	14	18	B.	220. 234	1	
2336	Ditto - female	ditto	15	18	B.	220. 236	1	
3079	Loughries	Down	16	18	B.	262. 264	1	12
3791	Lessons	ditto	17	18	B.	262. 267	1	12
3095	Lurganville	ditto	18	18	B.	262. 269	1	11
2938	Leggygowan	ditto	19	18	B.	262. 274	1	12
4533	Lisbarnett	ditto	20	17	C.	121. 123	1	11
3675	Loughries, No. 1.	ditto	21	17	C.	121. 123	1	12
1742	Lisded	Fermanagh	22	17	C.	207. 209	1	
2685	Londonderry	Londonderry	23	17	C.	119	1	
2686	Ditto	ditto	24	17	C.	121. 122	1	
358	Latherkin - male	Monaghan	25	17	C.	201	1	
359	Ditto - female	ditto	26	17	C.	205	1	
4050	Lysheen	Clare	27	17	C.	171. 186	1	
5477	Laragh	Kerry	28	17	C.	171. 187	1	
5639	Limerick - Evangelical	Limerick	29	17	C.	171. 179	1	
	Ditto, adult - ditto	ditto	30	17	E.	440	1	
	Ditto - ditto	ditto	31	18	E.	805	1	
	Ditto (City) Industrial Society	ditto	32	18	E.	769	1	not
5058	Ditto - workhouse	ditto	33	17	C.	171. 179	1	
	Ditto - ditto	ditto	34	17	C.	171. 184	1	
600	Lorha - male	Tipperary	35	16	36	322	1	
601	Ditto - female	ditto	36	16	36	322	1	
856	Longford	Longford	37	17	C.	89	1	
857	ditto	ditto	38	17	C.	91	1	

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ongford - preparatory	Longford - -	39	17	C.	89	1	225
isduff, No. 1 - - - male	Leitrim - -	40	17	C.	201	1	257
Ditto - - - female	ditto - -	41	17	C.	205	1	257
eitrim - - - - -	ditto - -	42	17	C.	207	1	260
iscarban - - - -	ditto - -	43	17	C.	207	1	260
laherlane - - - -	Antrim - -	1	19	H.	281	2	78. 228
laherabeg - - - -	ditto - -	2	19	H.	281	2	79
ill Quarter - - - -	ditto - -	3	19	H.	281	2	80. 287
loneynick - - - -	ditto - -	4	19	H.	281	2	79. 288
labouge - - - -	ditto - -	5	19	H.	281	2	84
lonaghan - - - -	ditto - -	6	19	H.	281	2	82
loyassit - - - -	ditto - -	7	19	H.	281	2	73
loorfields - - - -	ditto - -	8	19	H.	281	2	78
lulloughsandall - - -	ditto - -	9	19	H.	281	2	81
lay, St. - - - - male	ditto - -	10	17	C.	117	1	74
Ditto - - - female	ditto - -	11	17	C.	119	1	
legabbery - - - -	ditto - -	12	17	C.	121	1	83. 289
liddleton - - - male	Armagh - -	13	17	C.	201. 203	1	91
Ditto - - - female	ditto - -	14	17	C.	205. 206	1	91
loville - - - - -	Donegal - -	15	17	C.	121. 122	1	108. 283
lalin - - - - -	ditto - -	16	17	C.	121. 122	1	101. 283
luff - - - - -	ditto - -	17	18	B.	220. 228	1	108. 283
ill-street, Comber - - -	Down - -	18	18	B.	262. 267	1	113. 314
lagherally - - - -	ditto - -	19	18	B.	262. 267	1	119
laheralin - - - male	ditto - -	20	18	B.	262. 270	1	119
Ditto - - - female	ditto - -	21	18	B.	262. 272	1	119
lonea - - - - -	Fermanagh -	22	17	C.	207. 208	1	125
lonaghan - - - -	Monaghan -	23	17	C.	207. 209	1	139. 322
ill-street - - female	Cork - -	24	19	G.	42	2	164
allow - - - - male	ditto - -	25	17	C.	171. 175	1	171
Ditto - - - industrial	ditto - -	26	17	E.	431	1	
Ditto - - - ditto -	ditto - -	27	18	E.	778	1	171
Ditto - - - ditto -	ditto - -	28	19	G.	24	2	
liddleton - - workhouse	ditto - -	29	17	C.	171. 175	1	171
Ditto - - - industrial	ditto - -	30	19	G.	40	2	171
Ditto - - - ditto -	ditto - -	31	18	E.	799	1	171
iltown - - - ditto -	Kerry - -	32	18	E.	795	1	179
Ditto - - - ditto -	ditto - -	33	19	G.	38	2	
lount St. Vincent (Limerick City)	Limerick - -	34	18	E.	764	1	
Ditto - - ditto -	ditto - -	35	19	G.	57	2	187
lagdalene - - ditto -	ditto - -	36	19	G.	59	2	
larlboro'-street central model,	Dublin - -	37	17	E.	432	1	208
Dublin - - female							
loate - - - - -	Westmeath -	38	17	C.	89	1	
Ditto - - preparatory	ditto - -	39	17	C.	89	1	240
Ditto - - - - -	ditto - -	40	17	C.	91	1	
iltown - - - - -	ditto - -	41	17	C.	89	1	
Ditto - - - - -	ditto - -	42	17	C.	91	1	241
ullingar - - - -	ditto - -	43	17	C.	89	1	
lanorhamilton - - male	Leitrim - -	44	17	C.	201	1	258
Ditto - - - female	ditto - -	45	17	C.	205	1	
lountallen - - - -	Roscommon -	46	17	C.	207	1	271
Tewry - - district model	Armagh - -	1	16	34	184	1	91
Ditto - - - - -	ditto - -	2	18	B.	60	1	91
Ditto - - - - -	ditto - -	3	19	H.	140	2	91
lewmill - - - - -	Antrim - -	4	19	H.	281	2	82
lewtownstackpoole - - -	Clare - -	5	17	C.	171. 180	1	153
Ditto - - - - -	ditto - -	6	17	C.	171	1	153
lewcestown - - - -	Cork - -	7	17	C.	171. 187	1	171
laas - - Poor Law Union	Kildare - -	8	19	G.	46	2	213
lew Ross - - - -	Wexford - -	9	18	E.	788	1	247
Ditto - - - - -	ditto - -	10	19	G.	33	2	
meath - - - - -	Louth - -	1	16	36	322	1	226
Ditto - - - - -	ditto - -	2	16	36	322	1	
'Dorney - - - -	Kerry - -	3	17	C.	171. 178	1	181
Ditto - - - - -	ditto - -	4	17	C.	178. 183	1	

INDEX to Inspectors' Reports on National Schools, &c.—*continued.*

Roll Number.	SCHOOL.	COUNTY.	Number of School.	Reports, Appendices, Page, and Volume, wherein School appears.				
				Reports.	Appendices.	Page.	Volume.	in 19[illegible]
5942	Portglenone - - - -	Antrim - -	1	19	H.	281	2	
448	Parteen - - - - -	Clare - -	2	17	C.	171. 172	1	
5335	Passage, West - - - -	Cork - -	3	17	C.	171. 181	1	
4764	Patrick's Well - - - -	Limerick - -	4	17	C.	171. 179	1	
4765	Ditto - - - - -	ditto - -	5	17	C.	171. 184	1	
5143	Perry-square, Limerick - female	ditto - -	6	17	C.	171. 184	1	
	Ditto - - - - -	ditto - -	7	18	E.	768	1	
	Ditto - - - - -	ditto - -	8	19	G.	58	2	
852	Patrician, No. 1. - - -	Louth - -	9	16	36	322	1	
3304	Rasharkin - - - -	Antrim - -	1	19	H.	281	2	
3749	Rathdonnell - - - -	Donegal - -	2	18	B.	220. 225	1	
5719	Ray - - - - -	ditto - -	3	18	B.	220. 227	1	
2480	Ramelton - - - - male	ditto - -	4	18	B.	220. 234	1	
2564	Ditto - - - female	ditto - -	5	18	B.	220. 236	1	
1608	Rosstrevor - - - male	Down - -	6	17	C.	117. 118	1	
1623	Redemon - - - female	ditto - -	7	18	B.	262. 266	1	
5668	Rosscor - - - - -	Fermanagh -	8	17	C.	207. 208	1	
499	Rossmore - - - - -	Cork - -	9	17	C.	171. 187	1	
1704	Rathmore - - - - male	Kerry - -	10	17	C.	171. 178	1	
2995	Ditto - - - female	ditto - -	11	17	C.	171. 184	1	
3265	Rathdown - Poor Law Union	Dublin - -	12	19	G.	47	2	
5391	Rath - - - - -	Westmeath -	13	17	C.	89	1	}
5392	Ditto - - - - -	ditto - -	14	17	C.	91	1	}
1705	Rossfinch - - - - -	Tipperary -	15	16	36	322	1	
1776	Ditto - - - - -	ditto - -	16	16	36	322	1	
1013	Rahoon - - - - -	Galway - -	17	17	E.	436	1	}
	Ditto - - - - -	ditto - -	18	18	E.	779	1	}
	Ditto - - - - -	ditto - -	19	19	G.	25	2	}
2565	Seymour's Bridge - - -	Antrim - -	1	19	H.	281	2	78
2719	Silver Springs - - - -	ditto - -	2	19	H.	281	2	
3355	Straid - - - - -	ditto - -	3	19	H.	281	2	
1362	Strahan - - - - -	Donegal - -	4	18	B.	220. 227	1	
3740	Shrove - - - - -	ditto - -	5	18	B.	220. 229	1	
3311	St. Patrick's - - female	ditto - -	6	18	B.	220. 232	1	
170	Ditto - - - - male	ditto - -	7	18	B.	220. 235	1	
5813	Saintfield - - - - -	Down - -	8	18	B.	262. 265	1	121
269	Shankill - - - - -	Fermanagh -	9	17	C.	207	1	
324	St. Columb's - - - -	Londonderry -	10	17	C.	117	1	
3165	St. Patrick's (Cork) - - -	Cork - -	11	17	C.	171. 181	1	
5590	Shannon-street (Bandon) - -	ditto - -	12	17	C.	171. 175	1	
1543	St. Peter's and St. Paul's (Cork)	ditto - -	13	17	C.	171. 182	1	
	Ditto - - - - -	ditto - -	14	17	E.	429	1	
	Ditto - - - - -	ditto - -	15	18	E.	775	1	
5547	Sexton-street (Limerick) - -	Limerick - -	16	17	C.	171. 184	1	
5711	Ditto - - - infants	ditto - -	17	17	C.	171. 184	1	struck
5194	St. John's (Limerick) - -	ditto - -	18	17	C.	171. 184	1	
	Ditto - - - infants	ditto - -	19	17	C.	171. 184	1	off.
6346	Ditto - - - - -	ditto - -	20	18	E.	767	1	
	Ditto - - - - -	ditto - -	21	19	G.	58	2	
5554	St. Mary's (Limerick) - industrial	ditto - -	22	17	C.	171. 185	1	
	Ditto - - - - -	ditto - -	23	18	E.	761	1	
	Ditto - - - - -	ditto - -	24	19	G.	56	2	
	Ditto - - - - -	ditto - -	25	17	E.	422	1	
2960	St. Munchin's (Limerick) infants	ditto - -	26	17	C.	171. 185	1	off.
	Ditto - - - - -	ditto - -	27	18	E.	765	1	
570	St. Mary's and ditto (Limerick) -	ditto - -	28	17	C.	171. 185	1	
2545	Silvermines - - - -	Tipperary - -	29	16	36	322	1	}
3344	Ditto - - - - -	ditto - -	30	16	36	322	1	}
754	St. Peter's, Whitefriar-street, City of Dublin.	Dublin - -	31	18	E.	802	1	
	Ditto - - - - -	ditto - -	32	19	G.	65	2	
2367	South Dublin - Poor Law Union	ditto - -	33	19	G.	45	2	
5441	Shinrone - - - - -	King's - -	34	16	36	322	1	
1722	Shannon Harbour - - -	ditto - -	35	16	36	322	1	struck
6632	St. Vincent's - - - -	Galway - -	36	19	G.	43	2	not
5851	Sligo - - - industrial	Sligo - -	37	17	E.	434	1	}
	Ditto - - - - -	ditto - -	38	19	G.	19	2	}

INDEX to Inspectors' Reports on National Schools, &c.—*continued.*

SCHOOL.	COUNTY.	Number of School.	Reports, Appendices, Page, and Volume, wherein School appears.				
			Reports.	Appendices.	Page.	Volume.	Page in Appendix, 19th Report, Vol. 1.
wnsend-street - - -	Antrim - -	1	17	C.	121	1	75
ylor's Town, South - -	ditto - -	2	19	H.	281	2	80. 287
Ditto - North - -	ditto - -	3	19	H.	281	2	85
nnaghmore - - - -	ditto - -	4	19	H.	281	2	77. 228
rdree - - - - -	ditto - -	5	19	H.	281	2	77
llinahinian - - - -	ditto - -	6	19	H.	281	2	84
llygarley - - - -	ditto - -	7	19	H.	281	2	73
rlynn - - - - -	Donegal - -	8	18	B.	220. 226	1	102
er - - - - -	ditto - -	9	18	B.	220. 229	1	105
ree Trees - - - -	ditto - -	10	18	B.	220. 231	1	107. 283
ryroan - - - -	ditto - -	11	18	B.	220. 232	1	107
antagh - - - -	ditto - -	12	18	B.	220	1	102
er - - - - -	ditto - -	13	17	C.	121. 122	1	105
lywest - - - - -	Down - -	14	18	B.	262. 265	1	121. 320
lyhommon - - - -	Fermanagh -	15	17	C.	207. 208	1	124. 295
navaney - - - -	ditto - -	16	17	C.	207. 208	1	struck off.
aghgorm - - - -	ditto - -	17	17	C.	207. 208	1	123
nee, West - - - -	Londonderry -	18	19	H.	281	2	134
lee - - - - -	Kerry - -	19	18	E.	795	1	181
Ditto - - - - male	ditto - -	20	17	C.	171. 178	1	181
Ditto - - - female	ditto - -	21	17	C.	171. 184	1	181
Ditto - - - female	ditto - -	22	19	G.	38	2	181
rnaboul - - - -	ditto - -	23	17	C.	171. 188	1	179
roe - - - - -	Limerick - -	24	17	C.	171. 179	1	185
Ditto - - - - -	ditto - -	25	17	C.	171. 186	1	185
rles - - - industrial	Tipperary - -	26	17	E.	420	1	195
Ditto - - - - -	ditto - -	27	18	E.	760	1	195
Ditto - - - - -	ditto - -	28	19	G.	16	2	195
perary - - - - -	ditto - -	29	18	E.	792	1	195
Ditto - - - - -	ditto - -	30	19	G.	66	2	195
ow - - - - -	Waterford - -	31	19	G.	41	2	199
ipleorum - - - -	Kilkenny - -	32	18	E.	790	1	215
Ditto - - - - -	ditto - -	33	18	G.	36	2	215
amore - - - - -	King's - -	34	17	C.	89	1	221
Ditto - - - - -	ditto - -	35	17	C.	91	1	
lick - - - - -	Longford - -	36	17	C.	89	1	225
Ditto - - - - -	ditto - -	37	17	C.	91	1	
anstown - - - -	Louth - -	38	16	36	322	1	228
Ditto - - - - -	ditto - -	39	16	36	322	1	
n - - district model	Meath - -	40	18	B.	84	1	
Ditto - - - - -	ditto - -	41	19	H.	215	2	234
Ditto - - - - -	ditto - -	42	19	H.	221	2	
non, No. 2 - - - -	Leitrim - -	43	17	C.	205. 207	1	259
ahan - - - - -	ditto - -	44	17	C.	207. 209	1	261
er Largy - - - -	Antrim - -	1	19	H.	281	2	73. 287
er Tannybrake - - -	ditto - -	2	19	H.	281	2	77
rstown - - - -	Kerry - -	3	17	C.	171. 188	1	177
t Dublin (subsidiary) district odel - - - - -	Dublin - -	1	16	35	303	1	207
itto - - - - -	ditto - -	2	17	E.	424	1	207
itto - - - - -	ditto - -	3	18	E.	772	1	207
itto - - - - -	ditto - -	4	19	G.	60	2	207
erside - - - -	Londonderry -	5	17	C.	117	1	131. 283
itto - - - - -	ditto - -	6	17	C.	119	1	131
telands - - - -	Armagh - -	7	17	C.	207. 209	1	90
pstown - - - -	Antrim - -	8	19	H.	281	2	77
ghal - - - industrial	Cork - -	1	18	E.	785	1	175
itto - - - - -	ditto - -	2	19	G.	30	2	

No. 3.

TABLES (Nos. 1, 2, 3, and 4,) showing the Number of Vested, to be Vested, and Non-Vested National School-Houses and School-Rooms, on the 31st December 1853.

(No. 1.)—VESTED SCHOOLS.

SUMMARY, in Provinces, of Number of VESTED NATIONAL SCHOOLS on the 31st December 1853, showing the Number of School-Houses Vested, the Nature of their Security, and the Number of School-Rooms with Roll Numbers in these Houses, and the Nature of Attendance in each Room.

PROVINCES.	Number of School-Houses Vested.						Number of School-Rooms with Roll Numbers in Vested Houses.						Nature of Attendance in Vested School-Rooms.				
	LEASED				Held by Bonds.	Total Number of Houses held by Leases or Bonds.	LEASED				Held by Bonds.	Total Number of School-Rooms with Roll Numbers in Houses held by Leases or Bond.	MIXED.	SEPARATE.			
	To Commissioners.	Assigned to Commissioners.	To Trustees.	Total.			To Commissioners.	Assigned to Commissioners.	To Trustees.	Total.			Attended by Males, Females, and Infants.	Males.	Females.	Infants.	Total.
Ulster - -	76	46	226	348	27	375	100	58	298	456	31	487	248	119	115	5	487
Munster - -	88	28	185	301	20	321	133	43	283	459	25	484	119	184	180	1	484
Leinster - -	29	3	156	188	18	206	50	5	268	323	31	354	51	148	149	6	354
Connaught - -	63	23	101	187	3	190	88	34	147	269	4	273	101	86	84	2	273
TOTAL - -	256	100	668	1,024	68	1,092	371	140	996	1,507	91	1,598	519	537	528	14	1,598

Appendix M.

(No. 2.)—TO BE VESTED SCHOOLS.

SUMMARY, in Provinces, of the Number of School-Houses on the 31st December 1853, to be leased to the Commissioners, in their Corporate Capacity, showing the Number of School-Rooms with Roll Numbers in these Houses, and the Nature of Attendance in each Room.

PROVINCES.	Number of School-Houses to be Vested.	Number of Rooms with Roll Numbers in Houses to be Vested.	Nature of Attendance in School-Rooms to be Vested.				
			MIXED.	SEPARATE.			TOTAL.
			Attended by Males, Females, and Infants.	Males.	Females.	Infants.	
Ulster	—	—	—	—	—	—	—
Munster	3	3	2	1	-	-	3
Leinster	1	1	-	-	1	-	1
Connaught	5	6	4	1	1	-	6
TOTAL	9	10	6	2	2	—	10

(No. 3.)—NON-VESTED SCHOOLS.

SUMMARY, in Provinces, of the Number of NON-VESTED NATIONAL SCHOOLS on the 31st December 1853.

PROVINCES.	NUMBER OF SCHOOL-ROOMS.				
	MIXED.	SEPARATE.			TOTAL.
	Attended by Males, Females, and Infants.	Males.	Females.	Infants.	
Ulster	1,058	156	207	6	1,427
Munster	338	180	219	8	745
Leinster	317	255	267	13	852
Connaught	313	52	78	-	443
TOTAL	2,026	643	771	27	3,467

(No. 4.)—VESTED, TO BE VESTED, AND NON-VESTED NATIONAL SCHOOLS.

SUMMARY, in Provinces, of the Total Number of SCHOOL-ROOMS with Roll Numbers in Vested, to be Vested, and Non-Vested Houses, on the 31st December 1853.

PROVINCES.	Total Number of School-Rooms with Roll Numbers in Vested, to be Vested, and Non-Vested Houses, on the 31st December 1853.				
	MIXED.	SEPARATE.			TOTAL.
	Attended by Males, Females, and Infants.	Males.	Females.	Infants.	
Ulster	1,306	275	322	11	1,914
Munster	459	365	399	9	1,232
Leinster	368	403	417	19	1,207
Connaught	418	139	163	2	722
TOTAL	2,551	1,182	1,301	41	5,075

Appendix M.

No. 4.

A RETURN of the APPLICATIONS for AID to BUILD, made by ROMAN CATHOLIC CLERGYMEN, in the Three Years previous to 4th September 1845, in Counties and Provinces, showing Date of each Case. (From 4th September 1842.)

ULSTER.

COUNTIES.	From 4 September 1842 to 4 September 1845.								Total Number of Applications Received.
	1842:		1843:		1844:		1845:		
	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	
Antrim	—		—		1	June 15	—		
					1	Sept. 19			
					1	Oct. 17			
	—		—		3		—		3
Armagh	—		—		1	Oct. 7	—		
					1	Oct. 22			
	—		—		2		—		2
Cavan	—		—		1	Sept. 2	1	April 3	
					1	Sept. 21	1	Aug. 8	
					1	Sept. 30	1	Aug. 8	
					1	Dec. 19			
	—		—		4		3		7
Donegal	1	Sept. 9	—		1	Mar. 5	1	Jan. 13	
	1	Dec. 24	—		1	Mar. 5	1	April 4	
					1	Mar. 20	1	April 8	
					1	May 2	1	June 21	
					1	Oct. 3	1	July 7	
	2		—		5		5		12
Down	1	Oct. 21	—		1	May 23	1	May 26	
					1	Nov. 11	1	Aug. 15	
					1	Dec. 7			
	1		—		3		2		6
Fermanagh	—		—		1	May 4	1	Feb. 25	
					1	June 17			
					1	Sept. 13			
					1	Dec. 30			
	—		—		4		1		5

APPLICATIONS for Aid to Build, made by Roman Catholic Clergymen, 1842–1845—*continued.* Appendix M.

COUNTIES.	From 4 September 1842 to 4 September 1845.								Total Number of Applications Received.
	1842:		1843:		1844:		1845:		
	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	
Londonderry -	1	Oct. 29	—		1	Mar. 13	1	May 26	
					1	April 19			
					1	May 9			
					1	May 23			
					1	June 17			
					1	Oct. 7			
					1	Nov. 27			
	1		—		7		1		9
Monaghan - -	—		—		1	Mar. 26	—		
					1	May 13			
	—		—		2		—		2
Tyrone - -	1	Sept. 8	—		1	April 18	1	May 28	
	1	Nov. 22	—		1	April 27			
					1	May 1			
					1	May 7			
					1	May 28			
					1	July 9			
					1	July 13			
					1	Oct. 21			
					1	Nov. 27			
	2		—		9		1		12

SUMMARY IN COUNTIES:—ULSTER.

Antrim - -	- - -	- - -	3	- - -	3
Armagh - -	- - -	- - -	2	- - -	2
Cavan - -	- - -	- - -	4	3	7
Donegal - -	2	- - -	5	5	12
Down - -	1	- - -	3	2	6
Fermanagh -	- - -	- - -	4	1	5
Londonderry -	1	- - -	7	1	9
Monaghan - -	- - -	- - -	2	- - -	2
Tyrone - -	2	- - -	9	1	12
TOTAL - -	6	- - -	39	13	58

MUNSTER.

Clare - -	—	—	1	Mar. 26	1 Jan. 3	
			1	June 8	1 Jan. 18	
			1	June 8	1 April 11	
			1	June 8	1 May 13	
			1	July 22		
			1	Nov. 26		
			1	Dec. 3		
			1	Dec. 16		
	—	—	8		4	12

Appendix M.

APPLICATIONS for Aid to Build, made by Roman Catholic Clergymen, 1842–1845—*continued.*

COUNTIES.	From 4 September 1842 to 4 September 1845.								Total Number of Applications Received.
	1842:		1843:		1844:		1845:		
	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	
Cork - - -	1	Sept. 29	1	Jan. 5	1	Mar. 21	1	Jan. 1	
	1	Oct. 12		—	1	Mar. 21	1	Jan. 11	
	1	Oct. 18		—	1	Mar. 21	1	Jan. 23	
	1	Oct. 27		—	1	Mar. 27	1	Mar. 8	
	1	Nov. 23		—	1	Mar. 29	1	Mar. 10	
					1	Mar. 29	1	Mar. 14	
					1	April 9	1	Mar. 14	
					1	April 29	1	Mar. 22	
					1	May 8	1	May 8	
					1	May 8	1	May 27	
					1	May 13	1	June 14	
					1	May 16	1	June 20	
					1	May 28	1	June 27	
					1	May 31	1	July 24	
					1	July 5	1	Aug. 26	
					1	July 13			
					1	July 26			
					1	Aug. 15			
					1	Aug. 15			
					1	Aug. 15			
					1	Aug. 15			
					1	Aug. 19			
					1	Aug. 19			
					1	Aug. 30			
					1	Sept. 12			
					1	Sept. 23			
					1	Oct. 1			
					1	Oct. 7			
					1	Oct. 11			
					1	Oct. 14			
					1	Oct. 22			
					1	Oct. 29			
					1	Nov. 16			
					1	Dec. 3			
					1	Dec. 6			
	5		1		35		15		56
Kerry - -		—	1	June 30	1	Aug. 26	1	Feb. 8	
					1	Nov. 26	1	May 7	
					1	Nov. 26	1	May 9	
							1	May 15	
							1	July 25	
		—	1		3		5		9
Limerick - -		—		—	1	Mar. 19	1	July 15	
					1	May 23			
					1	June 24			
					1	Nov. 12			
					1	Dec. 23			
		—		—	5		1		6

Appendix M.

APPLICATIONS for Aid to Build, made by Roman Catholic Clergymen, 1842-1845—*continued.*

COUNTIES.	From 4 September 1842 to 4 September 1845.								Total Number of Applications Received.
	1842:		1843:		1844:		1845:		
	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	
ipperary - -	1	Sept. 21	—		1	Mar. 11	1	Jan. 18	
	1	Oct. 7	—		1	Mar. 14	1	April 26	
	1	Nov. 1	—		1	April 12	1	June 3	
	1	Nov. 7	—		1	April 12	1	June 19	
					1	April 12			
					1	April 30			
					1	July 5			
					1	July 5			
					1	July 5			
					1	July 5			
					1	July 5			
					1	Aug. 2			
					1	Aug. 21			
					1	Oct. 11			
					1	Nov. 20			
					1	Nov. 20			
					1	Nov. 20			
					1	Dec. 12			
					1	Dec. 23			
	4		—		19		4		27
aterford - -	1	Sept. 8	—		—		1	Mar 28	
							1	April 10	
							1	July 29	
	1		—		—		3		4

SUMMARY IN COUNTIES:—MUNSTER.

re - -	- - -	- - -	8	4	12
k - -	5	1	35	15	56
ry - -	- - -	1	3	5	9
nerick - -	- - -	- - -	5	1	6
perary - -	4	- - -	19	4	27
terford - -	1	- - -	- - -	3	4
TOTAL - -	10	2	70	32	114

LEINSTER.

ow - -	—	—	—	—	—
lin - -	—	—	1 May 4	—	
	—	—	1	—	1
are - -	—	—	1 June 1	—	
			1 June 3		
			1 June 7		
	—	—	3	—	3

Appendix M.

APPLICATIONS for Aid to Build, made by Roman Catholic Clergymen, 1842-1845—*continued.*

COUNTIES.	From 4 September 1842 to 4 September 1845.								Total Number of Applications Received.
	1842:		1843:		1844:		1845:		
	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	
Kilkenny	—		—		1	Mar. 27	1	Mar. 22	
					1	Aug. 19	1	May 17	
							1	July 21	
	—		—		2		3		5
King's	1	Sept. 14	—		1	Mar. 12	1	May 29	
	1	Oct. 21	—		1	Mar. 19			
					1	April 15			
					1	June 15			
					1	Aug. 15			
					1	Aug. 20			
					1	Sept. 28			
	2		—		7		1		10
Longford	—		—		1	May 17	—		
	—		—		1		—		1
Louth	1	Nov. 5	—		—		—		
	1		—		—		—		1
Meath	—		—		1	April 15	1	June 26	
					1	April 23			
					1	Aug. 23			
	—		—		3		1		4
Queen's	—		—		1	Aug. 23	1	June 23	
							1	July 1	
	—		—		1		2		3
Westmeath	—		—		1	April 9	1	April 7	
					1	April 29	1	May 20	
	—		—		2		2		4
Wexford	—		—		—		—		—
Wicklow	—		—		1	April 1	—		
					1	May 31			
	—		—		2		—		2

SUMMARY IN COUNTIES:—LEINSTER.

Carlow	—	—	—	—	—
Dublin	-	-	1	-	1
Kildare	-	-	3	-	3
Kilkenny	-	-	2	3	5
King's	2	-	7	1	10
Longford	-	-	1	-	1
Louth	1	-	-	-	1
Meath	-	-	3	1	4
Queen's	-	-	1	2	3
Westmeath	-	-	2	2	4
Wexford	—	—	—	—	—
Wicklow	-	-	2	-	2
TOTAL	3	-	22	9	34

Appendix M.

APPLICATIONS for Aid to Build, made by Roman Catholic Clergymen, 1842–1845—*continued.*

CONNAUGHT.

COUNTIES.	From 4 September 1842 to 4 September 1845.								Total Number of Applications Received.
	1842:		1843:		1844:		1845:		
	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	
Galway	1	Sept. 7	—		1	Mar. 14	1	Feb. 17	
					1	Mar. 16	1	Feb. 17	
					1	June 20	1	Feb. 20	
					1	Aug. 23	1	May 16	
					1	Sept. 12	1	Aug. 1	
					1	Dec. 12	1	Aug. 5	
					1	Dec. 24			
	1		—		7		6		14
Leitrim	—		—		1	April 22	—		
					1	April 23			
					1	May 9			
	—		—		3		—		3
Mayo	1	Nov. 29	—		1	April 20	1	Jan. 21	
					1	May 4	1	June 30	
	1		—		2		2		5
Roscommon	—		—		1	Mar. 20	1	Feb. 17	
					1	April 15			
					1	April 27			
					1	April 30			
					1	May 2			
					1	May 28			
					1	June 4			
					1	June 20			
					1	Aug. 30			
					1	Dec. 24			
	—		—		10		1		11
Sligo	—		—		1	Oct. 1	—		
					1	Oct. 18			
	—		—		2		—		2

SUMMARY IN COUNTIES:—CONNAUGHT.

Galway	1	- - -	7	6	14
Leitrim	- - -	- - -	3	- - -	3
Mayo	1	- - -	2	2	5
Roscommon	- - -	- - -	10	1	11
Sligo	- - -	- - -	2	- - -	2
TOTAL	2	- - -	24	9	35

SUMMARY IN PROVINCES.

ULSTER	6	- - -	39	13	58
MUNSTER	10	2	70	32	114
LEINSTER	3	- - -	22	9	34
CONNAUGHT	2	- - -	24	9	35
TOTAL	21	2	155	63	241

No. 5.

A RETURN of the APPLICATIONS for "AID to BUILD" made by ROMAN CATHOLIC CLERGYMEN, since 4th September 1845, showing Date of each Case.

ULSTER.

COUNTY.	From 4 September 1845 to 9 March 1854.																		Total Number of Applications Received.
	1845:		1846:		1847:		1848:		1849:		1850:		1851:		1852:		1853:		1854:		
	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	Number of Applications.	Date when Received.	
Antrim	—		1	Feb. 28	—		—		—		1	Mar 11	1	May 29	—		—		—		
			1	Nov. 28																	
TOTAL	—		2		—		—		—		1		1		—		—		—		4
Armagh	1	Nov. 21	—		—		—		—		—		1	July 23	—		—		—		
TOTAL	1		—		—		—		—		—		1		—		—		—		2
Cavan	1	Oct. 3	—		1	April 13	1	July 31	—		—		—		1	Feb. 14	—		—		
							1	Nov. 22	—		—		—		1	Feb. 18					
															1	Nov. 3					
TOTAL	1		—		1		2		—		—		—		3		—		—		7
Donegal	1	Oct. 3	1	Mar. 5	1	Sept. 11	1	Jan. 26	1	Mar. 3	1	July 2	1	June 16	—		—		—		
	1	Oct. 14	1	Oct. 14	—		1	June 13	1	Sept. 8	1	July 2									
									1	Nov. 29	1	July 2									
									1	Dec. 4	1	July 23									
											1	July 29									
											1	Sept. 10									
TOTAL	2		2		1		2		4		6		1		—		—		—		18

Total	—	3	1	2	2	1	—	1	—	—	10
Fermanagh	—	—	—	1 April 18	1 Jan. 31 1 April 17	1 Feb. 21 1 Dec. 11	—	—	—	—	
Total	—	—	—	1	2	2	—	—	—	—	5
Londonderry	1 Nov. 13	1 Sept. 2	1 Jan. 16	1 Feb. 10 1 Aug. 16 1 Aug. 28	1 July 24	—	—	—	—	—	
Total	1	1	1	3	1	—	—	—	—	—	7
Monaghan	1 Sept. 15	—	1 Jan. 28	—	—	1 Dec. 30	—	—	—	—	
Total	1	—	1	—	—	1	—	—	—	—	3
Tyrone	—	1 Jan. 29 1 July 28	1 Aug. 30	1 Jan. 25	—	1 June 1	—	—	—	—	
Total	—	2	1	1	—	1	—	—	—	—	5

SUMMARY OF ULSTER.

Antrim	-	2	-	-	-	1	1	-	-	-	4
Armagh	1	-	-	-	-	-	1	-	-	-	2
Cavan	1	-	1	2	-	-	-	3	-	-	7
Donegal	2	2	1	2	4	6	1	-	-	-	18
Down	-	3	1	2	2	1	-	1	-	-	10
Fermanagh	-	-	-	1	2	2	-	-	-	-	5
Londonderry	1	1	1	3	1	-	-	-	-	-	7
Monaghan	1	-	1	-	-	1	-	-	-	-	3
Tyrone	-	2	1	1	-	1	-	-	-	-	5
Total	6	10	6	11	9	12	3	4	-	-	61

APPLICATIONS for Aid to Build, made by Roman Catholic Clergymen, since 1845—*continued.*

MUNSTER.

From 4 September 1845 to 9 March 1854.

COUNTY.	1845: Number of Applications.	1845: Date when Received.	1846: Number of Applications.	1846: Date when Received.	1847: Number of Applications.	1847: Date when Received.	1848: Number of Applications.	1848: Date when Received.	1849: Number of Applications.	1849: Date when Received.	1850: Number of Applications.	1850: Date when Received.	1851: Number of Applications.	1851: Date when Received.	1852: Number of Applications.	1852: Date when Received.	1853: Number of Applications.	1853: Date when Received.	1854: Number of Applications.	1854: Date when Received.	Total Number of Applications Received.
Clare - -	—		1	Feb. 2	1	Dec. 31	1	Sept. 9	—		1	Mar. 27	1	Feb. 26	1	April 27	1	Mar. 3	1	Feb. 15	
			1	Feb. 2		—		—			1	June 20	1	Mar. 18	1	Dec. 6	1	May 20			
			1	Feb. 12		—		—			1	Oct. 3	1	April 26		—	1	June 20			
			1	July 22		—		—				—	1	Aug. 5		—	1	July 8			
			1	July 22		—		—				—	1	Oct. 29							
			1	July 27																	
			1	Nov. 6																	
TOTAL - -	—		7		1		1		—		3		5		2		4		1		24
Cork - -	1	Sept. 25	1	Jan. 8	1	Sept. 25	1	April 22	1	Jan. 11	1	Mar. 20	1	Jan. 11	1	Aug. 11	1	June 27		—	
	1	Oct. 6	1	Jan. 10	1	Dec. 11	1	June 12	1	Feb. 13		—	1	Feb. 22	1	Oct. 11	1	Oct. 27			
	1	Nov. 29	1	Jan. 19		—	1	Aug. 28	1	Mar. 8		—	1	Dec. 2							
	1	Dec. 1	1	Feb. 6		—	1	Sept. 15	1	Aug. 29		—	1	Dec. 29							
	1	Dec. 16		—		—	1	Sept. 20													
							1	Oct. 10													
							1	Nov. 27													
							1	Nov. 27													
TOTAL - -	5		4		2		8		4		1		4		2		2		—		32
Kerry - -	1	Sept. 18	1	Jan. 15	1	Feb. 1	1	Jan. 4	1	April 30	1	Mar. 8	1	Jan. 27	1	Jan. 24	1	May 13		—	
			1	Feb. 14	1	July 26	1	Jan. 31	1	July 10	1	Mar. 13	1	May 19	1	May 7	1	Aug. 30			
			1	June 25	1	Aug. 30	1	Mar. 27	1	Nov. 13	1	Mar. 13	1	Sept. 22	1	Dec. 16					
			1	Nov. 19	1	Oct. 5	1	April 5		—	1	Mar. 13		—	1	Dec. 16					
			1	Dec. 3		—	1	May 9		—	1	May 25									
			1	Dec. 3			1	June 5		—	1	Dec. 16									

				1 Nov. 13 1 Dec. 13							
Total - -	1	6	4	16	3	6	3	4	2	—	45
Limerick -	1 Sept. 30	1 Jan. 8	1 July 26	—	1 Jan. 31	—	1 April 17 1 July 31 1 Aug. 15	1 April 16 1 June 25	1 Nov. 18 1 Nov. 18	1 Mar. 9	
Total - -	1	1	1	—	1	—	3	2	2	1	12
Tipperary -	1 Dec. 1 1 Dec. 1	1 Jan. 3 1 July 25 1 July 31	1 Feb. 22	—	—	1 Feb. 1	—	—	—	—	
Total - -	2	3	1	—	—	1	—	—	—	—	7
Waterford -	—	1 Nov. 10	—	—	1 Mar. 28	—	—	1 July 16	—	--	
Total - -	—	1	—	—	1	—	—	1	—	—	3

SUMMARY OF MUNSTER.

Clare - -	- - -	7	1	1	- - -	3	5	2	4	1	24
Cork - -	5	4	2	8	4	1	4	2	2	- - -	32
Kerry - -	1	6	4	16	3	6	3	4	2	- - -	45
Limerick -	1	1	1	- - -	1	- - -	3	2	2	1	12
Tipperary -	2	3	1	- - -	- - -	1	- - -	- - -	- - -	- - -	7
Waterford -	- - -	1	- - -	- - -	1	- - -	- - -	1	- - -	- - -	3
Total - -	9	22	9	25	9	11	15	11	10	2	123

APPLICATIONS for Aid to Build, made by Roman Catholic Clergymen, since 1845—*continued*.

LEINSTER.

From 4 September 1845 to 9 March 1854.

COUNTY.	1845: Number of Applications.	1845: Date when Received.	1846: Number of Applications.	1846: Date when Received.	1847: Number of Applications.	1847: Date when Received.	1848: Number of Applications.	1848: Date when Received.	1849: Number of Applications.	1849: Date when Received.	1850: Number of Applications.	1850: Date when Received.	1851: Number of Applications.	1851: Date when Received.	1852: Number of Applications.	1852: Date when Received.	1853: Number of Applications.	1853: Date when Received.	1854: Number of Applications.	1854: Date when Received.	Total Number of Applications Received.
Carlow	1	Sept. 26	—		—		—		—		—		—		—		—		—		
TOTAL	1		—		—		—		—		—		—		—		—		—		1
Dublin	—		1	July 23	—		—		—		1	Nov. 11	1	May 12	—		—		—		
TOTAL	—		1		—		—		—		1		1		—		—		—		3
Kildare	—		—		—		—		—		—		—		—		—		—		—
Kilkenny	—		1	July 24	—		—		1	Jan. 24	1	Mar. 1	—		—		—		—		
TOTAL	—		1		—		—		1		1		—		—		—		—		3
King's	—		1	Feb. 21	—		—		1 1 1	Jan. 15 Oct. 5 Oct. 22	1	April 4	—		—		—		—		
TOTAL	—		1		—		—		3		1		—		—		—		—		5
Longford	1	Nov. 7	—		1	July 15	—		—		—		—		—		—		—		
TOTAL	1		—		1		—		—		—		—		—		—		—		2
Louth	—		—		1	Dec. 11	1 1	Mar. 28 Aug. 28	—		—		—		—		—		—		

Queen's	1 Oct. 28	1 July 30 1 July 31 1 July 31	—	—	—	1 Dec. 27	—	—	1 July 11	—	
Total	1	3	—	—	—	1	—	—	1	—	6
Westmeath	—	1 Jan. 27	1 Mar. 25	—	—	—	—	—	—	—	
Total	—	1	1	—	—	—	—	—	—	—	2
Wexford	—	—	—	—	1 Sept. 22	1 Nov. 4	1 Oct. 17 1 Oct. 31	—	1 June 29	—	
Total	—	—	—	—	1	1	2	—	1	—	5
Wicklow	1 Oct. 24 1 Nov. 27	1 Sept. 14	1 Dec. 29	—	—	1 Jan. 29	—	—	1 July 1	—	
Total	2	1	1	—	—	1	—	—	1	—	6

SUMMARY OF LEINSTER.

Carlow	1	-	-	-	-	-	-	-	-	-	1
Dublin	-	1	-	-	-	1	1	-	-	-	1
Kildare	—	—	—	—	—	—	—	—	—	—	3
Kilkenny	-	1	-	-	1	1	-	-	-	-	3
King's	-	1	-	-	3	1	-	-	-	-	3
Longford	1	-	1	-	-	-	-	-	-	-	5
Louth	-	-	1	2	-	-	-	-	-	-	2
Meath	-	-	-	-	-	-	-	-	-	-	3
Queen's	1	3	-	-	-	1	-	-	1	-	1
Westmeath	-	1	1	-	-	-	-	-	1	-	6
Wexford	-	-	-	-	1	1	2	-	-	-	2
Wicklow	2	1	1	-	-	1	-	-	1	-	5
Total	5	8	4	2	5	6	3	-	4	-	37

APPLICATIONS for Aid to Build made by Roman Catholic Clergymen, since 1845—*continued.*

CONNAUGHT.

From 4 September 1845 to 9 March 1854.

COUNTY.	1845: Number of Applications.	1845: Date when Received.	1846: Number of Applications.	1846: Date when Received.	1847: Number of Applications.	1847: Date when Received.	1848: Number of Applications.	1848: Date when Received.	1849: Number of Applications.	1849: Date when Received.	1850: Number of Applications.	1850: Date when Received.	1851: Number of Applications.	1851: Date when Received.	1852: Number of Applications.	1852: Date when Received.	1853: Number of Applications.	1853: Date when Received.	1854: Number of Applications.	1854: Date when Received.	Total Number of Applications Received.
Galway - -	1	Oct. 3	—		1 1	Nov. 30 Dec. 14	1 1	Feb. 23 July 4	1 1	June 7 Dec. 14	1 1 1	Nov. 7 Nov. 22 Nov. 22	1	Feb. 6 — —	1 1 1	Jan. 8 June 19 Nov. 16	—		—		
TOTAL - -	1		—		2		2		2		3		1		3		—		—		14
Leitrim - -	1	Dec. 29	1 1	Jan. 5 Sept. 14	—		—		—		—		—		1	Dec. 24	—		—		
TOTAL - -	1		2		—		—		—		—		—		1		—		—		4
Mayo - -	—		—		1	Feb. 1	1 1	Mar. 28 July 1	—		—		—		1 1 1 1	Sept. 8 Sept. 8 Sept. 8 Sept. 20	1 1	Jan. 7 Mar. 14	—		
TOTAL - -	—		—		1		2		—		—		—		4		2		—		9
Roscommon -	1	Nov. 13	1 1	July 24 Sept. 22	— —		1	Dec. 12 —	1 1	Aug. 1 Dec. 3	1 1	Mar. 4 July 20	1 1	Mar. 14 Dec. 24	—		—		1	Jan. 18	
TOTAL - -	1		2		—		1		2		2		2		—		—		1		11
Sligo - -	—		1 1 1 1	Feb. 9 July 25 Aug. 17 Sept. 1	—		1 1	Feb. 28 Feb. 28	1	April 5	—		1	Mar. 8	—		—		—		

SUMMARY OF CONNAUGHT.

Galway - -	1	- - -	2	2	2	3	1	3	- - -	- - -	14
Leitrim - -	1	2	- - -	- - -	- - -	- - -	- - -	1	- - -	- - -	4
Mayo - -	- - -	- - -	1	2	- - -	- - -	- - -	4	2	- - -	9
Roscommon -	1	2	- - -	1	2	2	2	- - -	- - -	1	11
Sligo - -	- - -	4	- - -	2	1	- - -	1	- - -	- - -	- - -	8
TOTAL - -	3	8	3	7	5	5	4	8	2	1	46

SUMMARY IN PROVINCES.

ULSTER - -	6	10	6	11	9	12	3	4	- - -	- - -	61
MUNSTER -	9	22	9	25	9	11	15	11	10	2	123
LEINSTER -	5	8	4	2	5	6	3	- - -	4	- - -	37
CONNAUGHT -	3	8	3	7	5	5	4	8	2	1	46
TOTAL - -	23	48	22	45	28	34	25	23	16	3	267

No. 6.

A RETURN of Convent Schools and Schools attached to Monasteries in connexion with Board 31 December 1853; the Number of Children on Rolls of each for Half Year ended 30 September 18 Average Attendance for Quarters ended 30 June and 30 September 1853; together with Total Amoun Salary paid to each School for Twelve Months ended 31 December 1853: the Allowance for Indust Instruction given under a separate Head.

Roll Number.	SCHOOL.	COUNTY.	Average for Quarter ended 30 June 1853.	Average for Quarter ended 30 September 1853.	Number of Children on the Rolls for Half Year ended 30 September 1853.	Amount of Salary paid for Twelve Months ended 31 December 1853.	Amount of S paid for Industrial Inst for Twelve Mon ended 31 December
						£. s. d.	£. s.
243	High-street - - - - -	Down - -	297	314	481	60 – –	
6168	St. Columb's (2) - - - -	Derry - -	309	271	492	51 5 –	
6328	Omagh - - - - -	Tyrone - -	119	90	172	21 5 –	
446	Ennistymon - - - - male	Clare - -	192	186	258	40 – –	
512	Midleton - - - - -	Cork - -	487	578	844	91 17 6	
1541	Charleville - - - - -	ditto - -	228	214	311	35 – –	
2258	Fermoy - - - - -	ditto - -	407	385	732	68 10 –	
2278	Millstreet - - - - -	ditto - -	339	274	662	53 7 6	
3828	Youghal - - - - -	ditto - -	369	372	662	69 12 6	
4268	Doneraile - - - - -	ditto - -	335	247	436	57 2 6	
4572	Kinsale - - - - -	ditto - -	538	527	906	91 17 6	30 –
4630	Mallow - - - - -	ditto - -	228	242	492	40 – –	
5257	Bandon - - - - -	ditto - -	432	397	621	73 16 3	
5669	Great George's-street - - male	ditto - -	491	388	850	80 3 9	
5999	Douglas-street - - - male	ditto - -	546	429	904	85 10 –	
6153	St. Nicholas - - - - -	ditto - -	802	655	1,728	119 3 9	
6376	Queenstown - - - - -	ditto - -	300	300	445	53 15 –	
6528	St. Joseph's - - - - -	ditto - -	350	550	1,202	83 18 9	
5940	Blackrock - - - - -	ditto - -	256	257	437	50 – –	
533	Killarney - - - - -	Kerry - -	245	220	560	42 10 –	
538	Dingle - - - - -	ditto - -	366	374	398	69 5 –	
545	Tralee - - - - -	ditto - -	485	437	530	83 7 6	
1793	Killarney - - - - male	ditto - -	252	271	477	42 10 –*	
1859	Miltown - - - - -	ditto - -	231	231	433	45 – –	
2884	Caherciveen - - - - -	ditto - -	216	209	426	43 15 –	
4062	Listowel - - - - -	ditto - -	353	381	867	65 10 –	
6215	Castleisland - - - - -	ditto -	294	282	325	52 10 –	
6654	Killarney (2) - - - - -	ditto - -	118	134	208	25 – –	
570	St. Mary's and St. Munchin's -	Limerick - -	457	403	451	79 13 9	
5143	Perry-square - - - - -	ditto - -	323	220	310	50 – –	
5194	St. John's - - - - -	ditto - -	198	196	404	37 10 –	
5547	Sexton-street - - - - -	ditto - -	500	412	904	84 8 9	
5554	St. Mary's - - - industrial	ditto - -	51	48	112	- - -	12 10
6032	St. Catherine's - - - - -	ditto - -	340	268	480	60 17 6	
6377	Mount St. Vincent - orphan	ditto - -	60	64	70	15 – –	
6460	Magdalene - - - - - -	ditto - -	62	63	62	15 – –	
6569	St. Anne's - - - - -	ditto - -	265	219	428	46 5 –	
581	Cashel - - - - - -	Tipperary - -	151	147	280	28 15 –	
2133	Air-hill - - - - -	ditto - -	157	128	179	23 15 –	
4068	Thurles - - - - -	ditto - -	274	227	428	43 15 –	
4512	Ditto (2) - - - - -	ditto - -	47	65	114	13 15 –	
5110	Ditto - - - industrial	ditto - -	65	75	91	- - -	10 –
6585	Carrick-on-Suir - - - -	ditto - -	—	—	—	—	
1289	Tullow - - - - -	Waterford -	362	368	517	69 12 6	15 16
3228	Cappoquin (2) - - - - -	ditto - -	169	166	332	32 10 –	
4514	Lismore (2) - - - - -	ditto - -	187	187	435	37 10 –	
4969	Irishtown - - - - -	ditto - -	236	243	448	40 – –	
656	Carlow - - - - -	Carlow - -	243	228	624	40 – –	
682	Tullow - - - - -	ditto - -	132	161	319	26 5 –	
1926	Bagnalstown - - - - -	ditto - -	197	194	332	32 10 –	
698	Blanchardstown - - - - -	Dublin - -	73	62	129	15 – –	
721	Black Rock - - - - -	ditto - -	108	113	229	20 – –	
729	Loretto - - - - -	ditto - -	82	81	174	16 5 –	

* No salary paid yet for December Quarter 1853.

† For 19 months.

RETURN of Convent Schools and Schools attached to Monasteries in connexion with Board, &c.—*continued.*

SCHOOL.	COUNTY.	Average for Quarter ended 30 June 1853.	Average for Quarter ended 30 September 1853.	Number of Children on the Rolls for Half Year ended 30 September 1853.	Amount of Salary paid for Twelve Months ended 31 December 1853.	Amount of Salary paid for Industrial Instruction for Twelve Months ended 31 December 1853.
					£. s. d.	£. s. d.
William-street	Dublin	94	98	198	18 15 –	
King's Inns-street	ditto	463	439	452	75 1 3	
Booterstown	ditto	100	108	188	18 15 –	
Baggot-street	ditto	541	540	904	96 2 6	
Richmond	ditto	149	150	291	26 5 –	
Cabra	ditto	144	143	332	27 10 –	
Kingstown	ditto	336	332	636	66 7 6	
George's-hill	ditto	306	284	452	60 – –	
Fir House	ditto	43	42	118	10 – –	
Warrenmount	ditto	130	119	347	22 10 –	
Kildare	Kildare	140	117	302	22 10 –	
Maynooth	ditto	156	154	226	32 10 –	
Clane	ditto	85	88	185	18 15 –	
Naas	ditto	162	157	279	27 10 –	
Athy	ditto	131	131	231	30 – –	
Sallins	ditto	56	64	106	13 15 –	
Kilkenny	Kilkenny	447	381	627	75 18 9	
Castlecomer	ditto	229	224	411	38 15 –	
Mooncoin	ditto	146	143	319	23 15 –	
Killina	King's	66	54	163	15 – –	
Tullamore	ditto	188	247	669	45 – –	
Birr	ditto	258	200	444	38 15 –	
Drogheda	Louth	593	577	1,053	102 10 –	
Dundalk (2)	ditto	516	503	815	94 – –	10 – –
Sienna	ditto	193	203	490	35 – –	
Navan	Meath	196	208	506	37 10 –	
Kells	ditto	254	224	300	46 5 –	
Coote-street	Queen's	116	112	252	20 – –	
Maryborough	ditto	198	183	350	36 5 –	
Abbeyleix	ditto	116	129	267	22 10 –	
Stradbally	ditto	188	188	333	38 15 –	
Mullingar	Westmeath	265	272	542	56 5 –	
New Ross	Wexford	192	257	748	36 5 –	
Gorey	ditto	147	136	226	25 – –	
Wexford (2)	ditto	113	110	255	20 – –	
Ditto female	ditto	304	295	600	57 10 –	
Enniscorthy	ditto	182	164	353	32 10 –	
Delgany	Wicklow	90	113	195	18 15 –	
Loughrea	Galway	190	102	391	27 10 –	
Rahoon	ditto	305	351	674	63 7 6	
Galway male	ditto	409	444	883	77 – –	
Newtown Smith	ditto	175	192	296	36 5 –	
Taylor's-hill	ditto	75	62	177	16 5 –	
Albano	ditto	71	74	147	15 – –	
St. Nicholas	ditto	105	82	222	20 – –	
St. Vincent's	ditto	115	115	191	20 – –	
Lough Cooter	ditto	–	110	–	8 15 –*	
Ballinasloe	ditto	200	185	486	30 – –	
Ballina	Mayo	163	151	372	32 10 –	
Sligo	Sligo	190	184	442	36 5 –	
	TOTAL	24,855	23,494	44,157	4,389 7 6	78 6 8

March 1854.

* Not taken into connexion until 1st July 1853.

No. 7.

A RETURN of the Number of Teachers in each Class and Division on 31 December 1853; distinguis Trained from Untrained, and those serving in Vested from those employed in Non-vested Schools.

	Teachers, of which—		Trained.	Not.	CLASS AND DIVISION.						
	Principals.	Assistants.			I.			II.		III.	
					1.	2.	3.	1.	2.	1.	2.
In Vested Schools -	1,467	94	796	765	21	67	120	150	261	326	348
In Non-vested Schools	3,174	147	1,338	1,983	39	76	185	269	471	702	863
Total - -	4,641	241	2,134	2,748	60	143	305	419	732	1,028	1,211
	Total - 4,882										

In the above Return 142 Poor Law Union Schools and 8 Gaol Schools are not included, there being no record classification of the Teachers, as they do not receive salary from the Board.

Also 103 Schools connected with Convents are not included, as the Teachers are not subject to examination, a therefore not classed: the salary in these Schools is regulated by the average attendance of pupils. Schools, the Teach which died before 31st December 1853, not included in the above. Schools closed on 31st December 1853 not inc nor Schools having dismissed Teachers in them at same date.

15 March 1854.

No 8.

S A L E S.

RETURN of the Number of Fourth Book, Supplement to Fourth Book, and Fifth Book of Lessons, Sold by the Commissioners of National Education, Ireland, to National Schools, during each of the Three Years ended 31 December 1853.

	Fourth Book.	Supplement to Fourth Book.	Fifth Book.
1851 - - - - -	8,889	563	2,022
1852 - - - - -	8,426	505	1,638
1853 - - - - -	7,355	449	1,429
Total - - -	24,670	1,517	5,089

No. 9.

FREE STOCK.

RETURN of the Number of Fourth Book, Supplement to Fourth Book, and Fifth Book of Lessons, given by the Commissioners of National Education, Ireland, as Free Stock, to National Schools, during each of the Three Years ended 31 December 1853.

	Fourth Book.	Supplement to Fourth Book.	Fifth Book.
1851 - - - - -	5,679	1,159	1,333
1852 - - - - -	8,252	1,635	1,810
1853 - - - - -	5,943	979	1,440
Total - - -	19,874	3,773	4,583

No. 10.

EXTRACT from the "BATH CHRONICLE," 17 June 1852.

Scriptural Education in Ireland.

The united anniversary of four Societies, in connexion with Scriptural Education in Ireland, the Church Education Society for Ireland, the Irish Society, the Sunday School Society for Ireland, and the Irish Scriptural Readers' Society, was held on Tuesday. In the morning, at twelve o'clock, the chair was taken by Richard Heywood, Esq., when there were also present, the Ven. Archdeacon Bell, Rev. J. W. Haslett, and Richard Tottenham, the deputation, Hon. and Rev. W. J. Brodrick, Prebendaries Crawley and Tottenham, Revds. J. Brownlow, J. Evans, P. Douglas, W. Vickers, W. Robinson, H. Helsham, A. Townsend, G. Irvine, R. B. Mason, — Minchin, J. W. Sproule, W. Purdon, N. Heywood, J. B. Scott, E. B. Bagshawe, R. Adams, R. Croly, H. Rynd, R. Meek, — Gisborne, L. F. Thomas, — Browne, E. Gillson, Dr. Stamer, F. Loughnan, J. H. Way, M. H. Seymour, and — Marshall; Admiral Hole, Colonel Tronson, Major Baker, Colonel Home, M. Walters, Esq., Captain Baker, Captain Doyne, and W. T. Blair, Esq.

The Ven. Dr. Bell, Archdeacon of Waterford, seconded the resolution. He observed, that it was a very serious responsibility which the Church Education Society incurred when they deliberately rejected a portion of the large sum of 167,000 *l.* voted out of the public Exchequer, and yet asked British Christians to support it out of their private supplies. Such a step required a very strong case to support it, but such a case the Society had. If they received the money, they would be compelled to receive into the school children whose parents objected to their reading the Scriptures, and they would not have the power either to reject them or to insist upon their receiving a Scriptural Education. Compliance with such a requirement would be contrary to the dictates of their conscience, and therefore they could have nothing to do with the grant. He would speak with great respect of the individual who introduced the system of united education in Ireland—Lord Derby, then Mr. Stanley—who was much deceived in the matter, because subsequent events have shown that at the time of its introduction there was a secret cabal at work, of which he was unconscious, thwarting all his efforts for the good of Ireland. This was clearly shown in the "Personal Recollections" of Lord Cloncurry. The system as eventually established was not what Mr. Stanley contemplated. There was good reason to believe that he intended that, if the Word of God in all its entirety was not to be necessary to the instruction given in these schools, he did intend that certain extracts from Scripture were to be used in them. It was clear that his Lordship was not satisfied with the manner in which the system had worked, and he was willing to have an honest inquiry into the circumstances of the whole case. On behalf of his brethren, he (the Archdeacon) would say that that was all they asked for Ireland, and that if there were an honest investigation, they were content to abide by the consequences.

Appendix N.

Appendix N.

(Extract from the 18th Annual Report of the Commissioners of National Education, Appendix B. II., Vol. I.)

QUESTIONS for Examination of Candidates for the Silver Medal, awarded by Edward S. Clarke, M.D., M.R.I.A., District Inspector, to the best Answerer in Natural Philosophy and Chemistry, applied to the Arts, in the Clonmel District Model School, July, 1851.

Elementary Chemistry, including the Laws of Heat.

1. Explain the cause of crystallization of a salt from its aqueous solution, or of a metal by cooling from a state of fusion.

2. State the properties of potassium, and give one method of its production.

3. Describe the formation of sulphuric acid, give its popular name, and state some of its uses.

4. What is meant by the "law of definite proportion," and "chemical equivalents?" Give examples.

5. Describe the mode of preparing nitrogen, oxygen, hydrogen, sulphuretted hydrogen, and carbonic acid; also give by diagrams the chemical actions attending each case, except that of nitrogen.

6. Read the following symbols, $BO_3+3Cl+3C=BCl_3+3CO$ and $BCl_3+3HO=BO_3+3HCl$; also give the characteristics of the bodies thus formed by double decomposition.

7. State the nature and properties of cyanogen, and give its symbol.

8. Represent, by a diagram, the production of hydrochloric acid; and give its commercial, and also its popular name.

9. Do the same with regard to nitric acid as to its production and popular name.

10. Read the following symbols, $NH_3NO_5=2NO+3HO$; state the nature of the gaseous body formed, and by what means the decomposition is effected.

11. Give the mode of production of nitric oxide; also a test for its presence; and state the use to which it was formerly applied.

12. Read the following symbols, $CaF+SO_3HO=CaO+SO_3+HF$; and mention the use to which the gaseous body thus formed by double decomposition is applied in the arts.

13. Name two methods by which pure silica may be obtained.

14. State the source from which boracic acid is usually obtained; and show, by a diagram, how it might be obtained on the small scale.

15. Name those metals which are precipitated by hydrosulphuret of ammonia, and are not by sulphuretted hydrogen. State also the reason.

16. Read the following symbols, $NO_5+HCl=NO_4+Cl+HO$; and state the cause of the power of the new compound to dissolve gold and platinum.

17. Give three tests by which potassa may be distinguished from soda.

18. Show, by diagrams, two ways of obtaining chlorine; state its uses, and explain its property of destroying sulphuretted hydrogen, and other noxious gases.

19. State your opinion as to whether it be really chemical affinity which in all cases determines chemical changes when bodies are brought into contact.

20. What was Berthollet's doctrine on the subject of affinity? State briefly whether any partition of the bases between acids of different strength occurs; and if so, give an example in proof. On the other hand, show, by description of an experiment, that this does not always occur.

21. Name the agency which most commonly determines the result of chemical changes.

22. Give the meaning of the terms "basic oxides," "neutral oxides" and "metallic acids;" and state the relative amount of oxygen in each, in cases where the same oxide passes through all these states.

23. Point out the most comprehensive characteristics of each of the following bodies—acids, alkalies, earths, and oxides; also note any exceptions which may exist to the special characters of each class.

24. Mention the chemical constitution of the atmosphere, stating also the proportion of its constituents, both by weight and volume.

25. Describe, by a diagram, the preparation of iodine, and state its uses in the arts.

26. State

26. State the temperatures at which water boils and freezes, according to the thermo-
ieters of Fahrenheit, Reaumur, and Celsius, and show the method of reducing the indi-
ations of Reaumur and Celsius to those of Fahrenheit, and conversely.
27. Mention the proportionate alteration in volume of any gas for a change of 1° of
'ahrenheit's thermometer, using its volume at 32° as a standard.
28. Explain the thermometer of Breguet.
29. What is meant by the expression "latent heat?" State the experimental method of
etermining its amount in the case of steam; also in that of water; and describe an experi-
ient which exhibits the latent heat of air.
30. Show the cause of action of frigorific mixtures, and name a few.
31. State the reason why high pressure steam scalds less than steam of low pressure,
lthough necessarily of higher temperature.
32. Does the same body always boil at the same temperature? If not, state the principal
ause of variation, and allude to an experiment in proof.
33. Has this principle been applied to the measurement of mountains; and if so, state the
ethod of calculation.
34. Mention why it is that all liquids do not boil at the same temperature, when under the
me atmospheric pressure.
35. Does any saving of fuel attend evaporation *in vacuo?* and if not, explain the cause.
36. As there is not any economy of fuel by evaporation *in vacuo*, why is it used in various
ses? State also some of the species of manufactures in which it is particularly useful, and
e reason of its being beneficial in such cases.
37. Name the advantages and disadvantages of each of the following thermometers: viz.,
r thermometer, spirit thermometer, and mercurial thermometer.
38. State the principle on which photography depends, and give examples of the simplest
ethod of obtaining the outline of a leaf, or other opaque body, by this agency.
39. Which of the primary rays of the solar spectrum possesses the highest chemical
tion?

Analytic Chemistry.

40. Describe a simple method of determining the amount of calcareous matter in a marl.
41. Point out the qualitative analysis of an ore supposed to be a sulphuret of lead, copper
iron; first, with a view to the detection of sulphur; and secondly, to the nature of the
tal.
42. State a method of separating magnesia from lime in dolomite.
43. Mention the principle on which the assay, or igneous analysis, of copper pyrites
lphuret of copper and iron) depends, with regard to the separation of the copper from the
n, sulphur and quartz.
44. Describe a qualitative analysis of a suspected arsenical compound, detailing the
utions necessary in proof.
45. Give a method of analysis of atmospheric air.
46. Calculate the per-centage of iron in Fe_2O_3.
47. Describe a method of determining the amount of carbon in any specimen of coal.
48. State whether the nature of the vessels in which water is stored contributes at any
e to the existence of deleterious matter in it; and also why it is that pure water is more
ely to be attended with this danger than impure.
49. State tests for the detection of lead, lime, antimony, iron and copper, in aqueous
utions.
50. Mention the per-centage of chlorine in the best bleaching powder, and state the method
ascertaining its amount, *i. e.*, its per-centage, in any bleaching salt, and consequently its
ue to the bleacher.
51. Give briefly an example of the certainty which the table of atomic weights give to
result of an analysis.
52. State the per-centage of lime to be obtained from pure limestone.

Dyeing and Bleaching.

53. How are the colours called "lakes" formed?
54. What are mordants? State the principle on which they act.
55. Mention the chemical principles involved in the bleaching of palm oil by the use of
bichromate of potassa and sulphuric acid.
56. On what principle do nearly all bleaching processes depend, even including the use
chloride of lime?
57. Describe two methods of producing a white pattern on a coloured ground.
58. Name the process generally used in the bleaching of wool and straw, and state whether
is as effectual as other forms of bleaching.
59. State the probable cause of all change of colour, and mention what metallic salts and
gents are capable of producing the following colours; viz., black, blue, green, red and
ow. Name also vegetable substances capable of yielding blue, yellow and red colouring
ter.
60. State the name of the vegetable substances used as cheap substitutes for indigo.

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136. Name some of the most important and remarkable alloys; and give the relative proportion of the constituents of ancient bronze, speculum metal, tin-workers' solder, plumbers' solder, and standard silver.

137. Has the preparation in atomic proportion any influence on the permanence of an alloy?

138. Illustrate your answer by stating the different influence of the atmosphere on the specula of two remarkable telescopes (Sir John Herschel's and Lord Ross's), also as to the former and present mode of making lead pipes.

139. What is an amalgam? Name some; and state the uses to which they are applied.

On Soap-boiling, &c.

140. What are the agents which convert oils and fats into soap? and what are the chemical actions attending the change?

141. Name the methods used to bleach palm oil.

142. Describe the effect produced by the use of potass and soda respectively on the manufacture of soap.

143. What is barilla? and how is it prepared?

144. How would you test the relative value of two specimens of alkaline compounds (such as barilla) to the soap-boiler?

145. How would you determine the relative illuminating power of different kinds of candles?

146. Name some purposes to which soap-boilers' waste is applicable.

On Tanning.

147. State the chemical principle involved in the use of oak bark, and other astringent substances, in tanning leather.

148. Mention an experimental illustration in proof of the last statement.

149. Which is the bark of old or of young trees the better for tanning leather?

150. Why is it that hurried tanning, with a strong infusion, produces a heavier, more brittle, and more porous leather than that prepared slowly, by a less concentrated infusion of bark?

151. Describe some modern improvements in the operations of tanning; also mention the astringent substances generally used in this process, stating the objection to the use of divi, mimosa and catechu.

152. Mention the names of the plants or trees which yield the following astringents, viz., valonia, catechu, sumach; also state the country from which each is obtained, and the part of the plant which furnishes it.

153. Describe the processes of tawing and chamoying, mentioning the chemical principles involved in the former, and in what the leathers so prepared differ from tanned leather.

154. State to what process "*Russian leather*" owes its great value, and in what "TRUE *Morocco*" differs from "IMITATION *Morocco leather*."

155. Describe the method of unhairing hides practised in New York, and give your opinion of the process.

On Plating, Silvering, and Gilding.

156. State the mode of silvering the dials of barometers.

157. Ditto of hollow mirrors.

158. Ditto of copper by electricity.

159. Ditto of strongly plating copper with silver.

160. Describe the old mode of gilding by amalgamation; and the present method of gilding by electricity?

161. What is the chemical nature of the solution employed in the latter operation, also in silvering by electricity?

162. Mention the nature of the disease to which those gilders were subject who adopted the method of gilding by amalgamation. Explain the cause, and show how this form of gilding has been rendered economical and safe.

Practical Geology and Mineralogy.

163. Give the order of super-position in which the various rocks are everywhere found.

164. Name the localities of each (on the great scale) in Ireland.

165. Divide these into primary, primary stratified or transition, secondary and tertiary.

166. Describe the special geology of the county Tipperary, from north to south.

167. State a probable cause of the fertility of the "Golden Vale" in Tipperary and Limerick.

168. Describe the geological position of the chief metallic ores; and give some of the localities in which those of copper, lead, iron and manganese are found in Ireland, particularly in Tipperary and Waterford.

169. Mention sources of wealth existing, but not yet made available, in the counties just mentioned.

The

The Steam Engine.

170. Name the dates of invention of Savary's, Newcomen's and Watt's engines.
171. State the merits and defects of Savary's engine.
172. What were the improvements effected by Newcomen, and the defects which still remained? Was it really a *steam* engine?—was the piston forced either up or down by steam?
173. Point out the chief objects which Watt proposed to himself to accomplish, and also the measures by which he effected them, beginning with the single-acting engine.
174. Give the reasons which caused Watt to disregard the improvement of the boiler, and to direct his attention solely to the engine.
175. Mention the weight of water raised one foot high by the combustion of one bushel of coals, at the following stages of the steam-engine's improvement, viz.:—
By the best of Newcomen's engines, improved by Smeaton.
Watt's double-acting engine.
Ditto, with the use of expansive steam (pronounced by him perfect).
Ditto, now used.
And state the reason of the advance since the time of Watt.
176. Illustrate the benefit derived from the use of the expansive action of steam.
177. Explain the principles of Woolfe's engine, in its present improved form, as existing in Clonmel, using one of the diagrams before you which relate to it.
178. State the quantity of fuel per hour now required for each horse-power in condensing engines.
179. Suppose the Menai Bridge to weigh 4,000,000 pounds, and to be raised 120 feet above the water, show the amount of coal necessary to raise its materials to that height by steam.
180. Show (by calculation) what weight one cubic inch of water, changed into steam, would raise one foot high.
181. Mention the methods of calculating the power of a steam-engine: explain the reason of the rule used.

Mechanics and Horology.

182. Name the mechanical powers, and state the number to which they may be reduced.
183. How do you calculate the power of a pulley-tackle, having one moveable block containing four sheaves, acted on by one continuous cord?
184. Name the three orders of levers, with examples of each.
185. Show the method of calculating the power of the inclined plane, when the power is parallel to the length of the plane.
186. Calculate the power of a screw having a lever six feet in length, and the interval between each thread of the screw a quarter of an inch.
187. Supposing a uniform pressive force to be exerted at the back of a wedge, how would you calculate its power? Give examples of its great force when acted on by percussion.
188. Prove, by a diagram, that in the case of a body falling freely, the space travelled varies, as the squares of the times, or of the last acquired velocity.
189. Given the space through which a body has fallen, to determine the time occupied by its fall.
190. Given the time a body has been falling, to determine the last acquired velocity.
191. Given lines representing two forces, both in intensity and direction; state the method of finding a single force in a different direction capable of retaining them at rest.
192. State your opinion as to whether the area of the rubbing surface influences the amount of friction. Mention the experimental law on this subject, and how it bears on the question of the breadth of cart-wheels.
193. Mention the maximum velocity with which a man must move, and the weight to be carried by him when walking eight hours and a half per day, in order that the product of the weight by the space described may be the greatest possible.
194. Do the same with regard to a horse; and show how the mode of calculating the horse-power of a steam-engine or water-wheel depends on it.
195. State the number of pounds which (passing over a fixed pulley) would draw one ton on a level railway.
196. State the length of a pendulum required to vibrate half seconds in the latitude of London; and explain, on the principle of the laws of falling bodies, why it must be exactly one-fourth of the length of the seconds pendulum.
197. Name the motive and regulating powers in an ordinary clock.
198. Describe the mode of generating the cycloid, and state its properties; also, whether any contrivance exists in ordinary clock-pendulums *tending* to make its vibrations isochronous, even in unequal arcs, and almost strictly so in small ones.
199. Point out some of the methods adopted to preserve uniformity of length in the pendulum, notwithstanding the varying temperature of the surrounding air.
200. Explain the terms "horizontal" and "vertical," as applied to watches.
201. Describe the compensation balance generally used in chronometers.
202. State the use of the fusee in watches, and whether it is dispensed with in any, and if so, state the kind.

 203. Since

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203. Since in inferior watches the second-hand does not always indicate seconds, state whether or not it would do so in the following case, and prove your answer :—

Balance makes five vibrations per second,
Balance-wheel, having 15 teeth,
Balance pinion, six leaves,
Contrate wheel, 60 teeth.

204. For what purpose do angular braces or stays form parts of all frame-work requiring immoveability of form? Name the geometrical figure which possesses the property of being unchangeable in form, so long as its parts remain unbroken.

205. State which are, hollow or solid cylinders, each containing the same quantity of matter, the stronger. Give illustrative examples from nature.

The Telescope, Microscope, and Physiology of the Eye.

206. Name the coats and humours of the human eye, distinguishing the office of each.

207. State the mode of calculating the focal distances of double convex lenses.

208. Explain the action of convex and concave lenses in aid of vision, and the natural remedies adopted by persons affected with long or short-sightedness.

209. Describe the action of the telescope by the drawing now before you.

210. Explain that form of the compound microscope now presented to you, and show the method of calculating its power.

211. Of what service are the sclerotica, iris, lens, pigmentum nigrum, and choroid membrane?

212. What class of human beings suffers from want of the pigmentum nigrum?

213. In what class of animals ought the sclerotic coat to be hardest?

214. With reference to the medium in which it lives, what kind of animal requires the most convex lens and humours?

215. State the direction of the rays issuing from a luminous body placed in the focus of a double convex lens, after having passed through it (the lens); also of rays issuing from a point nearer to the lens, and from a point further from it.

216. State the meaning of the term "conjugate foci."

217. Explain the term "spherical aberration," and how the evil to which it refers is prevented in the human eye.

218. Show why some persons mistake one colour for another.

219. State the cause of the solar spectrum, and the relative position of the chemical and calorific rays therein.

220. What class of animals must, from their structure, possess eyes of the highest magnifying power?

Hydrostatics and Hydrodynamics.

221. How do you explain the level surface which fluids possess when at rest?

222. Prove the upward pressure of fluids by description of two experiments.

223. Explain the nature of Bramah's hydrostatic press, and show the mode of calculating its power; also state its uses.

224. State the mode of calculating the pressure on the side or bottom of a mill-dam, or on a flood-gate.

225. Name the three different kinds of water-wheels in use in this country, specifying the sort of place to which each is best suited; also mention the form of each.

226. Point out that kind of water-wheel which produces the greatest amount of effect with any given quantity of water; also state the proportion of the water used, which is converted into useful effect.

227. State the method of calculating the power of the overshot water-wheel.

228. Describe the hydraulic ram, and mention its uses.

229. State the chief cause of danger to bridges during high floods.

230. Explain two methods for taking the specific gravity of solids.

231. Name (at least approximately) the specific gravity of platinum, gold, mercury, iridium, and iron.

232. Give four methods for taking the specific gravity of liquids.

233. Mention an instance of a knowledge of the mode of taking the specific gravity of fluids, proving of great commercial advantage to a nation.

234. Explain the form and mode of using the ordinary hydrometer (with marks on its stem), and show how such an instrument might be graduated.

235. Sketch the form of Nicholson's hydrometer, which has but one mark on it, and show how this instrument can ascertain the specific gravity, both of liquids and solids.

Pneumatics.

236. State your opinion as to the uses of the atmosphere, if it be a mechanical mixture, or chemical compound, and whether any proof of design appears in this matter.

237. Describe the upright barometer, and the imperfections of that generally used.

238. Do the same with regard to the dial or wheel barometer, and sketch or describe a barometer free from these imperfections.

239. Explain

239. Explain the vernier, so as to point out the manner in which, by its means, we can measure an alteration of $\frac{1}{1000}$ of an inch in the height of the mercurial column.

240. Is the barometer a true indicator of the coming weather? State under what circumstances its indications are particularly worthy of attention.

241. State the influence of pressure on the temperature of ebullition, and point out the method of measuring mountain heights on this principle.

242. Mention the method of calculating the height of mountains by the barometer, and state the corrections necessary to be made for temperature, moisture, and capillarity.

243. State the nature of the instrument used to determine the amount of aqueous vapour, and the mode of calculation in the three cases just mentioned.

244. Point out the use of the air-vessel in the force-pump.

245. Describe the air-pump by the sectional model before you; also the condenser.

Electricity (Frictional and Voltaic).

246. State the sources which develop free electricity, and point out the action of each part of the frictional electric machine.

247. Give the meaning of the term "electrifying by induction," and give examples.

248. Explain the principle on which lightning conductors, or "paratonnerres" depend; also describe their best form for buildings and ships respectively, pointing out the evils which attended the former construction of these instruments.

249. State the probable cause of the "aurora borealis," and describe the method of imitating it artificially on the small scale.

250. Mention the action from which the voltaic current is usually supposed to originate.

251. State some arguments in opposition to Volta's theory of contact.

252. Point out a method by which you would ascertain the direction of an electric current, arising from metals and acids concealed from your view, the terminal wires alone being exposed.

253. Describe the simple galvanometer of Professor Oersted, and also the astatic galvanometer of Nobili.

254. Mention the principle on which the electrotype depends, and describe a simple form for obtaining the fac-simile of a medal.

255. State the principle on which Wheatstone and Cook's electric telegraph acts.

256. Describe the method of making the telegraph alarum bells ring at the distant stations, so as to call the attention of the clerks; and mention how it happens, that although the bells are in many cases rung in every telegraph station along the line of railway at the same time, yet each clerk knows what particular station is called. Mention also, how the clerk at the station called, knows the station desiring to communicate with him.

(Extract from the 19th Annual Report of the Commissioners of National Education, Appendix H. II., Vol. II.)

QUESTIONS used by Dr. Clarke, during the year 1852, in Examination of the Pupil Teachers and Pupils of the Clonmel District Model School, who attended his Lectures on the Elements of Animal Physiology, and of Human and Comparative Anatomy and Natural History.

Introductory Questions on Zoological Classification.

1. State the basis on which the elementary division of animals into two classes was founded by Lamarck, and mention the objection raised by Cuvier to embracing the entire invertebrate animal kingdom in one division or class. Also state the number of subdivisions which he proposed.

2. Describe the forms of nervous system found in each of the four divisions, viz.:

Vertebrate.
Invertebrate Class - - - - - - - - 1.
Ditto - - - - - - - - - 2.
Ditto - - - - - - - - - 3.

3. Name the three great divisions into which invertebrate animals have been divided.

4. Give the reason for the name quadrumana being assigned to the second order of mammalia.

5. Mention the meaning of the term "cheiroptera," or hand-winged; explaining particularly the first part of the term; say also how many species of this order in Ireland.

6. Taking the mole as a type of insectivorous mammalia, mention the circumstance of its limbs, head, covering and eyes, which fit it for its mode of life.

7. Describe the general form of animals of the 5th order of mammalia, and allude to any peculiarities in the teeth, feet, ears and intestines of animals of that class.

 8. Mention

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8. Mention the peculiarities of the 6th order, or cetacea, as to tail, fins, covering, size of œsophagus and nature of teeth, stating the substitutes for these organs in one variety.

9. Mention the meaning of the term pachydermata; give examples besides the elephant; and include one whose appearance does not accord with the character assigned by the term.

10. Are the "edentata" completely toothless? If not, state any peculiarity of their dental system.

11. What exception do the teeth of the rodentia present to an otherwise almost universal law?

12. Where are the marsupiata found? Mention the general characters of the class, adding whether their skeleton differs in any respect from that of ordinary mammalia.

13. State the number of orders into which the class aves or birds have been reduced; giving the derivation of the name of each order, and examples under each head; state also the number of cavities in the heart of animals of this class.

14. Is it true (as one of our lesson books asserts) that the insessores are known by three toes before and one behind?

15. Give an example of the family of zugodactyli (3d tribe of scansores); also state derivation of the name, and object of the form of foot which gave rise to it.

16. In the family "grallatores," say why there are usually long legs, naked above the knee, long neck, and long bill; also mention the best example (among the Irish birds) of this order.

17. Mention the provision in aquatic birds for making the feathers repulsive of water.

18. What benefit do you believe to result from the entrance of air into the bones of birds? Do you believe it to be for the purpose of diminishing their specific gravity, as is asserted? If not, state your reasons for dissent; and assign a more probable one.

19. Mention the four orders into which reptiles are divided; state the characters of the class: as to mode of production, temperature, number of cavities in the heart, and tenacity of life or otherwise.

20. State the proportion of species of venomous ophidians to the whole number of species. Mention also the number of venomous ophidia indigenous to Great Britain.

21. What animal furnishes the tortoise-shell of commerce?

22. Mention any peculiarity which you are aware of, with regard to the tongue and feet of the chameleon.

23. What geological period has been, not unaptly, styled the age of reptiles?

24. Why does the common frog leave the water in summer?

25. Mention anything you know as to the forms of ichthyosaurus, plesiosaurus and pterodactylus; and give the meaning of the name in each case.

26. Mention the two great divisions of the class fishes.

27. Name the six orders into which the osseous fishes have been divided, or state in each case the principle on which the name of the order was founded.

28. Mention the names of the three orders into which all cartilaginous fishes have been divided.

29. For what are the sturiones or sturgeon order remarkable in a commercial point of view? And for what in a geological sense?

30. Why is one variety of isinglass called staple isinglass?

31. What is the principal office of the air-bladder of fishes?

32. Into how many great divisions or groups have invertebrate animals been divided? and give the cause of the name in each case.

33. State the two great groups into which the mollusca have been divided.

34. Amongst the encephata, mention two species remarkable for being the source of any permanent colouring matter; and say which of them it was whose living excretion was used in the formation of sepia. Name also that whose shell appears to have furnished the ancient and valued *Tyrian purple*.

35. Mention the classes into which the articulated animals have been divided.

36. As the deeply segmental form of the bodies of the arachnida, or spiders, appear to have merited the term "insecta," as well as those on which it has been bestowed, state the reason of the arachnida being considered as a separate group.

37. As the essential character of an insect is to undergo transformation, and be, to all appearance, a totally different animal at different stages of its existence, mention something of the transformations of the butterfly and silkworm, also of the ephemera, and give the reason of the latter being so called.

38. Is there anything remarkable as to the position of the gills in some of the crustacea, and of the manner in which they sometimes part with their limbs?

39. Describe the eyes of the fossil trilobite; and show the information they give as to the condition of the ancient seas, and of light and the atmosphere.

40. Why are the cirripeda so called, and what was the ancient opinion as to the lepas or barnacle?

41. Name the four classes into which the radiata have been divided, and mention something of the remarkable structure of the echinidæ, as to the mechanical facilities afforded to the rotation of their spines, of its dental apparatus, and internal fixed pulleys for altering the direction of its muscular force.

42. Give some account of zoophytes or polypes; state their mode of life and general appearance, and why coral reefs do not extend higher than low-water mark. State your opinion

opinion as to the source of the carbonate of lime with which the reefs are built; and afterwards repeat and explain the poetry on this subject in the 5th Book of Lessons.

43. Explain the error fallen into by some persons as to the source of infusorial animals.

Osteology.

44. Is the composition of bone altogether restricted to one of the three kingdoms of nature? If not, state those from which its constituents are derived.

45. What appears to be the benefit of this arrangement?

46. Name two diseases which result from a departure from this usual proportion of the animal and mineral constituents of bone.

47. If you wished to exhibit a proof of this constitution of bone, and of the effects it produces, what experiment would you make in illustration, such as you have yourself seen?

48. What are the great benefits which the osseous system confers on animals possessed of a muscular and nervous system?

49. State the chief points deserving of admiration in its structure and parts.

50. What is the object of the odontoid process in the second vertebra?

51. State the number of vertebræ in the body, the meaning of the term pelvis, and the manner in which the ribs are joined to the sternum and to each other. Does each rib articulate with more than one vertebra?

52. What is the nature of cartilage?

53. What two principal services do the cartilaginous termination of the ribs effect?

54. Why are there so many bones in the foot, and is its form deserving of any special notice?

55. Name, briefly, some of the points of interest in the architecture of the skull.

56. Name the bones which are provided with perfect ball and socket joints.

57. What are the membranes termed which invest such joints?

58. Is there any influence external to the human body which tends to keep these large joints in firm apposition?

59. What are tendons? Give examples.

60. To what disease is tendonous structure chiefly liable?

61. Why does rheumatism occasionally produce "heart disease?"

62. Mention the name of the fluid which lubricates the joints of mammalia.

63. Has the scapula, with its attached arm, any bony attachment to the other parts of the skeleton of man? and if so, name it.

64. Is the articulating process of the femur in a direct line with the shaft of that bone? If not, show the evidence of design visible in that arrangement.

65. Mention also the position of the tibia and fibula in each leg, and of the chief use of the radius in the arm of the bimana, quadrumana and some other mammalia.

66. State whether the pelvis is absent from any one order of the class mammalia.

Myology, or the Muscular System.

67. What is the chief object of the muscular system?

68. Name the agents used to excite and produce motion of the limbs in the class mammalia.

69. What is the effect produced on a muscle, through the agency of the nerves, in consequence of which motion of a living body occurs?

70. Is the amount of contraction so caused, or, in other words, the space passed through by the free extremity of the muscle considerable?

71. Since the space passed over is not considerable, mention the contrivance by means of which it is rendered sufficient for all purposes of locomotion. Mention the office of each of the following muscles, and give their origins and insertions:—

Deltoid.
Intercostals.
Rectus femoris.
Soleus and gastrocnemius.

72. Mention the office of the great pectoral muscle, both in mammalia and birds.

73. Name the muscle which flexes the fore-arm; state the cause of its name, and give its origin and insertion.

74. Mention the probable reason why the sternum is usually so much more prominent in birds than in mammalia.

75. Give examples of the different shape of the sternum in birds, according to the necessity for its use, in aid of powerful flight, or the contrary.

76. Why have dancers well developed muscles of the leg, whilst those who use tight and strong shoes or boots, as the waggoners of England, show a marked deficiency in that respect?

77. Name and describe some of the more important involuntary muscles.

Nervous System.

78. How may the nervous system be divided?

79. What form does the nervous system present, respectively, in the annellata, mollusca and articulata?

 80. What

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80. What analogy does the nervous system of mammalia present to that of the classes just mentioned, particularly to that of the articulata?

81. How many ganglia or nervous masses are there in the brain of fishes and reptiles?

82. Is there any relation constantly observable between the intelligence of animals, and the size of one of the nervous masses or ganglia alluded to? Give examples in illustration.

83. Is there any relation to be traced between the activity of the animal and any one of these ganglia, which is consequently regarded as regulating motion? If so, state experiments to prove the fact.

84. In what animal do the cerebral hemispheres bear the largest proportion to the mass of the body?

85. In what two animals do you find the cerebellum especially large, and why?

86. Is there any relation (inverse or otherwise) observable between the size of the nerves, compared with the cerebral masses of special sense out of which they issue, and the intelligence of the animal, so as to lead to an opinion as to the parts of the brain connected with instinct?

87. Mention the number of principal nerves contained in the human body, exclusive of the ganglionic system, dividing them into—

Cranial nerves.
Spinal nerves.

88. State the office of the ganglionic or sympathetic system of nerves; also the cause of each of these designations.

89. Name the nine cranial nerves and their uses; also point out the reason of your certainty as to the number of the spinal nerves, with relation to their origin, *i. e.*, point out the relation between the number of the vertebræ and the number of the spinal nerves.

90. Mention duties common to all the spinal nerves.

91. State the circumstances to which the spinal nerves owe their power to communicate both sensation and motion to the part supplied by them, and mention Sir Charles Bell's experiments on this subject.

92. State your notion of what is called the reflex nervous system; and say why a person who has lost the power of moving one or more of his limbs at his pleasure will, nevertheless, find it withdrawn from any source of irritation applied to it, although, if not looking at it, he may be unconscious of the motion.

93. State whether any inosculation occurs between the branches of the spinal nerves, even when bound up in the same sheath.

94. Has the spinal column any power of exciting muscular motion, independent of the brain? If so, state in what class of animals that power is most observable, and in what class least.

95. State the object of a sentient branch accompanying each spinal nerve; and also to what part of the body sentient nerves are chiefly distributed, and mention the benefit of this distribution.

Vascular System.

96. What are the elements of blood, and why is it circulated in the bodies of animals?

97. How is its purity preserved, since some of its nutritive parts are given out to the system at each circulation, and the waste portions of the body are mixed with it?

98. When was the circulation discovered, and by whom? Can you distinguish between the blood of mammalia and other vertebrated animals?

99. Mention the classes of animals in which a heart is used to circulate the nutritive fluid.

100. By what means is the blood, or nutritive fluid, circulated in insects?

101. Is blood necessarily red?

102. Mention animals which possess hearts with only one cavity.

103. Mention those with two cavities?

104. Since mollusca and fishes have each two cavities in the heart, what is the difference between the circulation in these different classes?

105. State the class, the members of which have three cavities.

106. How many kinds of natural cavities can a heart possess? Give their names, and state the cause of the name in each case.

107. Describe the circulation in reptiles, and state why these animals are cold-blooded.

108. Describe the circulation in fishes.

109. Owing to what two circumstances is it that fishes are cold-blooded, even more so than reptiles, although the blood is *all* arterialized in the former, and a part only in the latter?

110. Is there any reptile which possesses warm blood in its head and upper extremities, and cold in the lower; and if so, is any providential care manifest in this arrangement?

111. Explain by this diagram how the different parts of the crocodile alluded to can thus have blood of different temperatures in its different parts.

112. Describe the circulation in crustacea.

113. How is the blood which is discharged into the aorta of mammalia during the systole or contraction of the left ventricle, prevented from falling back again during the diastole or relaxation of the same ventricle? Illustrate your answer by one of the many diagrams before you.

114. How

114. How many valves are there in the heart of each of the mammalia? State also their positions and names.

115. Which are the auricles or ventricles the stronger in muscular substance? State the reason of the difference.

116. Which does the left or right ventricle possess the stronger muscular mass, and why is one stronger in this respect than the other?

117. What are arteries, and how many coats has each?

118. What is the great value of the central or elastic coat?

119. Nature strengthens parts affected by additional labour. Can you explain by this fact the cause of the disease of the heart, called hypertrophy of the left ventricle; and how an ultimately fatal disease is engendered by this curative tendency of Nature?

120. Mention the symptoms of valvular disease of the heart.

121. How may nervous palpitation be distinguished from it?

122. Explain the nature of aneurism of the aorta, and how Nature usually guards against its occurrence.

123. What agency does the muscular system exert upon the circulating?

124. Could you prove the truth of the circulation of the blood by any experiment on the venous system of a living man?

125. Describe the structure and use of the valves belonging to the venous system.

126. State to what side of the heart do the veins carry the blood, and give the names of the vessels which are immediately connected with that side.

127. Is there any analogy between the large cranial veins of man, and the veins or sinuses of crustacea?

128. Why are there no valves in the cranial veins?

Respiratory System and Ventilation.

129. What is the object of respiration in all animals?

130. Name the simplest kind of respiration, viz., that in which no organ is exclusively devoted to this function.

131. Name the respiratory organs used by each of the following classes, stating them in the order of the simplicity of their respective functions in each case, viz.:

Mammalia.	Mollusca.
Birds.	Crustacea.
Reptiles.	Insecta.
Fishes.	Annellata.

132. By what means do the gills of fishes and reptiles ærate the blood?

133. Mention some of the various positions of the gills amongst the following animals:

Crustacea.	Serpulæ.
Oysters.	Sea Slugs.
Nereides.	

134. Mention any difference known to you between the arrangement of the gills and their covers, in fishes, according as they have osseous or cartilaginous skeletons.

135. Are you aware of any difference in the habits of animals with relation to the perfection, or otherwise, of their systems of respiration?

136. Describe the mechanism of the respiratory process in the mammalia, alluding particularly to the muscles which expand the thorax both vertically and horizontally; mention also in which of the two states (active or passive) the lungs are during the process.

137. Describe the process of respiration in birds, so far as it is peculiar to them, and state if any similarity exists (though rather remote) between the respiratory apparatus in birds and insects.

138. Mention any experiment in proof of the theory that the carbonic acid evolved during the respiration of mammalia is not formed in the lungs, but only that it is exchanged there for oxygen; also state where it probably is formed.

139. What classes of animals are most rapidly destroyed by being deprived of pure air?

140. Why is the blood not well ærated in reptiles?

141. Mention the nature and use of the following parts:—

Trachea.	Epiglottis.
Larynx.	Chordæ vocales.
Glottis.	

142. As the food in passing to the œsophagus must pass over the rima or opening of the glottis, state how it is prevented from entering through it into the trachea and lungs.

143. Suppose there were no other deterioration of the air once breathed than the introduction of $\frac{1}{25}$th part of carbonic acid (which all respired air contains), and that one part of carbonic acid in a hundred of common air rendered the latter oppressive, show what height a room, not ventilated, should be in order that oppression should just begin to be felt in it, 60 feet high by 30 feet broad, and occupied by 100 persons during five hours.

144. Show that, owing to other causes of deterioriation of the respired air besides that first mentioned, an unventilated room of the size and height given, would be wholly unfit for respiration long before five hours.

145. Name two effects which a fountain playing in a separated part of a crowded room would have on its atmosphere.

 146. Calculate

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146. Calculate the size of the openings for entrance of the pure air and exit of the impure, so that no air should be breathed a second time in a school or other room where 100 persons are to collect and remain, the velocity of the air entering and leaving not to exceed twenty feet per minute, and show the grounds of the calculation.

147. State the influence of height on the purity of the air of a room, the area of the floor being small compared with the number of persons in the room.

148. Is there much difference between the quantity of air necessary for an adult and for a youth?

149. State the number of times respiration is performed per minute in a child, and also in an adult.

150. Since ventilation, as commonly attempted, is usually very imperfect, prove that in a room 10 feet high, a superficial area of floor equal to six superficial feet for each child is an inadequate supply for five hours?

151. Show the cause of that sense of oppression of the respiratory organs and nervous system which is felt in school-rooms ceiled at the top, and the lower part of the sashes only made capable of being opened.

152. When decaying vegetable and animal matter is kept in the immediate vicinity of a dwelling, show the chemical causes which induce a low condition of the powers of life, and ultimately typhus fever.

153. Mention the probable cause of the chemical action which induced the fatal results which attended the ships of the Niger expedition, particularly whilst in the estuary of that river.

154. Describe the chemical changes by means of which chlorine purifies the atmosphere of places affected by imperfect sewerage.

155. Explain the nature of bronchitis.

156. Mention the nature and usual position of pneumonia or inflammation of the lungs, and the reason why blistering and bleeding are useful, and why in all cases of vascular inflammation of the lungs, ardent liquors or strong stimulants should be avoided.

157. Mention the nature of the disease commonly called consumption, in what part of the lung it exists, and if any beneficent design visible as to the position in which it is usually found.

Digestion.

158. What essential difference is there between a vegetable and an animal, as to the process of digestion?

159. Why do not living vegetables require a digestive cavity or stomach?

160. Is there any intimate connexion between the function of the living membranes of the exterior and interior of the simpler forms of animal life, as seen in polypes?

161. As the term digestion is often misunderstood, state its meaning.

162. Name the organs essential to digestion, in the order in which their functions are exercised, commencing with mastication, and ending with complete sanguification in the lungs.

163. Mention the double office of the liver in the animal economy.

164. Name the agent which converts the masticated food into chyme in the stomach, and that which further changes it into chyle in the duodenum; also give the cause of the latter name.

165. State whether the liver *constantly* secretes bile during health, and whether it is as constantly poured into the duodenum, and give an account of an experiment in proof of your answer.

166. Since the bile *is constantly* secreted, but not poured into the duodenum during abstinence from food, give the name of the organ into which it passes, and also of the vessel which conveys it from that recipient into the duodenum.

167. What are the chemical constituents of bile?

168. Why is common salt necessary to be used with food by mammalia?

169. Through what vessels does the chyle pass in its progress to the heart?

170. How is the fluid of the thoracic duct supposed to be impelled, or caused to advance towards the subclavian vein?

171. Can you refer to any experiment in hydrostatics illustrative of the supposed cause of this action?

172. Can you mention any experiment to show that capillary attraction is connected with the advance of the fluid in the thoracic duct?

173. Since the parts of the body are constantly undergoing changes, by receiving new particles of nutritive matter for the blood, and parting with the old, state by what vessels the removed particles escape, and where they are carried to.

174. Can any of this dead animal matter, thus carried by the system, be used a second time? If so, give reasons in support of your opinion.

175. Give a brief account of secreting organs, from serous membranes to compound glands.

176. State the essential requisite for secreting organs, as judged of by its being found in *all*, even the simplest form, and name the two great divisions of glands as dependent on their structure.

177. What is the office of the "valvulæ conniventes?"

178. Mention the great divisions of the intestinal canal.

179. Wha

179. What is the office of the pancreas?

180. State the nature of the action by which residual food is transferred along the intestine.

181. Mention the form of the stomach in the ruminantia, and state the action of its several parts.

182. Do ruminant animals at any time, with any species of food, neglect their ordinary practice of rumination, and transfer the food directly to the fourth or true digesting stomach?

183. Is there any intimate relation between the mucous membrane of the stomach and the skin in the human species?

184. What is the principal office of the skin?

185. How does it occur that in damp weather diarrhœa is more frequent than at any other time? Explain also, on the same principle, why exposure to cold produces the same derangement of the bowels.

186. Mention the general nature, and also the cause of the evils which result from each of the following errors in diet:—

Hasty and imperfect mastication.
Repletion by either solids or fluids.
Use of food too frequently.
Use of food mixed with too much stimulating condiments.
Use of hard and much salted meat.
Use of badly baked bread.

187. Why is light spongy bread more healthful than that which is but little porous.

188. Why is whole-meal bread more nutritive than pure white bread?

189. Will broth made from vegetables, or even with addition of bones boiled in a digester, afford a healthful diet?

190. In order to ascertain the amount of food necessary to support existence, should we consider the weight of the ordinary secretions and excretions so far as they are known?

191. State the combined weight of carbon, and other residual matters daily excreted by an adult man.

192. Is it desirable, in the outset of a weakening disease (such as fever usually is), to use strong aperient medicine (as is often done), and subsequently, throughout the disease, to neglect the condition of the bowels?

193. Mention a measure of precaution advisable when symptoms of fever are first experienced.

Comparative Anatomy.

194. State the circumstances which would guide you in determining from any one of the following bones, the nature of the animal to which it belonged:

Anterior part of the scapula.
Radius.
Phalanges.
Sternum.

195. State the opinion of Cuvier as to the mode of life of the fossil megatherium, and its general form, whilst only its foreleg and foot were yet discovered. Give also the reason on which he founded that opinion.

196. From the form of the molar teeth, state that of the incisors, and particularly of the canine teeth.

197. Show why true molar teeth would be absolutely useless to an animal possessed of fully developed canine teeth.

198. Mention how the form of the condyle, or articulating surface of the lower jaw would guide you in determining the nature, mode of life, and general form of the animal which possessed it.

199. In what class of animals is the lower jaw not directly articulated, or jointed to the upper? State also the object of that arrangement.

200. What is the relative position of the eyes in the hare, the bull and the otter? And state the reason of the difference found in each case, as connected with the disposition or habits of each animal; also of the position of the external ear in the wolf, the hare and the deer, with the probable cause.

201. Mention the general forms of the vertebræ in the mammalia, sauria, and fishes respectively, and show the benefit of such knowledge, in determining the nature of an unknown animal, such as the fossil "icthiosaurus."

202. State the nature and habits of birds furnished with vertical projecting fibres at the sides of the bill.

203. Upon finding large nerves in the bill of a bird, what would you conclude as to its food?

204. State the inference derivable from great size of the malar or cheek bones, as to the habits of an animal.

205. On finding the tongue of a bird long, sharp and arrow pointed, to what order would you refer it, and what form of tail would you expect it to have? Mention also the probable form of its bill.

206. Which of the mammalia does not possess a pelvis?

207. State to which of the bones of the fore-arm is the hand articulated, and why it is so.

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208. From what class of vertebrated animals are ribs absent, and in what class are they all joined together?

209. Show the necessary relation between the presence of a canine tooth, and a fore foot furnished with phalanges.

210. State the structure of the fins of the whale, and show to what part of the body of other mammalia they correspond.

211. Of what service is the blubber of cetaceous animals to themselves during life, and to man after their death?

212. Where is the spermaceti chiefly deposited in the cachalot or spermaceti whale? Describe the shape of the containing part.

213. Given a solid foot, what would you predicate as to the animal that possessed it, with regard to teeth, stomach, length of intestinal canal, presence or absence of clavicle and horns, general form of body, and nature of food?

214. Name the essential characteristics of a hand.

215. Mention parts of the body used by many orders of mammalia as substitutes for the hand, and one which, used for this purpose, is a modification of the nose.

216. Mention the substitute for the hand, used by the chameleon, ant-eater, giraffe, and woodpecker.

217. Mention the members of certain insects which serve this purpose, also those used by certain mollusca for the same purpose.

218. Is there any relation between the length of the neck, and size and weight of the head? If so, give examples.

219. State the reason why a proboscis has been given to the elephant.

220. Since the thumb, with its adductor muscle, has been received as the essential characteristic of a hand, show that it is really as important as this selection implies, and also the obvious utility of the present form of the hand, particularly as to the varying length of the fingers.

221. Which of the bones, connected with the sternum, is invariably present in all animals which use the anterior extremity as a hand?

222. Mention the form of the stomach in the horse, and state whether this animal has been known to vomit; and if not, state the probable reason why this action does not take place.

223. State the number of teeth in adult mammalia, mentioning the number of each kind; state also the reason of the last molars, or wisdom teeth, being so long deferred.

224. State the mode of development of teeth, and why the operation of lancing the gums (as it is called) is sometimes, during the period of dentition, highly advantageous.

225. Mention examples of organs used instead of teeth in birds and some fishes.

226. Describe the saw and sword fishes, and mention the object of the saw in the former.

227. State the general form of the teeth of carnivorous animals, also the mode of disposition of the enamel.

228. State the disposition of enamel in the incisor and molar teeth of the rodentia, mentioning also the form of each.

229. Mention the form and marking of the molar teeth in the Asiatic and African elephant respectively.

230. Why are the bones in the limbs of the deer and horse placed so obliquely to each other; and why so nearly in a vertical position and straight line in the elephant?

231. In what respect does the vertebral column of a bird differ from that of the mammalia?

232. Is there any exception to the fact of birds not having elastic cartilage between the dorsal vertebræ; and therefore in such cases having the latter movable, whereas they are usually immovable? If any, give example, and explain the probable cause.

233. If a bird be found possessing a flat sternum, what does this circumstance indicate as to its mode of life?

234. Why is the eye of a fish so much more convex than that of terrestrial animals?

235. Why have fishes no eyelids or lachrymal glands?

Instances of Beneficent Design in the Structure and General Arrangement of Animal Bodies.

236. State what coat of the aorta and other large arteries serves to maintain a constant flow of blood in these vessels, though the heart acts alternately, and show, not merely the convenience of such a result, surpassing the results of air vessels, or three throw cranks in artificial pumping engines, but especially the fatal disease which this arrangement to a great extent prevents.

237. Show the design observable in the valves of great arteries (as the semi-lunars of the aorta and pulmonary artery) opening in the direction from the heart, whilst those of veins uniformly open towards that organ.

238. Mention the evidence of design in the structure of the muscular tissue of the heart.

239. Why are there valves in veins of the trunk and limbs of mammalia, and not in the veins or sinuses of the brain?

240. How comes it to pass that the valves of the human body continue in perfect action during an entire life, though called into play about 70 times per minute, whilst valves of the hardest mineral material, and of the highest artistic execution, could not last one fiftieth part of that time?

241. Give the evidences of providential care in the constitution of bone, also in its shape, with

with relation to that found by art to be the strongest for any given quantity of matter, and to the direction of the force applied to by the muscles.

242. State the evident design of these projections on bones, anatomically called processes, and show by examples, that they are more prominent in proportion to the disadvantageous position of the muscle attached to them, as to the exertion of power, and also to the necessity for considerable power, as when large members are to be moved.

243. If the first or second order of levers was used instead of the third, could the present muscular system accomplish its object of giving sufficient motion to the members? Would they have power? Would they not lose, to a great extent, one essential element of momentum? Could they, under such circumstances, perform the simple act of driving a nail into a board?

244. Name the orders amongst the class mammalia to which a clavicle has been given; and show that it has been denied to the others, not only because that its possession would be useless to some, but particularly because that it would be injurious to others.

245. Show the evidence of design apparent in the form and structure of the human foot.

246. State the design of the intervertebral cartilages, and group together certain parts having a tendency to this same object.

247. Why are the tables of the skull of opposite qualities as to hardness, and what service arises from their difference of structure?

248. Is the position of standing one of repose? If not, state the reason.

249. State some of the various kinds of protection afforded to the nervous system of mammalia.

250. In what manner does the curved form of spine contribute to this end?

251. Show the guards or sentinels to some of the nerves of special sense.

252. State your opinion as to the causes of the sentient extremities of the nerves being distributed over the surface of the body, and also of the relative position of nerves and arteries in general, and of the cases in which this more usual distinction is departed from.

253. Point out the evidence of design in the distribution of lachrymal glands to some animals, and denying them to others who could not need them, stating examples of each class.

254. Show the benefit resulting from the ganglionic nerves, and the vital organs dependent upon them, being unconnected with our will.

255. Show beneficent design in the barbed tongue of the woodpecker, the serrated middle claw of the cormorant and heron, and the notched bill of the solon goose.

256. What is the benefit of the form of foot given to the rein-deer and the camel? Mention the mode of life of each, and describe the peculiar stomach of the latter.

257. State a probable reason for certain animals being ruminant.

258. State the evidence of design in the fact, that the milk of mammalia contains a greater quantity of phosphate of lime during the first few weeks of the existence of the young animal for whose use it was intended, than it does at a later period; also mention a practical application of that principle in the selection of food for the young.

259. State the reason why the teeth of young mammalia are not developed at birth, as those of some other animals are.

260. Give an example of beneficent design in the arrangement of the valvulæ conniventes, also of inosculation of arteries.

Appendix O.

APPENDIX O.

LETTER addressed to J. W. KAVANAGH, Esq., referred to in his Evidence, p. 336.

My dear Sir, Dunmanway, 13 January 1852.

ACCEPT my best thanks for your kind note from Clonmel. The confirmation of the Board's generous intentions conveyed in it gratifies me very much. I had, however, reason to suppose, that Catherine Sullivan had been understood to be the assistant in the Dunmanway school for some time back. The Board's order enclosed by you makes this very doubtful indeed. I do not recollect the date of my application to the Board about her; but it is so long ago, that when I heard that an assistant would be allowed us in that school, I had no doubt on the subject, and so expressed myself to Catherine Sullivan; I am now in consequence rather awkwardly circumstanced in her regard. She was in constant attendance at the school since August, and the children are so poor that I cannot get anything from them in remuneration of her services. I admit that you are acting very considerately towards her in giving her the post at the model school, to be vacated by the young woman who is to be appointed the assistant at the Dunmanway national school. Would it, notwithstanding, be possible to get anything for her, on account of the last two or three months devoted by her to the business of our school? If you could get even a trifle for her, two or three pounds, you would complete your good work. She was very attentive, and what the principal teacher gave her to do she did very well. I hope, however, that you will not think me hard to be pleased. Notwithstanding my embarrassment concerning Catherine Sullivan, I am very grateful. I recommend as the assistant at the school, as you ask me to do, Mary Sullivan, of whom I have had a most favourable account from Mrs. Murphy. My private opinion is very much in favour of the enlargement of the model schools; but to distinguish those that should pay from those that cannot, will be very difficult and very annoying. In reference to the Scripture Extracts, I hold no strong opinion about them. I will write to you again about them as soon as I know what my Bishop thinks on the subject. What new arrangement respecting the hours of religious instruction I would suggest I shall defer until then, probably next week. I will one of these days, also, write to you in expression of my thanks for the establishment of these model schools here, and of my poor testimony on the immense benefits they promise to confer on my parish.

I am, &c.

J. W. Kavanagh, Esq. (signed) JOHN KELLEHER.

APPENDIX P.

No. 1.

TABLE showing, from Lord CLANCARTY'S Return, the Number of SCHOOLS in each County and Province attended by PROTESTANTS exclusively; viz., ESTABLISHED CHURCH, PRESBYTERIANS, and DISSENTERS, and by ROMAN CATHOLICS exclusively; with the Number of Children under these Heads attending those Schools.

COUNTY.	Number of Schools attended by Protestants of the Three Communions; viz., Established Church, Presbyterians, and Dissenters, and the Number of Children of those Denominations attending therein.		Number of Schools attended by Roman Catholics, and the Number of Children of this Denomination attending therein.		TOTAL Number of Schools and Children.	
	Schools.	Children.	Schools.	Children.	Schools.	Children.
Antrim	51	3,096	10	1,290	61	4,386
Armagh	1	56	17	1,946	18	2,002
Cavan	1	53	30	2,368	31	2,421
Donegal	3	164	53	3,789	56	3,953
Down	42	2,681	14	1,675	56	4,356
Fermanagh	-	-	7	497	7	497
Londonderry	13	813	11	1,349	24	2,162
Monaghan	-	-	14	1,626	14	1,626
Tyrone	3	110	20	1,924	23	2,034
TOTAL	114	6,973	176	16,464	290	23,437
Clare	-	-	78	10,005	78	10,005
Cork	-	-	297	35,649	297	35,649
Kerry	-	-	96	11,930	96	11,930
Limerick	-	-	65	8,295	65	8,295
Tipperary	-	-	101	11,556	101	11,556
Waterford	-	-	62	6,449	62	6,449
TOTAL	-	-	699	83,884	699	83,884
Carlow	-	-	30	3,846	30	3,846
Dublin	-	-	101	17,092	101	17,092
Kildare	-	-	53	5,109	53	5,109
Kilkenny	2	82	70	7,831	72	7,913
King's	2	56	26	3,175	28	3,231
Longford	-	-	23	2,112	23	2,112
Louth	-	-	47	4,795	47	4,795
Meath	-	-	63	5,594	63	5,594
Queen's	-	-	39	3,872	39	3,872
Westmeath	-	-	45	3,336	45	3,336
Wexford	-	-	64	6,583	64	6,583
Wicklow	-	-	31	2,573	31	2,573
TOTAL	4	138	592	65,918	596	66,056
Galway	-	-	82	9,603	82	9,603
Leitrim	1	31	29	2,789	30	2,820
Mayo	-	-	79	8,564	79	8,564
Roscommon	-	-	59	6,512	59	6,512
Sligo	-	-	24	2,395	24	2,395
TOTAL	1	31	273	29,863	274	29,894

PROVINCIAL SUMMARY.

STER	114	6,973	176	16,464	290	23,437
UNSTER	-	-	699	83,884	699	83,884
INSTER	4	138	592	65,918	596	66,056
NNAUGHT	1	31	273	29,863	274	29,894
TOTAL	119	7,142	1,740	196,129	1,859	203,271

No. 2.

TABLES (Nos. 1 & 2) showing, from Lord CLANCARTY's Return, the Number of SCHOOLS in each County calculated on the Total Number upon the Rolls in the following Rates; viz., under 1 per Cent., and not exceeding 10 per Cent.; exceeding 10, and not exceeding 20 per Cent.; exceeding 20, and under 50 per Cent.

(No. 1.)—PROTESTANT MINORITIES, calculated on the Total Number of PUPILS on the Rolls.

COUNTY SUMMARY of PROTESTANT MINORITIES, calculated on the Total Number of Pupils on the Rolls.

	COUNTY.	Number of National Schools in which the Per-centage of Protestant Pupils, of all Denominations, of the Total Number of Pupils on the Rolls is,						
		Under 1, and not exceeding 1 per Cent.	Exceeding 1, and not exceeding 2 per Cent.	Exceeding 2, and not exceeding 5 per Cent.	Exceeding 5, and not exceeding 10 per Cent.	Exceeding 10, and not exceeding 20 per Cent.	Exceeding 20, and under 50 per Cent.	T
ULSTER.	Antrim	1	2	3	4	12	21	
	Armagh	1	-	8	10	6	7	
	Cavan	-	10	30	27	26	26	
	Donegal	2	9	22	19	33	49	
	Down	2	1	12	8	12	35	
	Fermanagh	-	2	2	7	26	37	
	Londonderry	1	4	4	15	14	29	
	Monaghan	-	5	21	18	23	23	
	Tyrone	-	2	12	20	28	90	
	TOTAL	7	35	114	128	180	317	
MUNSTER.	Clare	15	9	11	2	-	-	
	Cork	16	18	40	13	9	1	
	Kerry	13	10	21	5	1	1	
	Limerick	10	7	8	3	2	1	
	Tipperary	11	12	21	9	2	7	
	Waterford	6	2	9	1	1	-	
	TOTAL	71	58	110	33	15	10	
LEINSTER.	Carlow	1	9	9	6	-	-	
	Dublin	2	9	9	8	7	1	
	Kildare	1	4	10	6	2	2	
	King's	7	11	10	6	6	-	
	Kilkenny	9	13	12	5	5	3	
	Longford	3	5	9	7	1	1	
	Louth	2	8	5	2	1	-	
	Meath	3	10	20	16	4	-	
	Queen's	4	4	13	8	3	2	
	Westmeath	1	11	20	12	2	-	
	Wexford	4	7	14	9	-	-	
	Wicklow	-	4	12	10	5	5	
	TOTAL	37	95	143	95	36	14	
CONNAUGHT.	Galway	9	3	13	6	3	2	
	Leitrim	-	4	24	15	19	7	
	Mayo	10	7	14	11	2	3	
	Roscommon	4	11	8	8	3	1	
	Sligo	3	5	18	20	13	1	
	TOTAL	26	30	77	60	40	14	

PROVINCIAL SUMMARY.

ULSTER	7	35	114	128	180	317
MUNSTER	71	58	110	33	15	10
LEINSTER	37	95	143	95	36	14
CONNAUGHT	26	30	77	60	40	14
TOTAL	141	218	444	316	271	355

- - - - - - - No. 2.

in which the Per-centage of the MINORITY, whether of PROTESTANT or ROMAN CATHOLIC CHILDREN, is
g 1, and not exceeding 2 per Cent.; exceeding 2, and not exceeding 5 per Cent.; exceeding 5, and not exceeding

o. 2.)—ROMAN CATHOLIC MINORITIES, calculated on the Total Number of PUPILS on the Rolls.

NTY SUMMARY of ROMAN CATHOLIC MINORITIES, calculated on the Total Number of Pupils on the Rolls.

N T Y.	Number of National Schools in which the Per-centage of Roman Catholic Pupils of the Total Number of Pupils on the Rolls is,						
	Under 1, and not exceeding 1 per Cent.	Exceeding 1, and not exceeding 2 per Cent.	Exceeding 2, and not exceeding 5 per Cent.	Exceeding 5, and not exceeding 10 per Cent.	Exceeding 10, and not exceeding 20 per Cent.	Exceeding 20, and under 50 per Cent.	TOTAL.
- -	2	16	37	49	34	64	202
h - -	- - -	- - -	1	2	5	28	36
- -	- - -	- - -	- - -	1	2	6	9
al -	- - -	- - -	2	2	9	31	44
- -	1	4	32	28	23	37	125
nagh -	- - -	- - -	2	1	7	29	39
nderry -	- - -	3	9	9	25	30	76
han -	- - -	- - -	- - -	- - -	8	18	26
- -	- - -	- - -	4	5	16	56	81
AL - -	3	23	87	97	129	299	638
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AL - -	- - -	- - -	2	1	1	5	9
- -	—	—	—	—	—	—	—
- -	- - -	- - -	- - -	- - -	2	1	3
- -	- - -	- - -	- - -	- - -	- - -	1	1
mon -	—	—	—	—	—	—	—
- -	—	—	—	—	—	—	—
L - -	- - -	- - -	- - -	- - -	2	2	4

PROVINCIAL SUMMARY.

- -	3	23	87	97	129	299	638
- -	- - -	- - -	- - -	- - -	- - -	2	2
- -	- - -	- - -	2	1	1	5	9
HT -	- - -	- - -	- - -	- - -	2	2	4
L - -	3	23	89	98	132	308	653

Appendix P.

No. 3.

TABLE showing, from Lord CLANCARTY's Return, the Number of NATIONAL SCHOOLS in which the Attendance of PROTESTANT CHILDREN of all Denominations and ROMAN CATHOLIC is equal; the Number of Schools in which the Religious Denominations of the Pupils were not returned by the Managers; together with the Total Number attending these Schools; and also the Number of Schools for which no Returns were forwarded by the Managers.

	COUNTY.	Number of Schools with an equal Attendance of Protestants and Roman Catholics; Number of Schools in which Religious Denomination of the Pupils is not stated; and Number of Schools for which no Returns were received.				
		Number of Schools in which the Attendance of Protestant and Roman Catholic Children is equal, and the Total Number of Children attending in these Schools.		Number of Schools in which the Religious Denominations of the Pupils were not stated in Managers' Returns, and the Total Number of Children attending in these Schools.		Number of Schools for which no Returns of Attendance were received from the Managers.
		Schools.	Children.	Schools.	Children.	
ULSTER.	Antrim	-	-	19	1,212	14
	Armagh	3	232	15	1,333	7
	Cavan	-	-	-	-	15
	Donegal	-	-	9	698	12
	Down	-	-	13	981	16
	Fermanagh	-	-	3	139	7
	Londonderry	-	-	5	373	3
	Monaghan	1	32	-	-	9
	Tyrone	2	102	7	587	9
	TOTAL	6	366	71	5,323	92
MUNSTER.	Clare	-	-	8	1,048	7
	Cork	-	-	22	4,976	6
	Kerry	-	-	4	324	2
	Limerick	-	-	6	1,929	6
	Tipperary	-	-	21	2,251	—
	Waterford	-	-	5	663	4
	TOTAL	-	-	66	11,191	25
LEINSTER.	Carlow	-	-	1	74	3
	Dublin	-	-	4	1,449	6
	Kildare	-	-	4	349	2
	Kilkenny	-	-	9	929	8
	King's	-	-	9	757	7
	Longford	-	-	3	759	7
	Louth	-	-	8	2,496	5
	Meath	-	-	14	1,360	7
	Queen's	-	-	2	183	4
	Westmeath	-	-	5	426	7
	Wexford	-	-	8	1,297	2
	Wicklow	-	-	3	261	1
	TOTAL	-	-	70	10,340	59
CONNAUGHT.	Galway	-	-	10	1,362	5
	Leitrim	-	-	4	362	3
	Mayo	-	-	16	1,813	12
	Roscommon	-	-	1	657	2
	Sligo	-	-	2	1,206	3
	TOTAL	-	-	33	5,400	25

PROVINCIAL SUMMARY.

ULSTER	6	366	71	5,323	92
MUNSTER	-	-	66	11,191	25
LEINSTER	-	-	70	10,340	59
CONNAUGHT	-	-	33	5,400	25
TOTAL	6	366	240	32,254	201

APPENDIX Q.

CORRESPONDENCE with the NATIONAL BOARD on the subject of the TRUST DEED of the NATIONAL SCHOOLS.

LETTER from the SUPERINTENDENT of the DISTRICT to the BISHOP of MEATH.

My Lord, Dunleer, 7 September 1844.

AN application having been made to the Commissioners of National Education for aid to build a national school on Boyerstown chapel ground, contiguous to which, I understand, you have property, I beg leave to inquire whether, if applied to, you would grant a site for national school in that locality.

The Commissioners refuse to grant aid for building schools on church, chapel or meeting-house ground, unless in cases where it is proved that sites could not be procured elsewhere; and it is to enable them to decide on the case referred to, that, according to my instructions, I make this inquiry of your Lordship.

I am, &c.
(signed) M. COYLE,
Sup[t] N. Schools.

Right Rev. Dr. Stopford, Bishop of Meath.

LETTER from the ARCHDEACON of MEATH to the SUPERINTENDENT,

Sir, Archdeaconry, Kells, 19 September 1844.

I HAVE been informed by the Bishop of Meath that he has received a letter from you, inquiring whether his Lordship would make a grant of land for a site for a school-house near Boyerstown, in the parish of Ardbraccan. In reply, I beg to state that the Bishop's land in that neighbourhood has been leased to me; I have tenantry on the lands, amounting to above 250 individuals, and, being anxious for their improvement, I have it in contemplation to establish an elementary and agricultural school on the most approved system; I intend to grant land, and to subscribe liberally for the purpose. I am willing to co-operate with the Board of National Education, provided a satisfactory arrangement can be made between us for the management of the institution; I am ready to enter into communication with them for the purpose, and I request that no further steps may be taken for building a national school at Boyerstown, without further communication with me on the subject.

I am, &c.
To Mr. M. Coyle, Sup[t] N. Schools. (signed) EDWARD A. STOPFORD.

This letter having been misdirected to Duleek, a copy of it was sent by me to the Board, on the 1st of October, to which they made the following reply:—

Sir, Education Office, 11 October 1844.

HAVING laid before the Commissioners of Education your note of the 1st instant, we are directed to state, that if you are desirous of obtaining aid from them towards the erection of a national school-house, upon ground which you can give for the purpose, we shall be happy to transmit to you the forms of application; and the case, after the Superintendent of the district shall have reported upon it, will be considered upon its own merits, like all other applications, from whatever locality they may be received.

The usual practice of the Commissioners is to decide upon each application according to the order of its date.

We have, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.
The Archdeacon of Meath.

The application was then made, containing, besides the usual particulars, these passages: "Besides the acre of land which I propose to grant as a site for the school, I will give such quantity of land as may be required for the purpose of an agricultural school, but this land I do not purpose to convey to trustees until the working of agricultural schools shall have been tested by experience. I propose to teach to the boys the management of small farms, and to the girls the care of a dairy and washing."

"I make this application with a view to unite children of all persuasions in one school, an undertaking in which I can show that the foregoing proposal is well adapted to succeed."

Appendix Q.

The Superintendent then called on me about the 18th of December, to obtain answers to the usual queries. The result of our interview is stated in the following letter to him:

Sir, Archdeaconry, Kells, 20 December 1844.

According to my proposal, I proceed to state with exactness the grounds on which I refused to execute the trust deed, a copy of which (as contained in the 10th Report) you presented to me.

I stated that I had been led to believe that the trust deed was merely intended to secure the observance of the existing rules of the Board, and you confirmed me in the impression. Now, it appears to me, that the trust deed requires to be altered in order to effect its object, inasmuch as in two important particulars it would bind me, not to the existing rules of the Board, but to former rules of the Board not now in force, and to stipulations which have been entirely withdrawn from the rules.

For convenience of reference I use the copy of the deed in the 10th Report (octavo), which you left with me.

The first passage which I object to is this (page 20, line 32, &c.): "That each and every school to be kept and established on the premises hereby demised shall be kept open for a competent number of hours in each day; and shall, during said days, be used for moral and religious education only." I acknowledge that the rule given in the First Report of the Commissioners did contain such a stipulation, and justified its being inserted in the deed. But I find that in the Fourth Report, vi. 34, &c., the Board proposed to alter the letter of that rule, in order to satisfy those who were conscientiously opposed to them. That alteration the Board then defined to be, "that whereas the letter of the rule formerly excluded religious instruction from those hours during which all the children attending a school are assembled for common instruction," they now proposed "to modify the letter of the rule so as to allow religious instruction to be given during any of the school hours," on certain conditions.

Now, the passage which I have quoted from the trust deed denies me the benefit of this modification, and requires me to bind myself to observe a stipulation which the Commissioners profess to have withdrawn out of consideration for our conscientious opposition.

Again (page 20, line 12 from foot of page), "provided always, and it is the true intent and meaning of these presents, that when any course of religious instruction is to be pursued in any such school as aforesaid during school hours, to which the parents or guardians of any of the children attending such school shall object, an arrangement shall be made for having such instruction given to those who are to receive it at a stated time or in a separate place, so as that no children, whose parents or guardians object to their being so, be present at it." To this clause also I object. There was such a passage in a former rule of the Board, but it has been excluded from the existing rules, and its place supplied by a different passage, and it is therefore improper to be introduced into a deed which is merely designed (as I am assured) to secure the observance of the existing rules of the Board.

It is true that an important, though perhaps apparently trivial, change which has been made in this clause in the copy which you presented to me, partly removes my objections to its substance. In the deed, as given in the Appendix to the Ninth Report, the conditions *at a stated time, in a separate place,* were connected by the copulative *and*; in the copy you have presented to me by the disjunctive *or*. This makes an important practical difference, for thus I should be bound only to observe either of those conditions, and not both together; and my objection is so far weakened, but not removed, for the Board having altogether removed the stipulation in question from their rules, and having supplied its place by another and a different rule, I maintain that, according to my impression of the purpose of the deed, which you admit to be correct, the trust deed ought to bind me to the existing rule of the Board, and to that only.

The rule which ought to stand in the place of the clause to which I object, is par. 3, sect. II. in the copy of the rules you presented to me.

Considering the trust deed as a legal document, it ought to be free from all ambiguity: its meaning ought to be put beyond question. There is a sentence in the rule above referred to, which does not seem sufficiently definite for a legal instrument. The sentence to which I allude is as follows:—"That no child be compelled to receive, or be present at, any religious instruction to which his parents or guardians object." This, as I understand it, might mean either—that no child be compelled to receive, or be compelled to be present at; or it might mean—that no child be compelled to receive, or that no child be present at, &c. There is an important difference between the two constructions of the sentence. I would bind myself to the former; I would not bind myself to the latter. I do not know to which construction I should be legally bound, if the rule was inserted in the deed as it now stands; and I would not, therefore, undertake to sign such a deed, unless the construction of that sentence was so altered, as to put its meaning beyond the possibility of question.

With respect to the stipulation, "that the titles of all books which are intended to be used in the ordinary school business shall be reported to the said Commissioners. . . . And that no other books shall be used in such instruction, save and except those which are so reported and sanctioned by such Commissioners as aforesaid," I would agree to be bound by the unanimous judgment of the Commissioners, as to the fitness or unfitness of a book for common or united instruction; but I would not admit the right of any parent of any child attending a school under my management to interfere with the selection of books to be used. Much less would I submit to any parent having a right to forbid, for common instruction, books which the Commissioners consider fit for the purpose. I object to it, on the

the ground that the representatives of all persuasions are the fit persons to determine what instruction may be given to all in common. Whereas to admit the principle that each individual, of each persuasion, however bigotted or intolerant he may be, is entitled to exclude from the common instruction anything which he dislikes, although sanctioned by the unanimous consent of such a Board, destroys the only foundation on which united education can proceed; and as my object is to promote united education, I would decline to admit so vicious a principle into any school under my management.

I do not look upon the clause I have quoted from the trust deed as necessarily involving such a principle; it does not appear to assert any right in parents to exclude from common instruction what the Board have pronounced unobjectionable for the purpose; but as a rule of the Board, sect. II., par. 8, does sanction such a principle, I feel called on to say that I would not bind myself to it. Nevertheless I would not object to the clause in the deed, on the understanding that what the Board unanimously recommend to be used in common instruction should be considered to be sanctioned by them for the purpose; and this, I trust, will not be considered unreasonable.

These are the grounds which I feel called on to state to you, in justification of my declining to execute the deed as it is, and in support of my request that it may be altered.

There is another topic connected with the deed on which it seems more fitting that I should address the Commissioners through their Secretaries, if they should be disposed to give a favourable consideration to what I have here submitted through you.

I remain, &c.
(signed) EDWARD A. STOPFORD.

To Mr. M. Coyle,
Superintendent National Schools.

This letter, with the Superintendent's report on the application, was forwarded to the Commissioners some time early in January last; and on the 5th of March I wrote to them as follows:

Sirs, Archdeaconry, Kells, 5 March 1845.

I BEG to call the attention of the Commissioners to an application made by me in December last, for aid towards building a school at Redcommons, in the parish of Ardbraccan, and county of Meath.

With reference to that application, the Superintendent called on me, I think, about the 18th of December, and presented to me a copy of the trust deed which the Commissioners required me to execute. That deed I refused to sign, on the ground that it was not drawn as I had a right to expect.

I required that the old rules, which the Commissioners had withdrawn from their regulations, should be withdrawn from the deed, and that the existing rules of the Board, cleared of ambiguity, should be introduced in their place; and I stated my objections and reasons in a letter to the Superintendent, dated December 20th, which he promised to lay before the Board. Some little delay subsequently occurred in procuring proper persons to act as trustees; but the matter was before the Board early in January.

Many other persons as well as myself are anxious to learn whether the Commissioners will consent to withdraw the deed to which I object, and to prepare a new one; and as the question is of grave importance, I trust the Commissioners will consent to consider and decide upon it without further delay.

I have, &c.
(signed) EDWARD A. STOPFORD.

To the Secretaries of the Board of National Education.

To this I received the following reply:

Sir, Education Office, 7 March 1845.

WE have had the honour to lay before the Commissioners of National Education your note of the 5th instant, requesting to know their decision upon your application for aid towards building a school-house at Redcommons, in the county of Meath; and also your letter of the 20th of December last, addressed to Mr. Coyle, the Superintendent of the district, in reference to the trust deed, and the rules of the Board.

We are directed to acquaint you, in reply, that as the Commissioners perceive, from your communication to the Superintendent, that amongst other objections entertained by you to their regulations, you cannot bind yourself to Rule 8, sect. II., with reference to the use of the Scripture Lessons, and as that rule must be strictly observed in every national school whatsoever, the Commissioners decline to comply with your application.

We have, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

The Archdeacon of Meath, Kells.

Sirs, Archdeaconry, Kells, 11 March 1845.

I HAVE to acknowledge your letter of the 7th, containing the decision of the Board on my letter of December 20, to Mr. Coyle. Having carefully considered that decision, I beg leave to bring my application again under the consideration of the Commissioners, with the following explanation.

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In my letter to Mr. Coyle, above referred to, I refused to sign the trust deed presented to me, for reasons which I stated: at the same time I stated my objection to a Rule No. 8, sect. II. That objection did not arise upon the wording of the deed, and I might have been silent respecting it until after the deed had been executed, and the school-house built.

And I had some inducement to adopt this course, for I could not but perceive that by stating my objection to that rule, I put it in the power of the Commissioners to avoid giving an answer to the question I had raised respecting the trust deed, a question seriously affecting the administration of the national system.

I felt, however, that the only hope of dispelling the suspicions which now prevent many from co-operating with the Board, depended on the adoption of a candid and straightforward course on both sides, and I resolved to state my objections with the most perfect candour, notwithstanding any inconvenience it might occasion, trusting that the Board would with equal candour deal with the whole case which I had brought before them.

The Board have, however, passed by the important question of the trust deed, and have refused my application on a minor objection, which I might have withheld.

I have now re-considered the subject. I have resolved to go every possible length to co-operate in the education and improvement of my tenants under the national system. I know how necessary it is that I should do so. I cannot retract my opinion respecting the false principle which I conceive has been introduced into the rule in question; but it involves not so much a violation of my principles as of the principle of a mixed Board for united education. I have, therefore, made up my mind to withdraw this part of my objection, and to take the deed as it is, as respects this rule, reserving to myself the right of seeking the modification of the rule hereafter from the Government or from Parliament; and in the meantime acknowledge in the Commissioners the same right and power to enforce it which they now possess in any other school.

Having now removed all extraneous matter from my refusal to sign the deed presented to me on the part of the Commissioners, I trust that they will re-consider my application, and come to a decision on the merits of the question, that question being whether the Commissioners will withdraw the deed presented to me, and prepare a new one not liable to the same objection.

I have, &c.
(signed) Edward A. Stopford.

Sir, Education Office, 29 March 1845.

We have had the honour of laying before the Commissioners of National Education your note of the 11th instant, requesting them to re-consider your application for aid towards erecting a school-house at Redcommons, county Meath, and to decide upon your proposal that certain alterations should be made in the form of the trust deed, a copy of which was presented to you by the Superintendent of the district.

We are directed by the Commissioners to acquaint you, in reply, that the trust deed has not hitherto been complained of as inconsistent with the rules of the Board, or as open to any reasonable uncertainty. But if the Commissioners see reason to think that it requires alteration as to the wording of any part of it, they will apply for the opinion of Her Majesty's law officers thereon, and will avail themselves of their guidance.

This, however, must be a matter for grave and mature deliberation.

With respect to your own present application, the Commissioners think it right to remind you, that they, and the patron of any national school connected with the Board, must be viewed as parties co-operating (as far as regards that school) towards a common object; and there can be no hearty or useful co-operation between them, when one of the parties is utterly hostile to any of the fundamental principles of the system maintained by the other. Now, the regulation of the Commissioners respecting the Scripture Lessons, which, in their view, involves a fundamental principle, you still continue to denounce as vicious and inconsistent with the character of a united system of education; and you indicate your design of seeking from Government or from Parliament an alteration of the system as to that essential point: besides which, your letter affords ground, in one part of it, for inferring, or at least for suspecting, that it would be, in your opinion, not altogether unjustifiable for a person to receive a grant from the Board while concealing his objection to some of the rules, and designing afterwards to disregard them in practice.

The Commissioners, therefore, feel that they can anticipate no cordial and efficient co-operation from you in the management of any national school, but rather mutual distrust, continual disputes, and perhaps troublesome litigation; and this feeling is strengthened by the circumstance of your having openly, in a pamphlet, imputed to the Commissioners conduct the most disingenuous and base.

No confidence whatever can reasonably be felt in the persons on whom such imputations are *deservedly* cast, or in the author of such imputations if they are *groundless*. On either supposition, therefore, it is most undesirable that parties so circumstanced should have any dealings together.

The Commissioners accordingly direct us to say, that if you wish to have a national school established for the benefit of your tenantry, the application must be made, and the whole management of it conducted, by some other persons, between whom and the Commissioners the requisite degree of mutual confidence and sincere co-operation may reasonably be hoped for.

We

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We are to add, that the absence of some of the Commissioners has prevented the Board om coming to an earlier decision upon your last communication.

We have, &c.
(signed) MAURICE CROSS, JAMES KELLY, Secretaries.

The Archdeacon of Meath.

Sirs, Archdeaconry, Kells, 23 April 1845.

OCCUPATION has prevented my sooner acknowledging your letter of the 29th of March, reply to mine of the 11th.

I learn with satisfaction that the question of the trust deed has engaged the attention of e Commissioners, and I anticipate a satisfactory result from its being submitted to the y officers of the Crown. Some particulars, however, essential to be laid before them ve not yet been noticed; these, if required, I am ready to supply.

The Commissioners have, however, again rejected my application, and the grounds on ich they have done so require some notice from me. "They and the patron of every tional school must be viewed as parties co-operating (so far as regards that school) wards a common object;" to this I entirely assent: "and there can be no hearty and eful co-operation between them when one of the parties is utterly hostile to any of the ndamental principles of the system maintained by the other." With regard to the com- on object, and *all principles* in furtherance of which the co-operating parties have posi- e functions to discharge, I acknowledge this to be true. But I cannot see how it can ply to a prohibition against doing a particular act: such a rule being wholly negative, -operation respecting it, in any proper sense of the word, is of course impossible, and y basis of co-operation respecting it unnecessary beyond a mere agreement not to do at act.

Still less do I see how this can apply to the prohibition in question. You say, "Now, e regulation of the Commissioners respecting the Scripture Lessons, which, in their view, volves a fundamental principle, you still continue to denounce as vicious and false in inciple, and inconsistent with the character of a united system of education." Now, I g to remind the Board that the principle on which I wished to act is expressly sanctioned that letter of Lord Stanley to the Duke of Leinster, "under which the Board was ginally established," (8th Report), viz. "It is not designed to exclude from the list of oks for the combined instruction such portions of sacred history, or of religious or moral aching, as may be approved of by the Board."

And the Board did for several years "earnestly recommend" all patrons and teachers adopt that very course which I now wish to adopt.

And seven years after their establishment, they described their practice in exact conformity th my views: "by a perusal of the Commissioners' regulations you will perceive that ey are totally silent with regard to this book, leaving its use or non-use, as they do of all eir other books, wholly for the discretion of those locally interested in the management the school."

Now, if the Commissioners will allow me to act on Lord Stanley's Letter—on their own mer recommendation—on their own rules as described by themselves—then I will with- aw all that I have written either in public or in private on this subject.

But if the Commissioners will not consent to this, are they prepared to tell me that the eration which they have made in this particular "involves a fundamental principle," so at those who approve of the principle of Lord Stanley's Letter, and disapprove of nothing t the alteration of it, are thereby disqualified from co-operating with the National Board, en though their desire for united education disposes them to submit to the alteration ich they cannot but disapprove?

The Board have yet another reason for rejecting my application: "Your letter affords ounds for inferring, or at least for suspecting, that it would be, in your opinion, not ogether unjustifiable for a person to receive a grant from the Board, while concealing his jections to some of the rules, and designing afterwards to disregard them in practice." this cannot be inferred from my letter (which the Board seem to admit), then why spect it?

It is true I did apprehend (and it appears, not without reason) that information respecting e trust deed might be withheld from the public, if I stated my objection to this rule, in e same letter in which I objected to the trust deed. Yet I risked this inconvenience, and ave stated that I did so knowingly, rather than incur the appearance even of keeping ck an objection until after the grant had been made; and I cannot understand what ght the Board have to say that they suspect that I would do, what they have seen that would not do, and which I have expressly disclaimed:* "We would not take a grant th the intention of not observing the rules." (Report, p. 50.)

But the Commissioners further reject my application because "I have openly, in a mphlet, imputed to the Commissioners conduct the most disingenuous and base." The ords are not mine, nor the charge. I have the satisfaction of believing that one of the Commissioners

* In my letter to Mr. Coyle, I stated expressly, that although the wording of the deed did not bind me this principle, yet, "as a rule of the Board does sanction such a principle, I feel called on to say that I uld not bind myself to it."

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Commissioners at least does not consider that pamphlet either as offensive to himself (and who would offend him?) nor yet injurious to the true interests of united National Education. It was not intended to be more offensive to any other individual.

In my report, to which you allude, I have neither imputed motives, nor brought an accusation; I have simply stated facts, as they appear to us, and as they appear to bear on the interests of the Church.

If the Commissioners will consider my position, they will see that the publication of this pamphlet was forced upon me by themselves. I had already exerted myself in removing the objections of the clergy, and inducing them to connect their schools with the Board. Finding in the rules and other documents ambiguities and difficulties, seriously involving the interests of the Church and the conscientious convictions of the clergy, I was bound to seek explanation, and failing to obtain it, I was bound to give notice of those difficulties to those whom I had sought to influence; and being refused all explanation, even when explanation was called for, and rendered to the Government, it was my duty to point out to the public every circumstance which shows the necessity of that explanation, without which the clergy will not be satisfied.

Whether I have exceeded the usual liberty of stating the public acts of a public Board, or whether the Board are entitled to complain of such a statement being made, it is now for the public to determine. I have received letters innumerable, from men high in station, and in public estimation, approving of the course I have pursued.

Your letter says of my statements: "No confidence whatever can be reasonably felt in the persons on whom such imputations are deservedly cast, or in the author of such imputations if they are groundless." If the matters be thus grave, why will not the Commissioners set us right concerning them? Explanations have been given to Government; those explanations, if granted to us, might have prevented the statements being made. Nothing else can now decide their merits.

One topic, however—a chief topic—of that pamphlet the Commissioners have noticed. In my letter to Mr. Coyle, of December 20, upon the reconsideration of which your letter was written, the objections made in that pamphlet to the trust deed are stated, and the alterations which it points out are asked for. The whole tenor of your letter proves that the Board would have indignantly denied that statement, and refused that request, if they could have ventured to do so. Yet they have not done either. That statement is found to deserve the consideration of the law officers of the Crown.

In that same pamphlet the Board will find other statements equally deserving of consideration.

Your letter adds, "It is most undesirable that parties so circumstanced should have any dealings together." In reply to this I say, it is desirable that all parties should co-operate for the united education of the people—an object which appears to be forgotten. The circumstances which seem to the Board to render that co-operation undesirable in this case, might have been prevented, and might still be removed. I confidently anticipate that if I have fallen into any error, the cause of that error will be found solely in the refusal of explanation, or the withholding of documentary evidence. In any such case I am willing to repair the error; and such an amendment, on proper explanation being afforded, would restore us to a position in which we might yet co-operate in that great object for which the Board was established, and in which they never will succeed until they obtain the co-operation of all parties.

Once more I invite the Board to obtain the co-operation of a large and influential portion of the clergy. Let them even now make known to us those satisfactory explanations which they profess to have afforded to Government, respecting the difficulties which we feel in our way towards co-operating with them.

If they refuse to do this, can they expect our co-operation?

And here I feel bound to state to the Commissioners what I have found to be the prevalent opinion among all classes of persons with whom I have had communication upon the subject, that there is, somewhere, a secret desire and intention to exclude the clergy from the national system. And this conviction is not confined to the opponents of the Board, but has been most forcibly stated to me, by highly influential persons who have their schools under the Board, and who propose their own example to the clergy as a means of defeating that secret policy.

I am not asserting this opinion; I am stating its prevalence as a fact, in order that the Board may take the means I have suggested, the only available means, of correcting it. I look in vain, in all my correspondence with the Board, for any expression or word which could be made available for counteracting the impression; and I feel certain that the result of this application will be taken as conclusive proof of the fact, unless the Board will yet consent to give us that explanation concerning our difficulties which they have given to Government.

You are further directed to say, that "If I wish to have a national (agricultural) school established for the benefit of my tenantry (for which, of course, I am to give the money and the land), the application must be made, and the whole management of it conducted by some other persons, between whom and the Commissioners the requisite degree of mutual confidence and sincere co-operation may reasonably be hoped for." The proposal does not deserve notice, except as it leads me to consider whether such patronage as the Board are likely to obtain, and in which they would confide, would answer the purpose I have in view. I am certain that, under the circumstances of this application, the Board cannot hope to obtain in that neighbourhood any other co-operation than what they now possess in a national

national school immediately adjoining the lands in question. I freely acknowledge that the patronage of that school is as respectable, and I believe the school to be as respectably conducted as the generality of national schools in this country; but I must decline granting land and money to it on the terms of being wholly excluded from any concern in its management. And, in illustration of this my determination, I enclose a printed hand-bill, lately circulated in the neighbourhood, which probably applies to the national school, as the inhabitants are not aware of any other school-room on the lands. Appendix Q.

I have, &c.
(signed) Edward A. Stopford,
Archdeacon of Meath.

The following is a copy of the hand-bill enclosed in the above :—

TO BE RAFFLED,

On Sunday, the 23d of February,

IN THE SCHOOL-ROOM, BOYERSTOWN,

A DOUBLE CASED SILVER WATCH.

Tickets 1 *s.* each.

Appendix R.

Appendix R.

Scriptures Read in Pay Schools.

The Archdeacon of Waterford proceeds to consider the state of schools unconnected with ıe various Education Societies, as it respects the use of the Scriptures. With reference to iese, he observes (p. 13)—"But more remarkable still, instead, as it is untruly represented, ' the Roman Catholics seeking education for their children in pay-schools, because they ould not accept the education provided by the State, on account of the necessary reading ' the Holy Scriptures, it was ascertained that in some thousands of pay-schools, and even here the teachers were Roman Catholics, the Scriptures were used, the willingness or ıxiety of the parents having made it the pecuniary interest of the teachers to introduce .em as a branch of instruction."

It would undoubtedly have been very remarkable, if it had been the fact, that there were me thousands of "scriptural schools" kept by Roman Catholic masters on their own :count, and independent of any of the Education Societies.

In support of this statement, a return is given, in a note, of the number of schools of hich the teachers were Roman Catholics; by which it appears, that of 7,569 such schools, e Scriptures were stated to be read in 2,607, and not read in 2,886; and that the returns ere silent as to 2,076. Of those in which the Scriptures are reported as having been read, .e Archdeacon remarks, that "a large proportion were 'pay-schools,' *i. e.* schools set up by e masters or mistresses for their own profit and support, into which, therefore, the Scriptures ould not have been introduced, if distasteful to the people in general, or likely to interfere th the attendance of the children, from whose payments alone the teachers' maintenance ıs derived."

We find this statement frequently brought forward; and as, at first sight, it appears to rnish a strong case in support of those who maintain that Scriptural Education was making ogress in the country, even independently of the exertion of the Education Societies, it is ceived without inquiry by those who have not examined the returns, and quoted as rnishing undoubted evidence, that no system except that which is designated "scriptural" ıs acceptable to the people, or could ever have been established in this country, by any her means than by a Parliamentary grant, giving power and influence to a Board appointed the Government, with which no voluntary association could successfully compete.

But a little consideration will serve to convince any one possessed of an ordinary share of telligence, or the smallest degree of candour, that, however specious the arguments on is subject, which profess to be founded upon returns quoted with so much confidence, may pear to a mere superficial observer, these returns, fairly considered, do not tend to establish e statements referred to. In order to prove anything to the purpose, several disingenuous thods are adopted, and the real facts are either wilfully suppressed, or carelessly over-ked.

Appendix R.

In the first place, it is tacitly implied that all the 7,569 schools, of which the teachers were Roman Catholics, were pay-schools, set up by the several masters for their own profit and support. If this be not inferred, the fact of the Scriptures having been read in any number of them will prove nothing to the case in hand; inasmuch as all those in which they were read may have been free schools, supported by the different Education Societies, all of which, with the exception of the "Association for Discountenancing Vice," employed Roman Catholic as well as Protestant masters.

In point of fact, however, in numerous instances, the schools above referred to were "free" schools, under some of the various societies which required the use of the Scriptures as a school-book.

When, however, it is admitted that many of these schools were free, and connected with the societies referred to, it is next assumed that in the case of all those returned as pay-schools, "the teachers' maintenance was derived from the payment of the scholars alone," as it is expressly stated by Archdeacon Bell. Now the fact is, as the most cursory glance at the returns will show, that the great majority of the schools of the Kildare-place Society, were returned as "pay-schools," the charge of a small weekly payment having been not only permitted, but recommended by that society; and of many such schools the masters were Roman Catholics. The same observation applies to many of the London Hibernian schools, those of the Baptist Society, and others, although not to the same extent, their schools having been most commonly "free."

Having carefully examined the returns, we are enabled to give the following as the result. The number of "pay-schools," unconnected with any society or committee, of which the teachers were Roman Catholics, and in which the Scriptures were stated to have been "read," did not amount to more than 1,940. Of these, there were returned—

IN THE PROVINCE OF	Total Number of Independent Pay-schools, kept by R. C. Teachers, in which the Scriptures were "read."	Of the Schools in preceding Column, the Return stated, Scriptures		
		"Read by the Protestants only."	"Only one Copy" in the School.	"In Greek"—"English Testament used as a Translation."
Ulster - - - -	860	10	7	6
Leinster - - - -	577	118	112	17
Munster - - - -	338	110	94	37
Connaught - - - -	165	51	39	7
TOTALS - - -	1,940	289	252	67

It will thus be seen that there were at least 608 of these schools, which few will pronounce to have been "scriptural" shools, in the sense in which the term is used by the opponents of the national system, when they are condemning the schools of the Board. If we deduct these from the total number, we have 1,332 as the number of schools kept on their own account by Roman Catholic teachers, in which the Scriptures were stated to have been used. In how many of these they were read only by Protestants, or in Greek, using the English Testament only to assist in translating it, or in which there was only one copy found, it is impossible to ascertain; but that the above 608 were not all the schools to which such observations applied, may be readily believed, when it is considered that the clergy were not called upon to enter into such particulars, but were simply directed to state the names of the several books found in each school, and not to specify the number of copies, or to what extent they were used by the scholars. But deducting those schools only, in reference to which it is expressly stated that the Scriptures were read only by Protestants, or in Greek, or in which only one copy was to be found, as also those connected with the societies, we have the number reduced to one-half of that which an ordinary reader would have supposed, who should take for granted that a correct statement of the whole truth was made by those who profess to give the result of a fair examination of the returns, when they represent that there were 2,607 scriptural schools, of which the teachers were Roman Catholics, supported by the payments of their scholars.

But this is not all. We have still remaining, not indeed "some thousands," but some hundreds of schools, to furnish apparent ground for the assertion that the eagerness of the parents to have the Scriptures read in the schools by their children was such as to make it "the pecuniary interest of the teachers to introduce them as a branch of instruction." Let it be observed that we are not here entering into the question to what extent the Irish peasantry were led by their own inclinations, or how far they acted under the influence of their priests, when they withdrew their children from the Kildare-place schools, and others in which the Scriptures were read, the practical effect having been the same, whatever may have been the cause; but we maintain that the reports of the Education Inquiry Commissioners do not prove anything to the purpose. We shall, therefore, pursue the inquiry as to the

ne character of the above 1,332 schools, that we may see how far they were entitled, in ny legitimate sense, to the title of "scriptural schools."

On examining the returns, we find that of these schools upwards of 100 were held in oman Catholic chapels and convents, or were under the special patronage of the Roman atholic clergy, or under the direct superintendence of some of the religious orders and onfraternities of the Roman Catholic church. We presume the supporters of the Church ducation Society will not insist on these being left on the list of scriptural schools. The riter, in company with one of the Commissioners of Inquiry, visited many of these schools n the south of Ireland, which presented the *ne plus ultra* of the Lancasterian system, under hich from 500 to 900 boys were sometimes kept in the most perfect discipline by eight or en monks (or as many girls under a few nuns), assisted by monitors. In these we found a oman Catholic abridgment of the Bible partially used; but the Scriptures were not read n any of them. It was, however, usual to find a few copies of the Douay Bible or Tesament, with notes, in the desk of the superintendent, which were occasionally read by the ore advanced of the scholars, under the permission of the priest. But a single copy being so ound in any school, at the time of making the returns, would cause the school to be placed n the list of those in which the Scriptures were "read." And thus every one of these xclusively Roman Catholic schools was so returned, in which there happened to be found copy of the Douay Bible or Testament, however restricted in its use, or even if never read t all.

It was generally believed, at the time of making the returns, that the Government and egislature were inclined to favour schools in which the Scriptures were read; and hence ll teachers and managers of schools were anxious to represent theirs as answering to that escription; and this circumstance caused a desire to report that the Scriptures were used, nd thus tended to augment the number of schools in which they were returned as "read;" or which purpose it was sufficient to exhibit a single copy of the Scriptures in the schoolom on the day of inspection.

Amongst the schools under Roman Catholics, kept for their own profit, and in which the criptures were reported to have been read, were several classical and mercantile schools for ne children of the higher orders; but these cannot be fairly reckoned as scriptural schools, nasmuch as we know that in similar academies kept by Protestant masters, although the criptures are used, and are accordingly found to have been returned as "read," yet the eading of them is confined to the Protestant pupils, and never forced upon the Roman atholics.

But, in addition to the foregoing general classifications, evincing the considerable reduction hich must be made from the number of schools which can fairly be adduced as examples f scriptural schools, held by Roman Catholic teachers for their own profit and support, it ay serve further to illustrate the character of these schools, and to show to what extent ey may have been entitled to the appellation of "scriptural," to state a few facts with eference to particular schools of this class, confining ourselves to those which were returned s "pay-schools," of which the teachers were reported as "Roman Catholics," and in which ne Scriptures were stated to have been "read."

The first to which we shall refer is a remarkable one, calling for special notice, being the chool founded by the late Mr. Lovell Edgeworth, which, at the time of making these eturns, was affording useful general instruction to 150 Roman Catholic, and 70 Protestant upils, at Edgeworthstown, in the county Longford. The general superintendent and the ead master of this school were Roman Catholics, assisted by a classical teacher, who was Protestant. In the returns it is described as a "pay" school, and under the head "Scripures, whether read or not," the return is "Read, A. V." (authorized version).* This was, herefore, one of those pay-schools of which the master was a Roman Catholic, and in hich the Scriptures were stated to have been read. But was this a scriptural school in ne Church Education Society's sense of the term? Here we can speak from personal cquaintance with the circumstances of the case. Within two years after the returns had een made, the writer of these pages was appointed to the curacy of Edgeworthstown, and is valuable school was then in full operation. It was conducted on the principles of the resent national system of education, for several years previous to the adoption of that ystem by the Legislature. There is a special notice of this school to be found in the ppendix to the First Report of the Commissioners of Education Inquiry (No. 267), under ne head of "Examinations taken by Two of the Commissioners at Edgeworthstown, Sepember 2, 1824," which fully sets forth the principles on which it was conducted, and affords atisfactory evidence of the complete success which attended this early effort to establish in is country a school of united instruction for the youth of all religious persuasions.

The late Mr. Edgeworth's school was, as has been observed, conducted on the principles hich have been since adopted by the Legislature, and which are now carried out so efficiently

* There was also a female school in the same village, supported by the ladies of the same benevolent and ifted family. In reference to which, it appears by the return, that the mistress was a Protestant, and that ne Scriptures were "read by the Protestants," which qualification did not happen to appear in the return of ne boys' school, conducted on similar principles.

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efficiently by the National Board. But, considering the character of the instruction afforded in it, comprising the classics and mathematics, and in reference to some of the classes educated therein (for it was attended by scholars of all classes as well as creeds), it may rather be considered as the precursor, on a small scale, of the "Queen's Colleges." It became part of the writer's duty to visit this school weekly, for the purpose of communicating separate religious instruction to the Protestant pupils, who also formed an interesting class in the Sunday school, held in the church. This duty was specially pointed out by the late Archbishop of Tuam (in whose diocese of Ardagh the school was situated), than whom there could not have been a more strenuous advocate for scriptural education, and who was well aware of the principles on which the school was conducted. His instructions were to the effect, that the opportunities afforded for communicating religious instruction to the Protestant pupils should be willingly accepted and improved; but it was no part of his Grace's directions, that an attempt should be made to set up an opposition school, whether on "church" or on "scriptural" principles. Acting in accordance with such advice and injunctions, it proved a most interesting and encouraging task to communicate religious instruction to youths who enjoyed the benefit of an admirably conducted system of general education, such as might have been expected under the guidance of one of the family of Edgeworth—education in the truest sense of the word,—not merely learning of lessons, but a wholesome exercise of the intellectual and moral faculties, and discipline of the mind. The writer can with truth say, that in the experience of more than 20 years which have since elapsed, he has never derived more satisfaction in the exercise of the important work of a catechist, than he enjoyed in the discharge of that office at Edgeworthstown; nor has he ever known any school of which so many pupils have not only succeeded creditably in the world, but of which so many have evinced, in after-life, the happy fruits of early religious education, and sound moral training. It has frequently happened to the writer to meet young men, both in England and in Ireland, who have introduced themselves to him as having been formerly pupils at Edgeworthstown; and, in the case of Protestants, to express their acknowledgments of the benefits which they had received from the religious instruction communicated to them while at that school. These have been found in public offices, in merchants' counting-houses, and in shops of respectable tradesmen; while five or six might be named, who are now zealous clergymen of the Established Church. One of these lately filled the situation of domestic tutor in the family of a Lord Chancellor of England; and another, that of chaplain to the household of a Lord Lieutenant of Ireland. Each of these is now beneficed in the church, the former in England, the latter in his native country. Letters have also been received from young men, who, having emigrated to America, had there met with that success which was the consequence of a diligent improvement of the advantages afforded to them in the Edgeworthstown school.

Let us proceed to notice a few other "pay" schools included in the number of those which, the teachers being Roman Catholics, and the Scriptures being "read," it is asserted that the masters were compelled, by regard to their pecuniary interest, to make the reading of the Bible a branch of instruction in their schools.

As Archdeacon Bell will have an opportunity of judging of them the more readily, we shall commence with some schools in the city of Waterford, leaving him to say whether they answer to his notions of a "scriptural" school. At page 1158 of the Appendix to the Second Report, we find a school returned as being at that time held in the city of Waterford, by a Roman Catholic clergyman, and described as "the College of St. John." It was a pay-school, and the return as to the Scriptures was, "Read in Greek." We speak from personal knowledge of the fact, when we state, that, in accordance with the directions of the Commissioners, those schools in which the Testament was reported as being read "in Greek," as well as those in which there was only "one copy" found, were all included in the number of those returned as having the Scriptures "read."

Take another specimen from the same city and parish. At the same page of the returns we find a school reported as the "Convent School," of which the teachers were "different mistresses appointed by the superior of the Ursuline Convent;" it is unnecessary to observe all Roman Catholics, as were also all the children, numbering 160 girls. The return, as to Scriptures, was thus "Read, D. V." (Douay Version) "in the boarding school, but not in the poor school."

We shall have occasion to return to the city of Waterford, when we come to notice some of the schools, as to which the returns are "silent," with reference to the reading of the Scriptures. In the meanwhile, let us go to Tuam. There we find (at page 1206) a well-known Roman Catholic academical institution described as "the College of St. Terlagth's" (a misprint, we presume, for St. Jarlath's), of which the principal is a Roman Catholic clergyman, assisted by two other ecclesiastics and a layman of the same persuasion. This is a pay-school, under the special patronage of the Roman Catholic Archbishop. The return as to number of pupils was 49 Roman Catholics and one Protestant; and under the head of inquiry as to the Scriptures being read or otherwise, the answer is, "Read, D. V. The system of education the same as that of Maynooth College." It thus appears that Archbishop Mac Hale's college at Tuam, and consequently Maynooth itself, conducted on a similar system, are reckoned among the institutions reported at Exeter Hall meetings, and through the Press, as affording "scriptural education, previous to the appointment of the National Board, the Roman Catholic teachers having found it conducive to their pecuniary

ary interest to make the reading of the Bible a necessary branch of the ordinary school struction." *

Many of the ordinary "pay-schools" of the country might be cited as illustrative of the scriptural" character of those boasted of as such, of which the teachers were Roman atholics, and in which the Scriptures were reported as being "read." Amongst these we nd one in the county Roscommon, attended by six Protestant and 36 Roman Catholic holars, of which, it is recorded as to Scriptures, "Read, A. V.: not read by Catholics, in onsequence of which the London Hibernian Society withdrew their aid." And yet this is ne of "some thousand pay-schools," where the Roman Catholic teachers are represented s having adopted the system of the Church Education Society, as to the use of the Scripres, from considerations of pecuniary inrerest, urged to that step by the Roman Catholic arents.

We cannot dwell upon all the cases at length.† But of schools in convents, and under e special superintendence of Roman Catholic bishops and priests, of which the teachers ere Roman Catholics, and in which the Scriptures were stated to have been "read," we all notice a few of the most remarkable cases.‡

We have seen that Mr. Mac Hale's College, at Tuam, goes to swell the number of schools, on e "scriptural" character of which the members of the Church Education Society found one their strongest arguments against the original adoption by the Government of the national stem of education in Ireland. Amongst these we also find other establishments which ill probably cause no less surprise. Thus, we find, in the county of Carlow, a female hool in the Convent of Tullow, described as a "free and pay school," attended by 193 oman Catholic and seven Protestant girls, with a Roman Catholic mistress, under the paonage of the late Right Rev. Dr. Doyle (the celebrated J. K. L.), of which the return states, riptures "read, B. V." (both versions). And lastly, for we can refer only to a small proortion of such cases, we have the College of Clongowes, in the county of Kildare, with 0 Roman Catholic pupils, returned as a "pay-school," and the Scriptures "read D. V." happened that the writer was for a short time incumbent of the parish in which this llege is situated; but we believe no special testimony will be required to prove that it is t a "scriptural" school, in the sense in which the friends of the Church Education ciety usually employ that phrase.

There is yet another class of schools, of which some are included in the enumeration of y-schools under Roman Catholic teachers, in which the Scriptures are reported to have en "read," to which we have not referred. We allude to the common "hedge schools" the country. In many of these, which were frequently the hot-beds of sedition and morality, the Scriptures are returned as "read," one or more copies of the Testament ving been found in the school. Such are consequently included in the number of alleged riptural schools kept by Roman Catholic masters for their own profit. But it is to be rne in mind that in these schools (as well as in almost every class of schools in Ireland evious to the establishment of the national system), each child brought his own book; d the collection was frequently of the most heterogeneous character. Every book—good, d or indifferent—which the children or their parents could beg, borrow, or steal, was to be nd in these schools; and oftentimes a dozen boys in one reading class might have been nd, reading paragraph about, each out of a different book. Among these it was not usual to meet with a Testament, read verse about with sections of an Act of Parliament, with works of a most immoral tendency. In consequence of the successful exertions of Bible Society, and the pious zeal of individuals, few books could be had at a cheaper e, and none could be more easily attained gratuitously, than Testaments of the authorized sion. Douay Testaments were also cheap and easily procured, but not to the same ent, as the Bible Society did not circulate them. Accordingly, while all the masters and great majority of the scholars in the schools under consideration were Roman Catholics, Douay Testament was only to be found in about one-fifth of the total number, as will ear by the following Table:—

Schools

* In the same town of Tuam, and under the same patronage, we find a school, having for teachers, a man Catholic master and mistress, and attended by 125 males and 145 females, all Roman Catholics: otures "read, D. V." In Cork, we have a school in the Ursuline Convent, in which 157 girls, all Roman tholics, instructed by "the ladies of the convent," and the Scriptures are reported as "read, Douay ament."

† Of numerous schools (some of them under the Kildare-place Society), we find such entries as the wing, in cases respecting which the Scriptures are returned as being "read": "One Testament among ooks, apparently by accident;" "the Douay Testament, with notes;" "the one Protestant boy brings a ament with him;" "read privately by one Protestant child;" "read by the two Protestants;" "read on ays;" "read, but not as a school-book;" "one copy of the New Testament read by the only Protestant e school;" "read by one girl;" "read partially;" "read by the Protestant child;" "read occasion-;" "some Testaments among the books;" "a Bible read by the owner," &c. &c.

‡ Amongst others we find, in Dublin, the Female Orphan School, in Abbey-street, with two Roman tholic teachers, and 230 children of the same persuasion; and the male school, Liffey-street chapel-house, er Roman Catholic, with 90 Roman Catholic scholars; and, in French-street chapel, a "pay-school," der the direction of the religious in French-street, attended by 110 Roman Catholics. In all these, tures "read, D. V.;" as also in Drogheda, at the "Presentation Convent School," 240 children; and e Cork Lancasterian School, with 550 children, all Roman Catholics.

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Schools held by Roman Catholic Masters, in which the Scriptures were stated to have been "read."

	AUTHORIZED VERSION.	DOUAY VERSION.	TOTAL.
Ulster - - - -	717	143	860
Leinster - - - -	439	138	577
Munster - - - -	241	97	338
Connaught - - - -	144	21	165
Total - - -	1,541	399	1,940

Surely if the Scriptures had been read *bonâ fide* in those pay-schools, in many of which all the children, and in every one of which the great majority of the scholars, as well as all the teachers, were Roman Catholics, the Douay version would have been more generally used.

But in fact, in the sense in which the Church Education Society usually means, we may confidently affirm that there was not a single "scriptural school" in all Ireland, of which the teacher was a Roman Catholic, depending for his support upon the payments derived from his scholars;—nay more, we feel assured that the same may be said of schools held by Protestant masters on their own account. Will any one pretend to say that there ever was a "pay-school," in the proper sense of the word, that is, depending solely upon the payment of the pupils, in which it was a rule that all the scholars, of whatever creed, capable of reading, should daily read the Scriptures, at any time during the school-hours, and from which any child would be excluded whose parents would not comply with such a regulation, unless such children should, in this respect, refuse to submit to parental authority! When we know that in the case of the well-endowed University of Dublin, as well as in all the schools of royal foundation, the diocesan schools, and all the academies in which the children of the higher orders are educated (a large proportion of which are kept by Protestants and by clergymen of our Church), the rule for reading the Scriptures is relaxed as it regards Roman Catholic pupils, we may be assured that it is not rigidly enforced in unendowed schools, of which the masters are Roman Catholics, deriving all their support from the payments of their scholars.

But we have not yet done. However strange it may appear to many to find that the phrase "scriptural education" has been applied to the schools to which we have referred, a still more extraordinary statement remains to be noticed.

It is stated in the Second Report of the Commissioners of Education Inquiry, already referred to, that of 11,823 schools, the total number of every description appearing by the returns to have been at that time in operation in Ireland, the Scriptures were reported to have been "read" in 6,058; "not read" in 3,322; and that the returns were "silent" on the subject as to 2,443. Not satisfied with claiming as scriptural the entire of the above number of 6,058 schools (of the character of some hundreds of which we have, in the preceding pages, given some evidence as to the applicability to them of that epithet), one of the witnesses examined before the Committee of the House of Commons, in 1837, did not hesitate to claim, as also "scriptural schools, every one of the 2,443 schools," with respect to which the returns do not state whether they were read or not! The Archdeacon of Waterford quotes the statement as evidence in support of his arguments against the necessity for the original adoption of the national system in 1831.

After reciting the number of schools, as given above, with the number in which the Scriptures were reported to have been read, and that in which they were not read, together with those with respect to which the returns were silent, the Archdeacon proceeds: "With reference to these latter, the present Dean of Ardagh says: 'I think I can show that in every case where the returns are silent with respect to scriptural schools, in all these schools the Scriptures were used. I have made inquiries upon the subject in every part of Ireland since, and the conclusion on my mind is, that every one of those 2,443 schools were scriptural schools.'"—p. 14, *note*.

Although we do not pretend to have "made inquiries on the subject in every part of Ireland," and although labouring under the disadvantage of having to prove a negative proposition, yet, after having made a careful and impartial examination of the returns, we do not doubt of being able to adduce internal evidence, from the result of that investigation, which will be sufficient to prove that in several hundreds of those schools the Scriptures were not read; and we think we can bring forward facts which will leave no room for doubt that the converse of the above proposition is the truth, and that in none of those schools were the Scriptures used; while the conclusion to which every candid inquirer will arrive will be the direct opposite to that produced on the mind of the Dean of Ardagh; and that to all such it will appear that there is the strongest evidence which the circumstances of the case will admit, that not one of those 2,443 schools was a scriptural school, even in the very narrow sense in which that description is allowed to schools by the friends of the Church Education Society,

Society, when they are desirous to present a full array of such from the returns under consideration; in other words, that there was not so much as a single copy of the Scriptures to be found in any of those schools.

In order to establish this position, we proceed to give the result of a minute examination of the returns, or "Parochial Abstracts," with reference to the 2,443 schools in question, as to which it is "not stated" whether the Scriptures were read or not. Of these we find that there were only 118 (or less than one-twentieth of the entire number) of which the masters or mistresses were Protestants. In 682 cases alone (being considerably less than one-third of the whole) was there a single Protestant child to be found in the school. In 71 instances only (being about 1 in 35 of the entire number) were there so many as 10 Protestants to be found in any one school; and in 152 cases the schools were held in Roman Catholic chapels, or in nunneries.

Now, we ask, can any one possessing the slightest acquaintance with the subject, believe that in "every one," or in any one of the 1,761 schools in which not a single Protestant child was to be found, the Scriptures were read, or a single copy to be met with? Will it be believed that the 2,372 schools, in any one of which there were not so many as 10 Protestants, were scriptural schools? Will it be thought likely that in the 152 schools in Roman Catholic chapels and convents, the reading of the Scriptures by all the children, during school-hours, was made to constitute a part of the ordinary and necessary business of every day? And yet the Dean of Ardagh assured a Committee of the House of Commons, that, after due inquiry made, "the conclusion on his mind was, that every one of those schools were scriptural schools."

But it may serve to put this matter in a clearer light, if we pursue a similar course to that already adopted in reference to schools in which the Scriptures were stated to have been "read," in respect to the class now under consideration. We shall proceed, accordingly, to select a few particular schools, included in the 2,443, as to which the returns are "silent" as to the subject of the Scriptures being read.

And here, as in the former case, we shall commence with the city of Waterford. A confraternity of members of the Roman Catholic Church has been, since the commencement of the present century, actively engaged in the gratuitous instruction of the children of the poor. They are designated "The Brothers of the Christian Schools in Ireland;" and the superior and founder of this "Institute" resided, at the time when these returns were made, at Waterford; and there, assisted by 11 brethren of the order, he presided over a school which was attended by 650 boys, all Roman Catholics. This school is amongst those in which it is "not stated" whether the Scriptures were read or not. It will be admitted that there is strong presumptive evidence that they were not read in this school. But we have in this case, as well as in others under the same confraternity, positive and direct proof as to this point, in the sworn evidence of the "Director of the Hanover-street Christian Schools," in Dublin. This gentleman was a leading member of the "congregation" or order; and was examined, as such, by the Commissioners in 1824, the superior having been unable, through illness, to attend the Board. In his examination he explained to the Commissioners that the "Institute" had been founded under a Papal Bull, and that "its primary object was the education of the poor," chiefly of their own Church, and "giving them instruction in the Roman Catholic religion." He stated explicitly that there was "not any copy of the Douay version of the New Testament in the schools," and that the children never read any portion of the Scriptures, "except as extracts in other books."*

All the schools in connexion with this confraternity were conducted on precisely the same system. Hence the above evidence applies equally to all their schools. Of these, the principal was at Waterford, under the immediate superintendence of the superior of the order; and this, as we have seen, constituted one of the Dean of Ardagh's "scriptural schools." But we find others of the same description; and as the Dean stated that he had extended his inquiries to "every part of Ireland," we shall go to another city. The same confraternity had a large school, which we remember to have visited in attendance upon one of the Commissioners in 1824, in the city of Cork. We find the return of this school at page 1002, from which it appears that it was presided over by five of the "Brothers of the Christian Schools," and was attended by no less than 900 scholars, all Roman Catholics; but as to the Scriptures being read, it is "not stated." We find another of the same schools in Dublin, attended by seven Protestants and 83 Roman Catholics; and a fourth in Limerick, attended by 162 Roman Catholic children; and in both cases the returns are "silent" as to the reading of the Scriptures.† These are also, therefore, amongst Dean Murray's "scriptural" schools.

Many

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* Appendix to First Report of Commissioners of Education Inquiry, No. 252.

† We find in the list many similar instances in which the returns are silent on this point, but in which, though not connected with the "Brothers of the Christian Schools," we may feel certain that the Bible was not read. Thus, in the city of Cork, we find, of this class, three separate schools, attended, in the aggregate, by 640 Roman Catholic children, under the patronage of the Roman Catholic bishop; and in the same city, "the North Presentation Convent Free School, conducted by the nuns, who act as mistresses," attended by 370 Roman Catholic girls, and in each of these cases the returns are silent as to the reading of the Scriptures. In Dublin we find the Church-street schools, "under the patronage and support of the reverend gentlemen of the Franciscan Order;" as also a school "under the patronage and control of the ladies of the convent of St. Clare;" with respect to each of which the returns as to the Scriptures being read is, "not stated." At Thurles, there was the "Ursuline Convent Female School," supported by "the ladies of the order of St. Ursula;" and in Limerick, the Sexton-street Free School, attended by 303 Roman Catholic girls, "under the patronage and superintendence of the parish priest, and of a committee of Roman Catholic ladies." In each of these cases the return is "not stated."

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Many cases of "pay-schools," kept by Roman Catholic teachers on their own account, might also be cited, to show how little ground there exists for supposing them to have been "scriptural" schools, although the returns are silent as to the reading of the Scriptures, and they were consequently amongst the number concerning which the Dean of Ardagh had come to the conclusion, after diligent inquiry, that they were, "every one of them," entitled to that character. For example, we find in the county Kerry three schools, assisted by a Roman Catholic nobleman, each attended by above 100 children, all Roman Catholics; and as to Scriptures, "not stated." In a parish in the county of Tipperary, we find a school, kept by a Roman Catholic master, attended by 110 Roman Catholic scholars, to the teacher of which, the return states, "the parish priest gives the school-house rent-free," but as to the Scriptures being read, it is "not stated." In another parish of same county, a school was returned, to the teacher of which "the parish priest had promised 8 *l.* per annum, for teaching the poorest of the children gratis;" but as to the Scriptures, the return is silent. This case is the more remarkable, as it appears by the returns that in the same parish there was a school, of which the master was a Roman Catholic, connected with the Kildare-place and the London Hibernian Societies, in which the Scriptures are stated to have been "read." Notwithstanding which, there was another pay-school kept in the same parish by a Roman Catholic master, as to which it is "not stated" whether the Scriptures were read or not; besides four other pay-schools, also kept by Roman Catholic teachers, in which the Scriptures were "not read." The aggregate number of Roman Catholic children in this parish attending pay-schools unconnected with the above societies, amounted to 429; while the total number of Protestants receiving education in the same parish was 25, all of whom were found in the school connected with those societies, being the only one in the parish deriving aid from the public grant. Will any one believe that the two pay-schools, as to which it was "not stated" whether the Scriptures were read, and to one of which the priest contributed so liberally, were "scriptural" schools?

The schools to which we have referred constitute but a small proportion of the number of instances which might be adduced to prove how little reliance is to be placed on the strong assertions so confidently put forward, and professedly supported by statistical returns; nay, sometimes, as in the case under consideration, given as the result of inquiries so diligently prosecuted as to have extended to "every part of Ireland," and to have produced on the inquirer's mind the most undoubted conviction (not merely a strong impression, but a "conclusion") that every one of those 2,443 schools, scattered over every province and county of Ireland, was a scriptural school.

The Committee of the House of Commons were not left in ignorance as to what the witness meant by "scriptural" schools; and hence his testimony was calculated to convey the assurance that in "every one" of those schools, whether connected with confraternities, or conducted by monks or nuns, or under the immediate patronage and control of Roman Catholic bishops and priests, or set up in manifest opposition to Kildare-place schools, or supported by Roman Catholic noblemen, or by committees of Roman Catholic ladies, or by parish priests in their chapels,—that all these alike were schools in which the Scriptures were diligently read, in the authorised version, by all the scholars, of whatsoever persuasion; and this on every day, and at all hours, and in the midst of any other allotted employment; and that no children, of whatsoever religious persuasion, had ever been admitted into any one of those schools, until they had previously consented to conform to such rules; and that from each of those schools any child who, in obedience to parental authority, should refuse to comply with such regulations, would have been expelled. All this was implied when it was asserted that those 2,443 schools were all "scriptural schools."

It is evident that the Dean of Ardagh's testimony, in reference to those schools, went to prove too much; for it would demonstrate that not only were the Roman Catholic laity and peasantry anxious for "scriptural education," but that the Roman Catholic bishops, priests monks and nuns were all alike such zealous advocates for the principle of compelling all the children in the schools to read the Scriptures, and so active agents in carrying such a system into practice, that not only was the appointment of the National Board uncalled for, but the establishment of the Church Education Society was unnecessary, and the labours of the various Protestant societies were so many works of supererogation.

But we must trespass on the reader yet a little further, in order to call attention to a fact with reference to these returns, which will, we feel persuaded, be sufficient (as has been already intimated) to produce the fullest conviction on the mind of every unprejudiced person, that with respect to all those 2,443 schools, as to which it was "not stated" whether the Scriptures were read or otherwise, they were not "scriptural" schools in any sense of the word, inasmuch as it may be fairly inferred that in not one of them was there to be found so much as a single copy of the Scriptures, or any portion or extracts therefrom, in any version or in any language.

It is necessary to observe, that the lists to which we have been referring, and which appear in the Appendix to the Second Report of the Commissioners of Education Inquiry, were drawn up in the office of Commissioners, under their directions, from the returns made by the Protestant and Roman Catholic clergy of Ireland. The form in which these returns were made is given in the Appendix to the First Report of the Commissioners (No. I. A.), and comprised fifteen heads of inquiry. These, it is necessary to observe, did not correspond exactly with the headings of the columns in the parochial abstracts, to which we have been referring, as giving a digest of the returns. Thus, while the column in the "Abstract of Parochial Returns," which supplies us with information as to the reading of the Scriptures, is headed "Scriptures, whether read or not in the school," there is no column having a heading

heading exactly corresponding thereto, in the form of return which was forwarded to the clergy. It was from the answers given under the fourteenth head of inquiry in the form of return, which alone had any reference to the subject, that the information given in the "Abstract," as to the Scriptures being read or not, was derived. The fourteenth head of inquiry runs thus:

"Enumerate every book and printed paper, of every description, which is or has been read, taught, or in any way used, either for amusement or instruction, within the school, at the time of making this return, or within six months previous to it, as far as you can learn; and state from what sources, and in what manner, and at whose expense, they have been supplied. In case the Scriptures are used, state whether it is the Bible at large, or the New Testament alone; whether the translation used be that of the Established Church, or the Douay version; how many copies of each are used in the school at the period of making the return; what was the greatest number of each at any period within the six months next preceding (as far as you can learn); and state the causes which may have led either to the increased or diminished use of them in the school."—*Appendix to First Report*, p. 5.

It will be seen by the above, that the question was not put, "Are the Scriptures read or not?" It was only required to enumerate all the books read in the schools, not to recount those that were not used; and in case the Scriptures were read, then to state whether it was in the Bible at large, or the New Testament alone, in what version, and how many copies found in the school. From the answers under this head was drawn the information given in the abstract, as to whether the Scriptures were read or not in the several schools. If, amongst the books enumerated, a single copy of the Scriptures, or any "portions" of the Bible, in any language, or in either version, were found named, the school was set down as one in which the Scriptures were "read;" if no copy of the Scriptures appeared amongst the books so enumerated, it was returned as "not stated;" and it was only in the cases in which the clergy expressly reported that the Scriptures were not used in the school, that they were returned in the list "not read."

Under these circumstances, it is not difficult to account for the fact of the returns having been "silent" as to the Scriptures, in the case of 2,443 schools. It is only surprising that in so many cases as 3,322, it should have been stated that the Scriptures were "not read." Any person called upon to make a return enumerating every book "used" in any school, and asked to enter into particulars respecting the Scriptures, only "in case they were used," might very reasonably suppose, that if he found no copy of the Scriptures in the school, it was needless for him to make the negative statement, which would necessarily be inferred from his silence on the subject. On the other hand, it is not to be supposed that a large number of Protestant and Roman Catholic clergymen, when enumerating, on oath, "every book and printed paper of every description, which was or had been read, taught, or in any way used, either for amusement or instruction, within the school," should have omitted the mention of the most important of them all, and the only one as to which, if found, they were called upon to enter into any particulars, or to make any comment. In fact, it arose altogether from the strong impression on the minds of the clergy of the importance attached to this point of inquiry, that so many of them were found not to rest satisfied with being "silent" as to the Scriptures, when not used in the schools, but to record explicitly that which they were not, in point of fact, called upon to state. They were required to enumerate all the books and printed papers which were used, but not to specify what books, &c. were not read in the schools. It would further appear, that in those cases in which it was considered that it might be taken for granted that the Scriptures were not used, the clergyman making the return felt it unnecessary to note the fact of their being not read,—of such were the confraternity and convent schools, &c. While, on the other hand, in those cases where it might have been expected that the Scriptures would have been read, if they were not found it was particularly reported "not read,"—of such were some schools of the Kildare-place Society, and some Protestant parochial schools. Hence, in all cases in which it was thought that no one could suppose the Scriptures to have been used as a class-book in the schools, the return was, "not stated," while in those in which we might have looked for the Scriptures, but in which they were not used, the return was "not read." In every case in which the Scriptures were not enumerated in the list of books, and no comment made by the clergyman making the return, the entry in the "Abstract of Parochial Returns,"—prepared, not by the clergy, but in the office in Dublin,—was "not stated."

We believe enough has been said to prove the position which we have laid down, namely, that the Dean of Ardagh's statement in respect to the 2,443 schools, as to the reading of the Scriptures in which the returns are silent, is directly opposed to the fact; and that it may be fairly assumed, that in every case where the returns were silent with respect to the use of the Scriptures in the schools, in all those cases the Scriptures were not read; and that the conclusion to which every candid inquirer must arrive will be, that not one of those 2,443 schools was a scriptural school.

Appendix S.

Appendix S.

Practical Suggestions, with a view to meet Objections, and to supply Deficiencies in reference to the National System of Education in *Ireland.*

The undersigned is desirous to bring under the consideration of the Select Committee of the House of Lords on National Education in Ireland, in as brief and comprehensive a form as possible, two plans, which he has proposed, with a view to meet all the demands and objections which appear to him to be reasonable, on the part of the clergy and laity of the Established Church in Ireland to the National System of Education;* and which will be found to be equally applicable and available to other Protestants, and to the Roman Catholics.

He is the more desirous to submit to the consideration of their Lordships the plans which he proposes, in this form, (although he has recently put them forward in a Pamphlet,† of which a copy was sent to the several Members of the Select Committee at the commencement of their labours), because, in the course of his examination, some valuable suggestions were thrown out by their Lordships, which have led them to adopt some changes in his original plan, which appear to him to be very important improvements.

The great object which the writer had in view in proposing his plans was to draw out the opinions of others, and to elicit, as the result of calm deliberation, such a scheme as may be likely to prove acceptable and beneficial. Hence he feels thankful to those members of the Committee who evinced, by the questions which they put to him, that they had considered the propositions submitted to their Lordships, and who, by stating objections to the plans proposed, have led the writer to adopt some suggestions which he trusts will give to his propositions a character of greater practicability and of increased usefulness.

It is scarcely necessary to observe at the outset, that the plans proposed rest on the assumption that the grand fundamental principle of non-compulsion as to particular religious instruction, as maintained in Lord Stanley's Letter to the Duke of Leinster of October 1831, will not be disturbed; and that, in accordance with that principle, the great object to be sought is, to afford to the professors of each religious persuasion the fullest opportunities of communicating particular religious instruction to the children of their own communion, and at the same time to extend to each the most ample security against the aggressions of others in respect to their religious opinions.

I. With reference to the first of these objects—namely, the supply of full religious instruction to the children of different creeds, it is manifest that a State comprising members of the various religious denominations amongst us cannot provide this important desideratum for the different churches. All that the State can do in this respect is to supply an efficient system of secular and moral education, with as much religious instruction as all communions are agreed upon to receive in common; and further, to afford every reasonable opportunity to the pastors, or other persons, approved of by the parents and guardians of the children, to convey to the pupils attending the schools such more full and particular religious instruction as they may respectively desire for their children.

The State can do nothing more in reference to this point, consistently with liberty of conscience and respect for parental authority. But as religion is not to be confined to generalities, which yet the State cannot go beyond, there will still remain much to be supplied, as it respects a complete system of religious instruction; and as the State, being itself of a mixed character as to religious persuasions, cannot here with propriety interfere, it becomes the duty of each denomination, and particularly of the respective clergy, to supply, in respect to their own members, the deficiency which must attach to any general system intended for a people comprising, like the Legislature from which such system emanates, members of various communions, holding different and conflicting religious opinions.

To assist the clergy and others in superadding to general education that more complete religious instruction, which every man who is in earnest as to his own faith must feel to be necessary in addition to such education, every reasonable facility should be afforded by the State; at the same time that the State cannot itself supply the deficiency: and such facilities are, in point of fact, afforded under the Rules of the National Board, under which it is competent to the respective clergy, either personally or by deputy, to attend at the vested schools, at times appointed, to give such religious instruction to the pupils as their parents or guardians shall approve. It would be desirable to extend this to non-vested schools, if it be found practicable, but if this should prove otherwise, still it is to be observed that, even in the case of non-vested schools, provision is made by the Rules of the Board that reasonable

* *See* Note appended to these remarks.

† Practical Suggestions, with a View to the Removal of Objections on the part of the Protestant Clergy and Laity to the actual Working of the National System of Education in Ireland. By Edward N. Hoare, M.A., Dean of Waterford.—Dublin: Hodges & Smith. J. W. Parker & Son, London.

reasonable opportunities shall be afforded for religious instruction, although the use of the school-room be not conceded for the purpose.

It is with a view to supply the more full and particular religious instruction referred to, that the plan is proposed of appointing catechists, to be provided and paid by the clergy, either from their own resources, or by voluntary contributions. Here the State can do no more than has been already done, in allowing facilities for the supplementary arrangement proposed under the plan of catechists, as more fully stated in the Pamphlet already referred to, and a second copy of which is forwarded to each Member of the Lords' Committee, together with this paper.

It is not necessary here to enter into details as to the practical working of this plan. It may suffice to state, that the existing Rules of the Board of National Education in Ireland (see Sect. ii. 4), provide facilities for the carrying out of such an arrangement, by the adoption of which the clergy of the different churches might supply, as it respects the children of their own communion, as well as all whose parents might be willing to allow them to avail themselves of it, the fullest amount of more particular religious instruction which they would desire to superadd to that of a more general character which all may receive in common, and which latter would be found to be more extensive and important than the professors of each creed might be generally willing to admit.

II. But, in addition to affording means for the supply of more full religious instruction, to be provided by the several churches, it becomes the duty of the State to take care that nothing be omitted with a view to giving the fullest security to the members of the different religious communions that no unfair advantage shall be taken of the unfavourable circumstances in which the members of a particular church may happen to be placed in any locality.

Now, it cannot be denied, that wherever the professors of any creed are in a considerable minority, as compared with the members of another church, there exists a reasonable ground for apprehension, that those constituting the minority may be placed in a dangerous, or at least disadvantageous position, as it regards their religious principles. It must be admitted that where the manager of the school, and the teachers, and the great majority of the pupils, are of one and the same church, and a small minority of the children attending such a school are of another and an opposite creed, there will exist reasonable grounds of apprehension, either that the principles of those constituting the minority may be tampered with, or that the children may be subjected to some degree of annoyance or petty persecution from their fellow pupils, or even from the master of the school; and that in such cases, in the absence of the Inspector, the Rules of the Board intended for the protection of all creeds may be transgressed.

To meet this possible danger, it is proposed that, inasmuch as neither the minister of religion nor the inspector can be at all times present to prevent such evil results, a paid monitor shall in all such cases be appointed, who shall be of the religion of the minority of the pupils, wherever the religion of the master is that of the majority. These monitors, to be paid by the Board, should be selected from amongst the pupils of the national schools, and they should produce a testimonial as to their moral and religious character from the clergy of their own communion, and be approved as to their literary qualifications by the local Inspector, and appointed to their situation by the head Inspector of the district, and removable only with the sanction of the Board.

Considerable experience in this particular enables the writer of these observations to assure the Committee, that he has no doubt of the practicability of the scheme, which he has found to have proved completely successful in the several cases in which he has either tried the experiment himself, or has seen its effects where such a plan has been adopted by others.

In consequence of his experience of those good results, the writer has felt desirous thus to call the attention of the Committee to the plans which he ventures most respectfully to recommend to their Lordships' consideration.

EDWARD N. HOARE,
Dean of Waterford.

London, 10 June 1854.

Note.—The following notice of Motion, made in 1848, by Mr. G. A. Hamilton, M. P. for the University of Dublin, expresses the reasonable demands of the opponents of the national system. It will be seen that the plans proposed in the foregoing remarks would fully meet such requirements:—"Before going into Committee on the Educational Estimates, to move, that an humble Address be presented to Her Majesty, praying that Her Majesty will be graciously pleased to direct that such a modification of the present system of National Education in Ireland may be made, as regards children of the Established Church, as may remove the conscientious objections which many of the clergy and laity entertain to that system as at present carried into operation, or otherwise that means may be taken to enable those of the clergy and laity of the Established Church who entertain such conscientious objections, to extend the blessings of scriptural education to the children of the Established Church."

Appendix T.

APPENDIX T.

NATIONAL AGRICULTURAL SCHOOLS.

SUMMARY of AGRICULTURAL SCHOOLS in the several Counties of IRELAND.

MODEL AGRICULTURAL SCHOOLS under the exclusive Management of the COMMISSIONERS and under LOCAL MANAGEMENT.

TABLE showing the Progress of the AGRICULTURAL DEPARTMENT for the Year 1853.

THE following is a SUMMARY of the Numbers of AGRICULTURAL SCHOOLS in the several Counties in IRELAND, on the 31st December 1853, and the Class to which they belong.

	COUNTIES.	AGRICULTURAL SCHOOLS.				
		Model.	Ordinary.	School Gardens.	Workhouse.	TOTAL.
1	Antrim	3	1	-	6	10
2	Armagh	1	1	-	-	2
3	Cavan	2	2	-	-	3
4	Donegal	1	3	-	-	5
5	Down	-	-	-	2	2
6	Fermanagh	1	-	-	-	1
7	Londonderry	-	2	-	2	4
8	Monaghan	2	1	-	3	6
9	Tyrone	1	3	-	-	4
	TOTAL in Ulster	11	13	-	13	37
10	Clare	2	5	-	1	8
11	Cork	4	2	-	5	11
12	Kerry	-	-	-	3	3
13	Limerick	3	1	-	3	7
14	Tipperary	3	-	-	7	10
15	Waterford	1	1	-	2	4
	TOTAL in Munster	13	9	-	21	43
16	Carlow	-	1	-	-	1
17	Dublin	1	-	2	2	5
18	Kildare	1	2	-	2	5
19	Kilkenny	1	2	-	3	6
20	King's	1	-	-	1	2
21	Louth	1	-	-	-	1
22	Longford	—	—	—	—	—
23	Meath	-	3	-	-	3
24	Queen's	-	-	-	1	1
25	Westmeath	-	3	-	-	3
26	Wexford	-	-	-	1	1
27	Wicklow	-	1	-	-	1
	TOTAL in Leinster	5	12	2	10	29
28	Galway	3	2	-	2	7
29	Leitrim	1	-	-	-	1
30	Mayo	-	2	-	3	5
31	Roscommon	-	3	1	1	5
32	Sligo	-	2	-	-	2
	TOTAL in Connaught	4	9	1	6	20
	GRAND TOTAL	33	43	3	50	129

MODEL

Appendix T.

MODEL AGRICULTURAL SCHOOLS under the exclusive Management of the COMMISSIONERS.

COUNTY.	In Full Operation.	No.	In Partial Operation.	No.	Building.	No.	TOTAL.
ntrim - -	- - -	–	- - -	–	Ballymoney -	1	1
avan - -	Bailieboro' -	1	- - -	–	Templedouglas -	2	2
onegal - -	Bath - -	2	- - -	–	- - -	–	3
onaghan - -	- - -	–	- - -	–	- - -	–	4
ork - - -	Dunmanway -	3	- - -	–	- - -	–	5
„ - - -	Glandore - -	4	- - -	–	- - -	–	6
„ - - -	Farrahy - -	5	- - -	–	- - -	–	7
„ - - -	- - - -	–	Munster - -	1	- - -	–	8
imerick - -	Tervoe - -	6	- - -	–	- - -	–	9
„ - - -	Mt. Trenchard -	7	- - -	–	- - -	–	10
ipperary - -	Kyle Park -	8	- - -	–	- - -	–	11
„ - - -	- - - -	–	- - -	–	Limerick - -	3	12
„ - - -	Derrycastle -	9	- - -	–	- - -	–	13
„ - - -	Gormanstown -	10	- - -	–	- - -	–	14
ublin - -	Glasnevin -	11	- - -	–	- - -	–	15
ildare - -	Athy - -	12	- - -	–	- - -	–	16
ilkenny - -	Woodstock -	13	- - -	–	- - -	–	17
eitrim - -	Leitrim - -	14	- - -	–	- - -	–	18
	TOTAL - - -	14	- - -	1	- - -	3	18

MODEL AGRICULTURAL SCHOOLS under the Management of LOCAL PATRONS.

COUNTY.	In Full Operation.	No.	In Partial Operation.	No.	Building.	No.	TOTAL.
ntrim - -	Larne - -	1	- - -	–	- - -	–	1
„ - - -	Kilwaughter -	2	- - -	–	- - -	–	2
rmagh - -	Markethill -	3	- - -	–	- - -	–	3
onegal - -	- - - -	–	- - -	–	Dunlewey -	1	4
ermanagh -	Carrick - -	4	- - -	–	- - -	–	5
onaghan - -	Drumhilla -	5	- - -	–	- - -	–	6
yrone - -	Loughash - -	6	- - -	–	- - -	–	7
lare - - -	Sallybank -	7	- - -	–	- - -	–	8
„ - - -	Belvoir - -	8	- - -	–	- - -	–	9
aterford - -	Gloungarragh -	9	- - -	–	- - -	–	10
ing's - - -	Rahan - -	10	- - -	–	- - -	–	11
outh - -	Dromiskin -	11	- - -	–	- - -	–	12
alway - -	Loughrea - -	12	- - -	–	- - -	–	13
„ - - -	Ballinakill -	13	- - -	–	- - -	–	14
„ - - -	Castlehacket -	14	- - -	–	- - -	–	15
	TOTAL - - -	14	- - -	–	- - -	1	15

TABLE showing the Progress of the AGRICULTURAL DEPARTMENT of the System of NATIONAL EDUCATION for the Year 1853.

Items of Progress.	1852.	1853.	Increase.	Increase per Cent. 1853.	Increase per Cent 1852.
gricultural Schools of all classes - - -	92	129	37	40·2	13·5
Ditto, Boarders - -	101	118	17	17·0	5·2
Ditto, Day Pupils learning Agriculture - -	2,355	3,249	885	37·5	36·4
Ditto, Pupils receiving payment in Industrial Classes - - -	207	298	91	44·0	14·3
	A. R. P.	A. R. P.	A. R. P.		
and cultivated as Model Farms - - - -	1,281 2 3	1,789 2 14	508 0 11	39·5	18·
	£. s. d.	£. s. d.	£. s. d.		
mount paid for Labour -	1,680 5 8	2,244 13 –	564 7 4	33·4	25·4
alue of Labour of Pupils -	976 19 –	1,770 16 2	793 17 2	81·2	50·7
et Arcable Profit on cultivation of Model Farms -	2 3 8	2 13 10	– 10 2	33·2	40·

Appendix T.

List of 288 National Schools *not* in connexion with the Agricultural Department, having Portions of Land attached, varying from Half to Two Statute Acres, and capable of being cultivated as School Gardens on the Allotment System: Average Quantity of Land attached to each School, 3 R. 30 P.—(Compiled from Official Papers employed in Preparation of Lord Clancarty's Return).

COUNTY.		Number of Schools in County.	Area in Counties of Land attached to Schools. A.	R.	P.	OBSERVATIONS.
ULSTER	Antrim	4	3	3	37	
	Armagh	14	11	1	9	
	Cavan	11	9	1	5	
	Donegal	15	15	1	34	
	Down	17	13	1	20	
	Fermanagh	5	3	3	0	
	Londonderry	12	10	0	3	
	Monaghan	9	6	1	26	
	Tyrone	8	7	4	0	
Total in Ulster		95	81	2	14	Average 0 A. 3 R. 18 P. nearly.
MUNSTER	Clare	4	2	3	0	
	Cork	5	3	0	0	
	Kerry	6	6	3	0	
	Limerick	10	8	3	0	
	Tipperary	14	11	2	0	
	Waterford	12	13	3	0	
Total in Munster		51	46	2	0	Average 0 A. 3 R. 25 P.
LEINSTER	Carlow	2	2	3	6	
	Dublin	1	0	1	13	
	Kildare	12	13	1	20	
	Kilkenny	11	9	2	20	
	King's County	8	7	0	0	
	Longford	1	1	2	9	
	Louth	1	2	0	0	
	Meath	7	8	2	19	
	Queen's County	8	8	0	10	
	Westmeath	7	6	0	20	
	Wexford	4	4	3	0	
	Wicklow	4	3	2	0	
Total in Leinster		66	67	3	7	Average 1 A. 0 R. 4 P.
CONNAUGHT	Galway	16	14	0	0	
	Leitrim	15	17	0	0	
	Mayo	15	16	2	0	
	Roscommon	11	9	2	0	
	Sligo	19	17	2	0	
Total in Connaught		76	74	2	0	Average 0 A. 3 R. 36 P.

PROVINCIAL SUMMARY.

	Number of Schools in County.	Area in Counties of Land attached to Schools. A.	R.	P.	OBSERVATIONS.
ULSTER	95	81	2	14	
MUNSTER	51	46	2	0	
LEINSTER	66	67	3	7	
CONNAUGHT	76	74	2	0	
Total	288	270	1	21	Average 0 A. 3 R. 30 P.

THE ALBERT NATIONAL AGRICULTURAL TRAINING INSTITUTION, GLASNEVIN.

General Time Table:—*Summer Half-year.**

The entire Class (75) is divided into two Divisions, A and B, which are so employed, on alternate days, that while Class A is at Work, B is at Study, and *vice versâ*.

Time.	Employment of Class A.	Employment of Class B.
At 5 0 A.M.	Rise.	Rise.
From 5 0 to 5 30 A.M.	Make-up Beds, Wash and Dress.	Same as Class A.
„ 5 30 to 6 0 „	Devotional Exercise.	Ditto.
„ 6 0 to 8 30 „	Study Notes on Lectures, read Books on Agriculture, &c.	Feed and clean Stock, clean Offices, and work on Farm.
„ 8 30 to 9 30 „	Attend Lecture.	Attend Lecture with Class A.
„ 9 30 to 10 0 „	Breakfast.	Breakfast.
„ 10 0 to 2 0 P.M.	Instruction from Teachers.	Work on Farm.
„ 2 0 to 3 0 „	Dinner.	Dinner.
„ 3 0 to 6 0 „	Instruction from Teachers.	Work on Farm.
„ 6 0 to 6 30 „	Relaxation.	Wash and prepare for Lecture Room.
„ 6 30 to 8 30 „	Study Agricultural and Scientific Subjects.	Same as Class A.
„ 8 30 to 9 0 „	Supper.	Supper.
„ 9 0 to 9 30 „	Miscellaneous business.	Feed and clean Stock.
„ 9 30 to 10 0 „	Devotional Exercise.	Devotional Exercise.
At 10 15 — „	Lights are extinguished in Dormitories.	

* In Winter the pupils rise at 6 o'clock, A.M., and only work till twilight.

Synopsis of the course of Instruction.

Reading—writing—English grammar and composition—geography—elements of astronomy and use of the globes—book-keeping—outlines of general history and English literature.

The leading principles of music—drawing and perspective.

The elements of political economy and logic.

Arithmetic—mathematics, algebra, geometry, trigonometry, mensuration, surveying, leveling, use of geometric instruments, &c. &c.

The elements of natural philosophy, with their practical application.

[The foregoing curriculum of study will be adapted to the junior and senior divisions of the class. Instruction will be imparted by means of text-books and lectures, aided by the most improved educational apparatus; and in every case accompanied by the most searching examinations.]

David Moore, Esq., M.R.I.A. & A.L.S.

Vegetable Physiology and Botany.

The Principles of Vegetable Physiology in its Relation and Application to Agriculture and Horticulture.

Introductory remarks and general description of a plant.
Internal structure or elementary organs of plants.
Growth, forms and functions of roots.
Growth, forms and functions of stems.
Growth, forms and functions of leaves.
Formation of leaf buds, and propagation of plants by same.
Inflorescence and the floral envelopes, calyx, and corolla.
Forms and functions of the reproductive organs, stamens and pistil.
Growth and maturation of the seed vessel and seeds.
Formation of the embryo and germination of plant.
Circulation of sap and vegetable irritability.

Appendix T.

Application of principles in morphology, or the change of parts.
Application of principles in propagation.
Application of principles in the improvement of races of plants.
Application of principles in growth of plants.

Systematic and Geographical Botany.

Definition of classes, orders, and species—their fixity and distribution.
The Linnæan classification of plants.
Outlines of the natural classification.
Illustrations of the natural orders.
Ditto, including the ranunculus and cabbage tribes.
Ditto, including the leguminous plants, roses, &c.
Ditto, including the dahlia and thistle tribes, &c.
Ditto, declinous plants, including the willows, &c.
Ditto, indigenous plants, including the grasses, &c.
Preservation of races by seed.
Principal plants which produce human food.
Principal plants used in the arts and manufactures.
Outlines of the geographical distribution of plants.
Meteorological phenomena connected with the geographical distribution of plants.
Resumé, with observations on fossil plants, &c.

Professor W. K. Sullivan.

Chemistry and Geology in their Relations to Agriculture.

Elementary notions on chemical laws; chemical elements, and their relative importance in nature.

Chemical nomenclature.

Relation of chemical force to the other physical forces; cohesion; laws of crystallization; heat; light and electricity.

Air and water.

Physical constitution of the earth; nature of rocks; mechanical structure of rocks; geological nomenclature, especially in reference to the rocks usually found in Ireland.

Chemical composition of rocks; action of air and water upon them; soluble substances contained in running waters; formation of soils.

Classification of soils according to their general chemical constitution.

Mechanical properties of soils, such as colour, specific gravity, power of absorbing water, &c. Laws of distribution of soils over a country.

Relation of chemical forces to vegetable life; contrast between the combinations which are found to exist among minerals and those in plants. Elements which enter into the composition of vegetables and animals. General relations of vegetable life to the atmosphere.

Organic substances of which plants chiefly consist; division into two groups:—1. Substances not containing nitrogen, of which starch may be taken as the type; and, 2. Nitrogen substances, of which albumen forms the type; nature of each of these substances.

Growth of plants; metamorphoses which the two classes of substances last mentioned undergo during every stage of growth, from the germination of the seed to its complete reproduction. Great practical importance of this subject.

The inorganic constituents or ash of plants.

Relations between the chemical composition of plants and their external forms, or the chemistry of the natural families of plants. Importance of this hitherto unstudied question.

Theory of the action of manures.

Economical considerations concerning manures, especially as to their supply with reference to this country.

Chemical laws of animal life.

Food of animals.

Of the nature of milk, butter, &c.

Sketch of the influence of the meteorological phenomena upon agriculture.

Professor J. F. Hodges, M.D.

The History, Structure and Diseases of the Animals of the Farm.

An account of the simple elements of which the animal is composed.

A description of the forms which, under the influence of life, these elements are made to assume in the blood, flesh, bone, &c., of the animal structure.

The machinery or structure of the animal.

The process by which the food of the animal is converted into its substance.

The treatment of the animals of the farm—in health and in disease.

The relative value of the various substances employed as food for man and cattle, and their economic preparation.

History of the animals of the farm.

Mr. John Donaghy.

Practical Agriculture.

Agricultural education; necessity for its general diffusion; and the best mode of effecting this object.

Historical sketch of the progress of agriculture.

Soils; classification of; and proper modes of improvement.

Draining; sources whence wetness in the soil proceeds; injurious consequences of excessive moisture in relation to our cultivated crops; beneficial effects of drainage; the different systems of drainage noticed; the best method practised; the principles on which it is based; and its proper mode of execution.

Common ploughing; objects of; effects produced by; modes of execution; and proper time to perform.

Subsoiling and trenching; their principles respectively; different methods of performing; proper time to execute; and comparative efficacy of each.

Manures; their great importance to the farmer. The collection, preservation, and application of farm-yard and liquid manures. Peat; peat-charcoal; peat-ashes; wood-ashes; and soot. Bone dust; dissolved bones, guano, &c. &c. Lime; chalk; marl; gypsum, and the more important specific and artificial manures. Quantities of each to be applied; crops and land for which they are best adapted; and their respective fertilizing values.

The selecting, renting, subdividing, fencing, stocking, &c., of farms.

General cultivation, embracing the preparation and after-culture of the land for the usual field-crops; viz., potatoes, turnips, mangel wurzel, carrots, parsnips, cabbage, rape, vetches, beans, peas, lucerne, sainfoin, wheat, oats, barley, rye, flax, grass and clover; harvesting, &c.

Rotations of crops; principles of; injurious consequences of injudicious cropping; soils for which particular rotations are best adapted, &c.

House-feeding of dairy cattle; its comparative advantages; and details of its management.

Stall-feeding or fattening of cattle; proper management of; and kinds, quality, and suitability of food for the purpose.

Horses; breeds of, peculiar to the United Kingdom; properties of the different breeds respectively; points to be considered when purchasing a horse; and the breeding, rearing, breaking, feeding, and general stable management of the animal.

Black cattle; the more important breeds of in Great Britain and Ireland; their general properties; and their breeding, rearing, feeding and crossing.

Sheep and pigs; the principal varieties of each; with their breeding, rearing, feeding, crossing, and general management.

Mr. A. Campbell.

Horticulture.

Garden, site, fences and shelter.

Drainage, levelling, trenching, subsoiling, and ridging ground.

Manures and composts.

Potatoes.

Cabbages, cauliflower, brocoli, &c.

Pea, bean, kidney-bean.

Carrot, parsnip, and beet.

Asparagus.

Onions, leek, chive, eschalot.

Sea-kale, rhubarb, artichoke, horseradish.

Celery, lettuce, and small salads.

Spinach, parsley, pot-herbs.

Management of frames and forcing beds, including cultivation of melon, cucumber, vegetable marrow, &c.

General management of hardy fruit-trees, including apple, pear, plum, cherry, nectarine, apricot, gooseberry, currant, raspberry, strawberry, &c.

Nursery, including propagation of plants by grafting, budding, in arching, laying, &c.

Green-house and store plants.

Vinery, pinery, and peach-house.

Management of woods and forests.

Laying out and formation of the flower-garden.

Annual, biennial, perennial, and other flowers, including the rose, dahlia, carnation, picotee, pink, pansy, tulip, ranunculus, anemone, hyacinth, auricula, polyanthus.

On effect produced by grouping different families of flowers, and keeping up a succession of them.

Appendix T.

SUMMARY TABLE, showing, in County Order, the Number of National Schools having Land attached, and not in connexion with the Agricultural Department—(Prepared from Replies to Queries furnished in Preparation of Lord Clancarty's Return).

No. of County.	NAME OF COUNTY.	No. of Schools.	Total Area of Land in each County.			Provincial Summary.				PROVINCE.
						Total Schools.	Total Area of Land.			
			A.	R.	P.		A.	R.	P.	
1	Antrim	25	207	0	8					
2	Armagh	7	48	3	21					
3	Cavan	28	248	1	18					
4	Donegal	37	227	3	15					
5	Down	9	58	2	6	174	1,326	3	24	ULSTER.
6	Fermanagh	23	223	1	17					
7	Londonderry	10	54	2	0					
8	Monaghan	10	61	2	11					
9	Tyrone	25	196	3	8					
10	Clare	6	36	0	0					
11	Cork	18	287	1	34					
12	Kerry	14	238	0	30	48	643	2	24	MUNSTER.
13	Limerick	5	56	0	0					
14	Tipperary	4	23	0	0					
15	Waterford	1	3	0	0					
16	Carlow	1	9	2	0					
17	Dublin	2	24	2	0					
18	Kildare	2	9	0	0					
19	Kilkenny	8	44	0	38					
20	King's	3	20	2	26					
21	Longford	3	32	2	35	41	307	2	13	LEINSTER.
22	Louth	4	23	3	9					
23	Meath	2	9	1	0					
24	Queen's	5	38	0	25					
25	Westmeath	3	12	1	0					
26	Wexford	5	58	2	0					
27	Wicklow	3	25	0	0					
28	Galway	7	41	0	0					
29	Leitrim	17	158	3	0					
30	Mayo	16	131	0	0	67	536	2	0	CONNAUGHT.
31	Roscommon	10	66	3	0					
32	Sligo	17	139	0	0					
	TOTAL	330	2,814	2	21	330	2,814	2	21	

Average Area - - - 8 2 5 (nearly).

Of the above list, no school is included having an area less than *three* statute acres.

ABSTRACT, showing the Religious Denomination, &c. &c., of the Pupils of the Albert Institution, 15 June 1854.

MUNSTER:

Number of Roman Catholics	20
Number of Episcopalians	3
Number of Protestant Dissenters	0
TOTAL Number of all Denominations	23

ULSTER:

Number of Roman Catholics	6
Number of Episcopalians	3
Number of Protestant Dissenters	5
TOTAL Number of all Denominations	14

LEINSTER:

Number of Roman Catholics	18
Number of Episcopalians	6
Number of Protestant Dissenters	0
TOTAL Number of all Denominations	24

CONNAUGHT:

Number of Roman Catholics	7
Number of Episcopalians	3
Number of Protestant Dissenters	0
TOTAL Number of all Denominations	10

TOTAL Number on the Rolls - - - 72 (including Mr. Presto).

RELIGIOUS DENOMINATION, &c. &c., of the PUPILS of the ALBERT INSTITUTION, 15 June 1854.

ne of Pupil.	Native County.	Religious Denomination.	Where Educated.	Patron.
zgerald -	Dublin - -	Roman Catholic -	Model Schools, Marlboro'-street.	The Right Hon. Lord Bellew.
oore - -	Antrim - -	Established Church	Ballycarry Agricultural School.	E. Senior, Esq., P. L. C.
Doran -	Down - -	Roman Catholic -	Castlewellan National School	Rev. Hugh Hanna, P. P.
illea - -	Cork - -	- ditto - -	Dunmanway Model School	John Hamilton, Esq.
Palmer - -	Dublin - -	Established Church	By Parents - - -	Dr. West, Stephen's-green, Dublin.
Collins - -	Clare - -	Roman Catholic -	Corofin National School -	John O'Brien, Esq., Elmvale, county Clare.
Mahon -	Monaghan -	- ditto - -	Drumhilla National Model Agricultural School.	The late Robert Foster, Esq.
Casey - -	Kerry - -	- ditto - -	Ballynakilly National School	Rev. John Fitzmaurice, C. C.
Molony -	Clare - -	- ditto - -	Cahirshirkin Agricultural School.	Sir Lucius O'Brien, Bart.
Jordan - -	Clare - -	- ditto - -	Cahirshirkin Agricultural School.	Sir Lucius O'Brien, Bart.
M'Mahon -	Tipperary -	- ditto - -	Newport National School	Richard A. Rose, Esq.
r - -	Limerick - -	Established Church	Munve National School -	Sir Mathew Barrington, Bart.
Barnes -	Tipperary -	- ditto - -	Markethill Agricultural School.	Rev. W. Herman.
ynes - -	Dublin - -	Roman Catholic -	Finglass National School	Rev. James Tousey, P. P.
Manby -	Louth - -	- ditto - -	Drakestown National School.	Myles Taaffe, Esq., J. P. D. L., Smarmore Castle, county Louth.
oche - -	Cork - -	- ditto - -	Fanahy Agricultural School	Right Hon. Earl of Listowel.
larke - -	Cavan - -	Established Church	Bailieborough District Model School.	Rev. H. M. Winder.
M'Grath -	Roscommon -	Roman Catholic -	Same Agricultural School	P. Grehan, Esq., Mount Plunkett, Athlone.
Costelloe -	Tipperary -	- ditto - -	Derrycastle Model Agricultural School.	
nch - -	Sligo - -	- ditto - -	Kylepark Agricultural School, &c.	Joseph Kinciad, Esq., Leinster-street, Dublin.
nson - -	Tyrone - -	Presbyterian -	Drumnafern National School	Rev. Joseph Archison.
Coffey -	Kerry - -	Roman Catholic -	Masterguihy National School	James Butler, Esq., J. P. D. L., Watville, county Kerry.
ven - -	Louth - -	- ditto - -	Ardee National School -	Right Hon. Lord Bellew.
Finnerty -	Kildare - -	- ditto - -	Ballina National School -	Right Hon. Richard Moore O'Farrell.
Dwyer - -	Tipperary -	- ditto - -	Derrycastle Agricultural School, &c.	Francis Spaight, Esq.
Magner -	Cork - -	- ditto - -	Farahy Agricultural School	Rev. W. M. Brady.
ndergast -	Mayo - -	- ditto - -	Balla National School -	Sir Robert Lynch Blosse, Bart.
M'Cabe -	Cavan - -	- ditto - -	Bailieboro' District Model School.	Rev. P. Brady, P. P.
Smyth - -	Dublin - -	Established Church	Longhash Agricultural School, &c.	F. L. Smyth, Esq., Q. C.
yes - -	Dublin - -	Roman Catholic -	Model School, Marlboro'-street.	J. Hans Hamilton, Esq., M. P.
Kelcher -	Cork - -	- ditto - -	Dunmanway Agricultural Model School.	Michael Lawlor, Esq.
Walsh - -	Kildare - -	- ditto - -	Athy District Model School	Andrew Keane, Esq, Naas.
Hanlon -	Armagh - -	- ditto - -	Markethill Agricultural School.	Joseph M'Kee, Esq.
Molony -	Clare - -	- ditto - -	Cahirshirkin Agricultural School.	Robert O'Brien, Esq.
hony - -	Cork - -	- ditto - -	Farrahy Agricultural School	R. C. Bowen, Esq.
yan - -	Carlow - -	- ditto - -	Kylepark Agricultural School.	John Ryan, Esq., jun.
Nolan - -	Limerick - -	- ditto - -	Mount Frenchard Central Model Agricultural School.	Right Hon. Lord Monteagle.
mas - -	Kerry - -	- ditto - -	Mount Frenchard Central Model School.	Mr. Patrick O'Connor.
evlin - -	Tyrone - -	Presbyterian -	Drumnafern National School	Rev. Joseph Archison.
yndsey -	Clare - -	Roman Catholic -	Newmarket-on-Fergus National School.	John O'Brien, Esq., Elmvale, Corrofin, county Clare.
ech - -	Tyrone - -	Presbyterian -	Drumhilla National School	The late Robert Foster, Esq.
ght - -	Monaghan -	- ditto - -	Drumgole National School	Rev. T. D. Crawford.
rby - -	Monaghan -	Roman Catholic -	Drumhilla National School	The late Robert Foster, Esq.
son - -	Tyrone - -	Presbyterian -	Drumnafern National School	Rev. Joseph Archison.
Walsh - -	Kilkenny - -	Roman Catholic -	Woodstock Agricultural School.	Right Hon. W. F. F. Tighe.

Religious Denomination, &c. &c., of Pupils of the Albert Institution, 15 June 1854—*continued.*

Name of Pupil.	Native County.	Religious Denomination.	Where Educated.	Patron.
John Meighin	Westmeath	Roman Catholic	Emper National School	—— Fallow, Esq.
Patrick Walsh	Kildare	ditto	Two-Mile-House National School.	Rev. Timothy Kavanagh, Newbridge.
Thomas M'Gloin	Leitrim	ditto	Lough Marrin National School.	Rev. H. M'Glaurin, P. Glende, Ballyshannon.
William Wilson	Kildare	Established Church	Blessington National School	William Jones-Armstrong,
James Higginson	Antrim	ditto	Bridgend National School	Rev. R. W. Rowen.
James Armstrong	Meath	ditto	Parochial School, Kills	The Very Rev. E. A. Stafi Archdeacon of Meath.
James M'Cann	Waterford	Roman Catholic	Coonseamer National School	—— Minchen, Esq.
William Kelly	Kildare	ditto	National Agricultural School, Kilberry.	Rev. S. D. Cotton.
Lawrence Caffrey	Meath	ditto	Moynalty National School	Mr. James Brady, Mar Clontarf.
Patrick Hennessy	Cork	ditto	Matcha National School	Rev. William Fitzgerald, c
Patrick Ward	Dublin	ditto	Navan Academy	Thomas Thompson, Esq.
Philip Germain	Dublin	ditto	Clondalkin Seminary	Edward Purdon, Esq., Bac lors' Walk, Dublin.
Thomas Hoare	Roscommon	ditto	Glanduff Agricultural School	Rev. John O'Reilly, c. c.
William Glindon	Dublin	ditto	Clondalkin Monastery	William Owen. Esq., Bli ton, county Wicklow.
Thomas Carroll	Dublin	ditto	Athy District Model School, &c.	Edward Carroll, Esq.
John Agar	Dublin	Established Church	Athy District Model School.	
Mr. Presto	- - - -	ditto	- - - - -	His Royal Highness Pri Albert.
Bartholomew Carey	Roscommon	Roman Catholic	Leitrim Model Agricultural School.	Francis La Touche, Esq.
Bernard M'Dermott	Leitrim	ditto	Leitrim Model Agricultural School.	Francis La Touche, Esq.
William Clarke	Roscommon	Established Church	Leitrim Model Agricultural School.	Francis La Touche, Esq.
James Burke	Kildare	Roman Catholic	Johnstown National School	Commissioner O'Farrell.
John Coleman	Dublin	Established Church	Athy District Model School	Rev. John O'Regan.
Henry M'Candless	Galway	ditto	Cookestown National School	Denis Kirwan, Esq., Cas hackett, county Galway.
Arthur Murphy	Armagh	Roman Catholic	Markethill Agricultural School.	Joseph M'Kee, Esq.
Richard Shannahan	Cork	Established Church	Farrohy Agricultural School	Rev. W. Maguire Brady.
Joshua Evans	Leitrim	ditto	Leitrim Model Agricultural School.	Francis La Touche, Esq.
James M'Guezney	Clare	Roman Catholic	Newmarket-on-Fergus National School.	Rev. J. L. Stowell.

ABSTRACT of the RETURN showing the Occupation of the Young Men Educated at the ALBERT NATIONAL AGRICULTUR TRAINING INSTITUTION, GLASNEVIN, from 1 January 1847 to 15 June 1854.

	No.
I.—Number who have followed up the Profession of Agriculture; viz.:	
Assistant Agricultural Inspector	1
Clerkship in Education Office	1
Land Stewards and Agriculturists	59
Private Farmers (either for themselves or parents)	18
Land Surveyors (Civil Service) and Valuators, &c.	8
Editor of an American Journal of Horticulture	1
Lecturer on Agriculture to the Normal Institution, Edinburgh	1
Teachers of Model and Ordinary Agricultural Schools	24
	113
II.—Miscellaneous Employment; viz.:	
Clerks	
Literary Teachers	
Kilmore Academy, Cavan	
III.—Emigrated and unknown:	
Finished their full course (which, except one, were well qualified, and emigrated)	
Spent more than 18 and less than 24 months at the Institution	
Spent more than 12 and less than 18 months	
Spent more than 6 and less than 12 months	
Spent under 6 months, but more than one	
Spent 1 month and under	
TOTAL	165

ETURN showing the Present Occupation, &c. &c., of the Young Men Educated at the ALBERT NATIONAL AGRICULTURAL TRAINING INSTITUTION, from the 1st January 1847 to the 15th June 1854.

NAME.	Date of Entry.	Date of Leaving.	Time Spent at the Institution.	Destination on Leaving, and Present Occupation, &c., with Observations.
	1847:			
rge Brennan - -	1 Jan. -	13 June 1849	2 years and a half -	Went out as practical instructor under Lord Clarendon's Letter.
rles Fitzgerald -	- ditto -	21 June 1848	1 year and 6½ months	Went out as teacher.
ert Rielly - -	3 Jan. -	20 Dec. 1847	12 months (nearly) -	Agricultural teacher, late at Glandore Model Agricultural School; emigrated.
miah Ryan - -	1 Feb. -	22 Jan. 1848	- - ditto - -	Conducting the Sallybank National Agricultural School.
n M'Caffrey - -	- ditto -	30 Mar. 1848	1 year and 3 months -	Agriculturist to the Kilmacthomas Board of Guardians.
hael Brogan - -	2 Feb. -	28 Jan. 1848	12 months (nearly) -	Assistant Inspector of National Agricultural Schools, under the Board of National Education in Ireland.
rge Lowe - -	6 Feb. -	9 Feb. 1849	2 years - - -	Emigrated to America.
c Lowny - -	12 Mar. -	14 Mar. 1848	1 year - - -	Teacher (agricultural).
n Matterson - -	18 Mar. -	11 April 1848	13 months (nearly) -	Went out as agriculturist to Esher College; afterwards emigrated.
es M'Donnell -	23 Mar. -	18 Dec. 1847	9 months - - -	Conducting the Larne Model National Agricultural School.
n Adrain - -	30 April -	18 July 1848	14½ months - -	Head teacher in the Belfast Workhouse.
hael M'Carthy -	28 June -	18 May 1848	11 months (nearly) -	Went out as practical instructor on 18 May 1854; was re-admitted pupil 6 December 1848; went out a second time as practical instructor 9 January 1849.
mas Reynolds -	20 July -	20 July 1849	2 years - - -	Mercantile business in Belfast.
Darragh - -	22 July -	18 Jan. 1848	about 14 months -	Re-admitted (after having been agriculturist at Ryle-park Model Farm) 19 March 1849; and went out a second time as agriculturist to the Carlow Union on 21 Nov. 1849.
derick W. Connor -	13 Dec. -	22 July 1849	1 year and 5 months -	In the Education Office, Marlboro'-street, Dublin; lately conducted the Dunmanway Model Farm.
	1848:			
rick Farrelly - -	5 Jan. -	5 Jan. 1849	1 year - - -	Teacher in Tullamore Poor Law Union Workhouse School.
rick O'Connor -	12 Feb. -	4 Dec. 1848	10 months - -	Agriculturist; Central Model Agricultural School, Mount Trenchard.
Quinn - - -	1 Mar. -	11 Nov. 1848	8 months - -	Agricultural teacher; Dromiskin Model Agricultural School.
n Kenny - -	- ditto -	18 Dec. 1849	9½ months - -	Agriculturist; Limerick Model Farm.
mas Madden - -	- ditto -	13 Mar. 1849	1 year - - -	Agricultural teacher; Belvoir Model Agricultural School.
ne Clarke - -	9 Mar. -	10 Jan. 1850	1 year and 10 months	Agricultural teacher at Hackelstown.
liam Mahony -	18 April -	24 April 1850	2 years - - -	Went out as agriculturist on his patron's estate.
n Leonard - -	29 April -	20 Feb. 1849	10 months - -	Land steward.
n White - -	5 May -	30 July 1849	14 months - -	Agricultural and literary teacher in the Larne Union Workhouse.
rge Carroll - -	15 May -	7 June 1848	not 1 month - -	Not known.
n Gillan - -	12 June -	1 Dec. 1848	6 months (nearly) -	Emigrated.
acis Boland - -	1 July -	21 Nov. 1848	5 months (nearly) -	Not known.
rick Kevany - -	4 July -	7 Feb. 1850	1 year and 7 months -	Agricultural teacher.
ert Steele - -	- ditto -	11 Aug. 1849	13 months - -	A literary teacher in London.
ry M'Donnell -	11 July -	1 Dec. 1848	5 months (nearly) -	Emigrated to America.
nce M'Gowan -	19 July -	23 July 1849	12 months - -	Not known.
ene M'Auliffe -	24 July -	24 July 1850	2 years - - -	Emigrated.
Kennedy - -	2 Aug. -	23 Oct. 1849	14½ months - -	Land steward to Mr. Kelly, county Galway.
hael Kilkelly -	11 Aug. -	16 Mar. 1849	7 months - -	Land steward.
rick O'Grady -	19 Sept. -	22 Nov. 1849	14 months - -	Agricultural teacher.
es Smyth - -	- ditto -	19 Sept. 1849	1 year - - -	Agricultural teacher.
liam Boyle - -	19 Oct. -	29 Aug. 1850	1 year and 10½ months	Agriculturist; Derrycastle Model Farm; (lately land steward to Chief Justice Monahan).
es Croal - -	26 Oct. -	31 Oct. 1849	12 months - -	Emigrated to America.
es Begley - -	28 Oct. -	4 Dec. 1849	13 months - -	Teacher (literary).

RETURN of Pupils Educated at the Albert National Agricultural Training Institution, &c.—*continued.*

NAME.	Date of Entry.	Date of Leaving.	Time Spent at the Institution.	Destination on Leaving, and Present Occupations, &c., with Observations.
	1848:			
40. William Wolfe - -	1 Nov. -	6 Nov. 1850	2 years - - -	Went out as agriculturist to the C Board of Guardians.
41. John M'Caffrey - -	4 Nov. -	24 Jan. 1849	2 months - -	Went out as agriculturist to the rothery Board of Guardians.
42. Robuck Scott - -	26 Dec. -	3 Jan. 1850	13 months - -	Editor of a horticultural journa &c., in America.
	1849:			
43. Francis Healy - -	2 Jan. -	20 Jan. 1851	2 years - - -	Superintendent on a railway a sent. Went out as agricul to the Derry Castle Agricu School.
44. P. Flood - - -	3 Jan. -	1 July 1849	6 months - -	Teacher (agricultural).
45. Michael Fitzpatrick -	8 Jan. -	25 May 1851	2 years and 4 months	Land steward to Mr. O'Farrell.
46. Pat Cullinan - -	- ditto -	22 Dec. 1849	11 months - -	Teacher (literary).
47. Walter Mooney - -	- ditto -	8 Jan. 1850	12 months - -	Not known.
48. James Burnes - -	15 Jan. -	23 April 1851	2 years and 3 months	Land steward.
49. James Hegarty - -	17 Jan. -	3 April 1849	3 months - - -	Had to go home to farm wit father.
50. David Punch - -	23 Jan. -	18 Dec. 1849	11 months - -	Agriculturist at the Tervoe Agricultural School.
51. Bernard Smith - -	29 Jan. -	13 Dec. 1850	1 year and 11 months	Agriculturist at the Farrahy Farm.
52. Patrick Dermody -	6 Feb. -	29 May 1850	1 year and 3 months	Land steward.
53. John Boyd - -	7 Feb. -	19 June 1849	4 months - -	Agricultural teacher at the mena Ragged School.
54. James Kilsey - -	13 Feb. -	28 Jan. 1851	1 year and 11 months	Superintendent on a railway.
55.				
56. Daniel Darragh - -	3 April	28 Jan. 1851	1 year and 10 months	Not known.
57. John Kenny - -	6 April	8 April 1851	2 years - - -	Agriculturist to the Clonmel Bo Guardians.
58. Michael Kayes - -	22 May -	28 Mar. 1850	10 months - -	Farming on his own account.
59. John Flanagan - -	- ditto -	24 May 1851	2 years - - -	Agriculturist, &c., to his patro
60. Thomas Ryan - -	12 June -	20 June 1851	2 years - - -	Agriculturist, &c., to his patron
61. James Walsh - -	19 June -	5 July 1850	13 months - -	Agriculturist and agricultural t at the Glengarrah National A tural Model School.
62. Patrick O'Hegan -	21 July -	6 Aug. 1851	2 years and 1 month	Agriculturist to the Kilmadock of Guardians.
63. Patrick M'Naley -	- ditto -	24 April 1850	9 months - -	Teacher.
64. James Lowey - -	1 Aug. -	11 Sept. 1849	13 months - -	Went out as teacher; present pation not known.
65. John Locke - -	6 Aug. -	20 May 1851	1 year and 9 months	Agriculturist at the Central Agricultural School, Kilwau
66. John Kennedy - -	23 Aug. -	2 June 1850	9½ months - -	Not known.
67. Cornelius Beaghan -	1 Oct. -	9 Oct. 1851	2 years - - -	Agriculturist at the Leitrim Agricultural School.
68. James Callan - -	5 Oct. -	4 April 1851	1 year and 7 months	Assistant land steward to his
69. Mathew Ryan - -	15 Oct. -	26 Nov. 1851	2 years and 1 month	Late agriculturist at Ryle Park
70. Joseph Mulkerrin -	22 Oct. -	13 Sept. 1852	2 years and 11 months	In the establishment of Tood, & Co., Dublin.
71. Edward M'Cabe - -	1 Nov. -	4 Nov. 1850	1 year - - -	Assistant to his father, who i steward.
72. John Kelly, sen. - -	10 Nov. -	31 Mar. 1851	1 year and 4½ months	Agriculturist to a Poor Law U
	1850:			
73. John Sharpe - -	21 Jan. -	19 Feb. 1852	2 years and 1 month	In the office of the General Va of Ireland.
74. William M'Shurry -	21 Jan. -	1 April 1850	3 months - -	Emigrated to America.
75. Robert Cunningham -	2 Feb. -	6 Dec. 1850	10 months - -	Agriculturist and teacher at t town Model Agricultural (county Kilkenny).
76. Patrick Mahoney -	11 Feb. -	30 Sept. 1852	2 years and 7 months	Agriculturist to his patron, an ing for himself.
77. Thomas Byrne - -	1 Mar.	18 April 1850	6 weeks - - -	Unknown.
78. - - - -	—	—	—	—
79. Patrick Morrissy -	25 Feb. -	27 Feb. 1851	1 year - - -	Agricultural teacher, Woodpol
80. John Kelly, jun. - -	1 Mar.	29 July 1850	5 months (nearly) -	Serving an apprenticeship to a
81. Alex. Melan - -	1 Mar.	4 Mar. 1852	2 years - - -	Not known.
82. William Wiggins -	9 Mar.	29 Mar. 1852	2 years - - -	Land steward.

RETURN of Pupils Educated at the Albert National Agricultural Training Institution, &c.—*continued.*

NAME.	Date of Entry.	Date of Leaving.	Time Spent at the Institution.	Destination on Leaving, and present Occupation, &c., with Observations.
	1850:			
Edward O'Brien -	2 April	11 May 1852	2 years and 1 month	Emigrated to America; (late agriculturist to the Galway Board of Guardians).
James Brady - -	8 April	6 May 1850	1 month - - -	Unknown.
Thomas Munnion -	13 April	20 Sept. 1851	5 months - - -	Not known.
Thomas Byrne - -	15 April	31 Jan. 1852	1 year and 8½ months	Land steward.
Arthur Bolton - -	- ditto -	16 April 1852	2 years - - -	Serving an apprenticeship in Mr. Nevin's garden, Drumcondra; but engaged to act as land steward and gardener to the Honourable Miss Plunket.
John M'Caffrey -	16 April	7 Sept. 1852	2 years and 5 months	Emigrated.
Thomas Johnston -	1 May -	21 Sept. 1850	5½ months - -	Farmer.
John Wiseman - -	- ditto -	22 June 1852	2 years and 2 months (nearly)	Farming with his father.
Cormack M'Sharry -	8 May -	21 May 1851	12 months - -	Kilmore Academy, Caran.
Edmund Murphy -	- ditto -	29 May 1852	2 years - - -	Emigrated to America.
James M'Gurl - -	- ditto -	13 July 1852	2 years and 2 months	Agriculturist to the Carrick-on-Shannon Board of Guardians.
John Thompson -	10 May -	20 Feb. 1852	1 year and 9 months	Went to Australia with his parents.
James Smyth - -	7 June -	12 July 1852	2 years and 1 month	Agriculturist at the Ballymoney Model Agricultural School.
William Magher -	13 June -	13 Nov. 1850	5 months - - -	Emigrated to Australia; present occupation unknown.
Patrick Davoun -	15 June -	8 Aug. 1851	14 months - -	Agricultural teacher.
William Begley -	18 June -	20 Jan. 1852	1 year and 7 months	Teacher of a National School.
Andrew M'Night -	6 July -	16 Nov. 1851	1 year and 3 months	Unknown.
Michael Mansfield -	31 July -	20 Sept. 1852	2 years and 2 months	Land steward in America.
Robert Johnston -	- ditto -	31 Mar. 1851	8 months - - -	Teacher.
William Finn - -	- ditto -	20 Sept. 1852	2 years and 2 months	Land steward.
John Lysaught - -	2 Sept.	- ditto -	2 years - - -	Land steward to Caleb Going, Esq., county Tipperary.
William Flood -	17 Sept.	12 Oct. 1852	2 years and 1 month	Agriculturist to the Board of Guardians, Lismore.
Robert Holmes - -	30 Sept.	17 May 1852	1 year and 8 months	Not known.
John Foley - -	11 Oct. -	23 Nov. 1850	6 weeks (nearly) -	Agriculturist under the Board of Education; Bath Model Farm.
John Keating - -	12 Nov. -	26 July 1852	1 year and 8 months	Emigrated.
Florence O'Driscott -	28 Nov. -	30 Sept. 1852	1 year and 10 months	Farming on his own account.
William Cullen -	2 Dec. -	22 Nov. 1852	1 year and 11 months	In the office of the General Valuation of Ireland.
Michael Shine - -	- ditto -	10 Jan. 1853	2 years and 1 month	Teacher of a National School.
Hugh Pettigrew -	6 Dec. -	14 Sept. 1852	1 year and 9 months	Assitant teacher and agriculturist to the Belfast Board of Guardians.
	1851:			
Philip Blackmore -	1 June -	24 Dec. 1852	2 years (nearly) -	Farming on his own account.
Patrick O'Neill -	29 Jan. -	8 Feb. 1853	2 years - - -	Agriculturist to the Kilkenny Board of Guardians.
Michael O'Driscoll -	- ditto -	went, and was re-admitted.	2 years - - -	Farming on his own account.
Denis Ryan - -	3 Feb. -	21 July 1851	5 months - -	Not known.
Patrick Foley - -	15 Feb. -	1 Dec. 1851	10 months - -	Left to manage his mother's farm.
Mathew Fitzpatrick -	25 Feb. -	1 Mar. 1853	2 years - - -	Clerk on Civil Service.
Timothy O'Sullivan -	18 Mar. -	30 Mar. 1853	2 years - - -	Farming on his father's property.
William Kelly - -	1 May -	17 Feb. 1852	9 months - -	Emigrated to Australia.
Patrick Stephens -	- ditto -	6 Feb. 1854	2 years and 9 months	Agriculturist at the Ryle Park Model Agricultural School.
Hugh Delany - -	3 May -	3 Jan. 1853	1 year and 8 months	Agriculturist at the Glandore Central Model Agricultural School.
Robert Berry - -	6 May -	29 July 1852	14 months - -	Not known.
John M'Kay - -	17 June -	30 July 1852	13 months - -	Land steward.
Thomas Barnes -	10 June -	8 Oct. 1851	- - - -	Has returned a second time to this establishment.
Patrick Clarke - -	- ditto -	30 Mar. 1852	9 months - -	Agriculturist (*pro tem.*) to the Carrick-on-Shannon Board of Guardians.
James O'Conner -	- ditto -	2 Aug. 1852	14 months - -	Valuator and surveyor on the General Valuation of Ireland.
Bernard Hughes -	30 June -	9 Mar. 1853	1 year and 9 months	Late agriculturist at Ballymoney.
Mathew Carey - -	1 July -	15 Nov. 1852	1 year and 4 months	Agriculturist to the North Dublin Union.
Samuel Johnston -	- ditto -	23 Aug. 1851	7 weeks - - -	Not known.

Return of Pupils Educated at the Albert National Agricultural Training Institution, &c.—*continued.*

NAME.	Date of Entry.	Date of Leaving.	Time Spent at the Institution.	Destination on Leaving, and present Occupation, &c., with Observations.
	1841:			
129. Patrick O'Brien -	14 July -	8 Aug. 1853	2 years and 1 month	Agriculturist to the Athy Board Guardians.
130. Michael O'Grady -	28 July -	9 July 1852	1 year - - -	Agricultural teacher, Feakle, cou Clare.
131. George Ferguson -	6 Aug.	9 Mar. 1852	8 months - -	Emigrated.
132. —	—	—	—	—
133. —	—	—	—	—
134. John Grant - -	9 Oct. -	10 July 1852	9 months - -	Steward and gardener.
135. John Millar - -	3 Nov. -	3 Nov. 1852	1 year - - -	Agriculturist on the estate of the Mr. Foster.
136. Joseph Burnes - -	24 Nov. -	6 Oct. 1853	2 years (nearly) -	Late land steward to Capt. Wethe R. N. (indisposed at present).
137. John Jamieson - -	8 Dec. -	9 Dec. 1852	1 year - - -	Agriculturist and teacher at the Carr Agricultural School.
	1852:			
138. Samuel Parker - -	30 Jan. -	21 Aug. 1852	7 months - -	Employed in the capacity of horti turist in New York.
139. John Coakley - -	10 Feb. -	21 Nov. 1853	1 year and 9 months	Ordnance Department of the Ro Sappers and Miners.
140. James Grahame -	20 Feb. -	21 Feb. 1854	2 years - - -	Agriculturist and land steward to father's landlord.
141. Patrick Donegan -	29 Feb. -	21 Nov. 1853	1 year and 9 months	On the Ordnance Department of Royal Sappers and Miners.
142. Samuel Bell - -	3 Mar. -	3 Feb. 1854	1 year and 11 months	Agriculturist at the Dunmanway del Farm.
143. Bernard Carney -	9 Mar. -	23 Mar. 1854	2 years - - -	Assistant land steward to Lord C mont.
144. Patrick Keife - -	17 Mar. -	22 June 1852	3 months - - -	Emigrated.
145. Patrick O'Shea -	18 Mar. -	2 May 1853	14 months - -	Farming on his own account.
146. —	—	—	—	—
147. Thomas Doyle - -	5 May -	9 May 1854	2 years - - -	Went home to his father.
148. John Hughes - -	20 May -	26 April 1854	1 year and 11 months	Has emigrated to Australia (to uncle).
149. Thomas Burke - -	5 June -	6 June 1854	2 years - - -	Went home to farm with his fathe
150. David O'Connor -	19 June -	18 July 1853	13 months - -	The Ordnance Department of Royal Sappers and Miners.
151. Bernard Kilkelly -	9 July -	15 Mar. 1854	1 year and 8 months	Assistant land steward to his brot
152. Robert Burns - -	- ditto -	11 Jan. 1853	6 months - -	At business with his uncle.
153. William Ross - -	31 July -	3 May 1853	9 months - -	Agricultural instructor at the Nor Training Institution, Edinburgh
154. William Quinn -	5 Aug. -	21 Dec. 1852	4 months - -	Not known.
155. James Wiggins -	- ditto -	26 Nov. 1853	15 months - -	Ordnance Department of the R Sappers and Miners.
156. Charles Keyes - -	24 Sept.	12 Feb. 1853	4½ months - -	Emigrated.
157. James Byme - -	5 Oct. -	17 Dec. 1852	Can't tell exact time as he was *extern* pupil.	*N.B.*—Farming on his own accou
158. John Haire - -	9 Oct. -	- ditto -	2 months - -	Not known.
159. William Noonan -	14 Oct. -	5 Nov. 1852	1 month - - -	Farming with his father.
160. James Donevan -	19 Oct. -	23 Nov. 1852	1 month - - -	Was admitted to the "Special Cl Normal Institution, Marlborough
161. Wm. Thos. Grahame -	1 Nov. -	13 Oct. 1853	12 months (nearly) -	Land steward.
162. John Wamhope -	23 Nov. -	28 May 1853	6 months - - -	Farming at home.
163. Jeremiah Lynch -	2 Dec. -	18 Feb. 1853	2½ months - -	Agriculturist in a workhouse.
164. George Hunter - -	31 Dec. -	5 Jan. 1854	1 year - - -	Emigrated.
	1853:			
165. James Herbert - -	4 Feb. -	30 Jan. 1854	1 year (nearly) - -	Emigrated.
166. Michael Crottrell -	1 April -	21 Nov. 1853	7 months - - -	Ordnance Department of the R Sappers and Miners.
167. Michael Ambrose -	12 April -	21 Dec. 1853	8 months - - -	Farming with his father.
168. Terence F. M'Gowan	13 May -	16 Jan. 1854	8 months - - -	Farming and managing the ge business of his uncle.
169. Robert Hunter - -	- ditto -	7 Nov. 1853	7 months - - -	At home.
	1854:			
170. Loughlin Ryan -	18 Jan. -	28 Feb. 1854	About 5 weeks - -	Agricultural teacher under Lord borough.

LETTER from Lord MONTEAGLE to the Duke of LEINSTER, respecting AGRICULTURAL SCHOOLS. Appendix T.

Mount Trenchard, Foynes,
23 September 1847.

My dear Duke of Leinster,

IN returning to Ireland a few weeks since, I went round by Larne, in the county of Antrim, for the purpose of visiting the Agricultural School there, which had been so much noticed in some of the evidence taken before Lord Devon's committee. I was well recompensed for my trouble. I have seldom seen so much good so simply and effectually done, or at so small an expense. It is on these grounds that I think it a model capable of being imitated in other parts of Ireland. The entire cost, including the building of three large schools, one for males, one for females, and one for infants, a farmhouse and offices, and 50 guineas paid for tenant-right, did not amount to 1,000*l.*; and the subscription for its annual support was under 50*l.* The quantity of land which was found quite sufficient for the whole system of instruction, was but four acres Irish; and for this a rent of 5 guineas an acre was paid. On this little spot I saw three cows kept in excellent order, in house, and two calves reared. The land was all in one fence, but worked in a five-shift course. I think the wheat was the finest I have seen, and the roots were very good. But the instruction given by the excellent master, Donaghy, was the best feature of the whole. The answering in agriculture and agricultural chemistry, which had merited and received the approval of the Highland Society of Scotland, was not better, so far as I could pretend to judge, than the general instruction in letters. Donaghy had a manuscript in preparation for agricultural teaching in schools, which I think both the Commissioners of Education and the Agricultural Society might most advantageously look after.

But the main object of my writing to you is, very earnestly to urge the expediency of doing a little more in the way of agriculture than has been as yet undertaken in Marlborough-street. The addition to national schools of a little four-acre farm, as at Larne, might be easily managed in many places; and, in my mind, would be productive of incalculable benefits. And the addition to your admirable stock of books of some elementary treatises on husbandry, would surely be no difficult task.

I heard in Dublin that the Commissioners were not unlikely to name Donaghy to succeed Skilling at Glasnevin. I shall grieve for Larne, but rejoice for your establishment. But if you are enabled, as I hope you will be, to establish your district model schools, and to attach a little experimental farm to each, and if the Poor Law Act of last Session can be carried out, by having united places for education for the pauper children, resting on agricultural teaching as its basis, I am convinced you will find it necessary to add to your present system of inspection a special agricultural inspection, without which the schools will not prosper.

Excuse this long note; but I have the subject so much at heart, and see around me such frequent evidence of the want of some *vis matrix* such as I have described, that I could not restrain my pen. That pen shall not, however, carry me further at the present, than to assure you,

My dear Duke of Leinster,
How very truly and faithfully I am yours,
MONTEAGLE.

There is a report which was made on the agricultural schools of Ireland, by Messrs. Fishbourne and Jackson, addressed to the Carlow Protestant Orphan Society, and printed at Carlow in 1845, which enters into all the detail of first cost and annual expenditure. This report is, for this purpose, well worthy of your attention.

AGRICULTURAL SCHOOLS.

SUGGESTIONS for the ESTABLISHMENT and GOVERNMENT of AGRICULTURAL SCHOOLS.

IN the present alarming and calamitous state of Ireland, and with the many causes of anxiety for the future, which are crowding around us, the prosperity and extension of our national schools is, to me, the most hopeful incident in the condition of the country. The new and educated generation will, I feel confident, be unmeasurably superior in morals, in regard for social duties, and in their intellectual acquirements, to those who have preceded them. The difference, both in manners and appearance, between the young, in villages where good national schools have been supported, and the inhabitants of less favoured districts, must strike even the least attentive observers. It is with a full conviction of these results, and with a most grateful feeling of respect for the distinguished and excellent men to whom the public owe so much for their conduct as Commissioners of Education, that I venture to call attention to one branch of the great system which they direct and control, and which seems to me capable of a wider extension, and of more practical usefulness.

I allude to the system of agricultural instruction. It is wholly unnecessary to dwell on the importance of this branch; but I may be allowed to observe, in passing, that what, before the blight of the potato crop was a matter of undeniable usefulness, is now, by this casualty, made a matter of indispenable necessity. We are called upon in some districts, under the penalty of famine, to teach our people modes of cultivating better crops; and even

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even in the less afflicted districts, if property is to be continued as such, by yielding any surplus produce, this requires more skill and knowledge than the Irish peasant as yet possesses.

The obvious advantage of agricultural knowledge has been so often, and so very recently admitted by the Commissioners [*See* 11th Report, § 8, p. 8], that further observations from me are unnecessary.

Although it is uncalled for to argue on the usefulness of agricultural education, it is not unfitting to consider the best mode of promoting it, and removing the obstacles which at present retard its progress. This subject has been forced on my attention, not only by my knowledge of the present condition and wants of Ireland, but by my inspection of the school at Larne, conducted, under the guidance of Dr. Kirkpatrick, by a most able teacher, Mr. Donaghy. The first head of observation has shown me what is required; the second, what may be effected, and by what means.

§ 1. I am sorry to observe that a deficiency of the annual Vote has hitherto retarded the establishment of the proposed 32 model district schools (13th Report, p. 14). But it appears that sites are already selected, and establishments are in progress in six districts. I do not find in the circular of June 1846, that the subject of agricultural instruction is proposed to be connected with these model schools. Yet it is obvious that an example may here best be set, and practical instruction. These schools will be more directly under the control and management of the Commissioners than such as are built and supported by ordinary patrons. The teachers will be of a higher class, and it will be much easier to erect houses for boarders (the rich farmers' sons), whose annual payments will go far to reduce the expenses of the establishment. I should, therefore, most earnestly submit for consideration the propriety of engrafting, on each of these intended model schools, an agricultural system of teaching. If the country gentlemen and landed proprietors were invited to contribute towards an object of such importance to themselves, and were permitted to nominate scholars in proportion to their contributions, I feel little doubt that private funds would be forthcoming in aid of the public vote. The farmers would also, in many cases, pay gladly for the education of their sons, as has been proved to some degree by the class of pupils educated at Templemoyle.

§ 2. The Legislature has most wisely encouraged a connexion between the workhouse schools and the national system, and it appears (13th Report, p. 7), that 99 unions out of 130 are already placed under the Board.* About one-half of the inmates in the workhouses consist of children; this fact is deserving of the greatest consideration. The number of children is a rapidly increasing number, and if unchecked, they will year by year occupy a larger space of workhouse accommodation, and thus gradually lessen, and ultimately engross that which has been relied on as the only safe test of destitution. Nor is this all; not only will the workhouse test be thus lost, but the children so brought up from infancy in the workhouses will be rendered incompetent to the struggles, the trials, and rough industry of the world at large. For what pursuit will a being be fitted who has been brought up for 16 or 18 years in a workhouse? Looking back to the experience derived from the endowed boarding schools, the foundling hospitals, and establishments of that nature, we must conclude that children reared in the artificial system of a public establishment will, whether male or female, be unable to stand the vicissitudes, or to withstand the temptations of ordinary life. It has sometimes been suggested that these children would furnish subjects for emigration; but brought up as paupers in the ordinary workhouses, how will they meet the hardships of the backwoods of Canada, or the labours of the bush in Australia? They will be as unfitted for the colonies as for home, and vice and misery seem to await them. It may have been from a conviction of the deficiencies of the present system of workhouse education that sec. 24 of the 10 Vict. c. 31, was passed. By this Act, sec. 21, provision is made for the union for educational purposes of the North and South Dublin Workhouses, and a power is given to purchase 25 statute acres of land, and to erect thereon schools for the pauper children of both unions. This principle is extended by sec. 24 to all Ireland, though the enactments are not very complete. The effect of this statute and its object seem to be, to provide industrial training for pauper children; and the extent of land permitted to be acquired marks the proposed application of this instruction to agriculture. I cannot but hope that this intention will be realized, and this without delay. Supposing every three unions to be consolidated for education, and each district to be provided with an agricultural school, we might hope to see from 40 to 50 great establishments of this kind created and scattered over the face of Ireland, and an industrial education offered at once to 50,000 or 60,000 children. These schools would naturally fall under the management of the Board of Education. These children would no longer be the miserable, inexperienced, useless beings which workhouse education can hardly fail to form, but would constitute a class eagerly sought for as farm servants, agricultural stewards, or for similar offices. If they went to the colonies, they would be equally useful there, and would give a new spring of industry to our most distant possessions.

§ 3. Great and manifest as are the advantages attendant on the two steps I have described, I admit that they are still insufficient. On the principles already laid down by the Commissioners, it may be assumed that the State should, as far as possible, encourage agricultural instruction, and the annexation of agricultural schools and gardens to the national schools. Many

* The Legislation of the last Session has given a new importance to this branch of Poor Law administration.

Many causes, some of them capable of removal, have hitherto impeded this important object. I think the annual reports of the Commissioners, if more distinct, full and explanatory, on the subject of agricultural schools, might be made more useful. The schools already in operation should be accurately described, plans of the farm, houses and buildings should be given, specifications and estimates should be provided, and the accounts of progress stated from year to year. I doubt whether this can ever be effectually done without a special report on the agricultural schools made by an Inspector really conversant with the principles on which they should be conducted. No one estimates more highly than I do the valuable labours of the Inspectors already appointed; I value, because I know them. But the most able Inspector for literary purposes may be, and in most cases is, entirely incompetent to examine or to report on agricultural teaching. More detailed reports, exclusively applicable to agricultural schools, and a special inspection of those schools, I consider indispensable, if we wish the system to take root and to extend.

Another great impediment to the progress of agricultural teaching will be found in the exaggerated estimate formed of the outlay required for such an establishment. This has been proved to be a mistake by the experiment so successfully tried at Larne; four acres of land, buildings of the greatest simplicity and cheapness, farm-houses, out-offices for feeding cows, rearing calves and pigs, a small dairy, are all that are required in addition to the national schools erected on the usual plan for males, females and infants. The whole scheme seems to have been worked out; apprentice pupils, agricultural scholars, instructed well in literature; literary pupils, practically informed in agriculture; neither branch of study sacrificed to the other, but each giving strength and effect to the course of instruction with which it is combined; the tendency of the whole being towards a self-supporting principle, and even at present depending on an annual local contribution under 50 *l.*; this is shown at Larne, in a model easy of imitation, and therefore deserving the greater praise. I should also remark, that this is done on land, subject to a rent of 5 *l.* an acre; that I saw there three cows in house, two calves in process of rearing, that there was saved a pre-eminently good crop of wheat, fair oat and root crops; the whole raised without the purchase of one pound of manure, and a profit of 13 *l.* carried to the master's account. Now I cannot but think that the circulation of facts like these, with a clear statement of the farm accounts, a report on the mode of cultivation, on the rotation of crops adopted, and the results of all experiments tried, would do more to diffuse the spirit that is wanting, than many who are still sceptical on the subject, are inclined to believe.

Another deficiency should also be supplied. It is impossible to refer to the school-books published by the Commissioners without the most grateful admiration. In Great Britain and in our distant colonies their value is now recognized, and I feel confident that any passion, prejudice or misrepresentation, which hitherto has limited their sphere of usefulness must speedily disappear. If, however, we wish to increase our agricultural operations, we must add to the present list of books an agricultural series. We must have a first, second and third book prepared for our agriculturists; we must have a small cottagers' "Book of the Farm." We must have a simple Agricultural Catechism; we must teach and facilitate the simple experiments which will enable the schoolboy to test soils and manures. I have known beds of calcareous marl left wholly useless and disregarded, as if they were sterile clay, from want of knowledge to try an experiment which a few drops of acid would have brought within every schoolboy's reach; and possibly, by turning mental and physical activity into new channels, would have saved many a window from fracture. Mr. Skilling's book does good, but we want an introduction to it. I have know Professor Johnstone's Catechism advantageously introduced, but that too should be reserved for the more forward classes. To these the principles of land surveying, draining, the use of the theodolite and spirit-level, the principles of road making, mechanics, as exemplified in ploughs and farming implements, would present innumerable branches of practical knowledge, all tending to ensure the future support of the pupil, and the general improvement of the country.

This hasty and very imperfect sketch will, when reconsidered, be found to embrace several topics capable of much larger and more useful development, if treated by abler hands than mine. It includes,—

1. The establishment of agricultural instruction in the 32 proposed district model schools.
2. The establishment of agricultural instruction in the proposed combined schools for pauper children in union workhouses, as contemplated by the 10th Vict. c. 31, s. 24.
3. The extension of small agricultural schools in connexion with ordinary national schools, on the scale of that at Larne.
4. An annual special report from the Commissioners on the agricultural schools now established or in progress, accompanied by plans, estimatas, specifications and annnal balanced accounts of income and expenditure.
5. A separate inspection of these schools by an officer conversant with agriculture, and competent to report on the subject.
6. An addition to the library of the Commissioners, by the publication of a farmer's series, rising from the simplest primer of husbandry to the more scientific teaching.

I have intentionally abstained from any observations on the school at Glasnevin; that would be the main spring, *fons et origo*, of the whole work. But that school lies so immediately under the observation of the Commissioners, that they are the best judges how far, in present state, it is capable of being made the centre of the system I have projected.

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Let not my proposition be rejected on the ground of expense. In the first place, I doubt whether that expense would be as great as many apprehend. But even if it were, we should compare the expense with the gain—we should consider the formidable difficulties of the position in which Ireland is placed, the duty and the necessity of improving our husbandry, if we wish to feed, on cereal produce, a people bred on potatoes; the fatal consequences to property if a surplus produce is not raised out of land; the possible absorption of the whole rental in rates if vigorous efforts are not now made; the difficulty of acting on the old and ignorant; the comparative facility of acting on the minds of the young. These subjects present topics for reflection, which render mere cost a secondary consideration. Had such a system as that now recommended been carried into effect wisely, but liberally, 20 years ago, how many lives, how many millions of money might have been saved in the two last years of sorrow. God grant that we, our Rulers and Legislature, may feel these convictions, and prepare to act upon them with vigour, and without hesitation or delay.

(signed) MONTEAGLE.

Mount Trenchard, 25 September 1847.

EXTRACTS from APPENDICES to the 15th, 16th, 17th, 18th, and 19th Reports of the COMMISSIONERS of NATIONAL EDUCATION, IRELAND, relative to the General Working of the LOCAL SCHOOL FARMS.

DUNMANWAY District Model Agricultural National School.

MR. CONNOR, agriculturist, says, "I have been frequently called upon to give assistance to several individuals desirous of improving their farm management, particularly that part of it relating to the cultivation of green crops. Thus I act in the capacity of a practical instructor. Much good could be effected were the agricultural teachers of Ireland to extend, in this manner, their sphere of usefulness. The good thereby effected would be great, and the benefits to themselves, as I have experienced, far greater."—(16th Report, p. 362.)

MARKETHILL Agricultural National School, County ARMAGH.

MR. O'HAGAN, agricultural teacher, says, "Pupils evince the greatest desire for such instruction, and take a pleasure in imparting to their parents and neighbours such hints respecting the errors of farming, which they had learned during their attendance on the agricultural class. Many instances are known, even in this locality (where improvements in the general system of farm management had already made considerable progress, through the exertions of that truly great and good man, the late William Blacker, Esq.), that the pupils attending the agricultural class in this school were the means of inducing their parents to adopt a more regular and correct system in the management of their farms, principally the house-feeding of their stock, and the collecting and preservation of manures, than they had hitherto been in the habit of practising."—(17th Report, p. 329.)

LARNE National School, County ANTRIM.

MR. M'DONNELL, agricultural teacher, says, "I was anxious to have the opinions of persons not in connexion with the institution, or with the National Board, who had an opportunity of judging of the qualifications of the pupils, and with this object I addressed a letter to Dr. Hodges, Professor of Agriculture in the Queen's College, Belfast, requesting his opinion of the attainments of the young man who was educated here, and who went to the College in October last, and that gentleman was kind enough to favour me with the following reply:

'Sir, Queen's College, Belfast, 26 February 1851.

'I HAVE much pleasure in replying to your letter of the 20th instant, in which you ask my opinion of the literary attainments of J. W. Smyth, educated at your school, and at present a scholar of Queen's College. I was much gratified to find, upon his examinations, that he had obtained not merely an ordinary knowledge of the subjects marked out for candidates for agricultural scholarships, but that his answering was in every respect of a high character. He has, during the session, given me much satisfaction; and I know that the Professor of Mathematics regards him as a most promising student.

'The excellent training which J. W. Smyth has evidently received is, I conceive, highly creditable to you, and proves that the national agricultural schools are well calculated to give a sound literary education to the pupils. I have, indeed, had many opportunities of observing the successful operations of the system of combined literary and industrial instruction, and I am persuaded that if wisely carried out by efficient teachers, it will do much to elevate the character of our agricultural population.

'I wish

'I wish we had more schools like that at Larne, and that your excellent Inspector, Dr. Kirkpatrick, could succeed in inducing a greater number of the proprietors of the country to co-operate with the Board of Education in their judicious efforts to provide a professional education for the sons of our farmers.

'I remain, sir, your obedient servant,
'JOHN F. HODGES,
'Professor Agriculture, Q. C. B.'"

'Mr. Macdonnell, Larne National School.'—(17th Report, pp. 347-2.)

DUNMANWAY District Model National School, County CORK.

MR. CONNOR, agriculturist, says, "The agricultural pupils have invariably directed the attention of their parents and friends to our systems of culture and management of the different crops, and have prevailed upon them to act in accordance with our suggestions and example. Some have been wholly guided by our movements, others partially so, but all have done a little, and all are determined to do more. Our numerous visitors, particularly from that class most wished for—the small farmers—take a lively interest in the management of the establishment, candidly admitting the backwardness of their position, and generously purposing to strive towards the improvement of their condition the ensuing season. It is not for me to enter into the causes which retard the progress of rural industry. One thing I am convinced of, the majority of small farmers sink too much under their difficulties, and consider improvement on their part as insuperable. Unhappily their want of industrial education deprives them not a little of that hope which gives the spur to industry, and gladdens the prospect of reward. But there are many prominent instances where the lessons of industrial education have been studied, and have stimulated the humble efforts of the industrious poor, teaching them better modes of farming, and thus disseminating the happiness of prosperity with the blessings of education. I have been frequently called upon for advice in agricultural matters both by poor and rich, and I rejoice to say, as our acquaintance becomes cultivated, our friendship becomes the more appreciated and respected."—(17th Report, p. 321.)

MOUNT TRENCHARD Central Agricultural National School.

MR. O'CONNOR says, "I think it my duty to remark, that I find the pupils anxious to acquire agricultural information, and the teachers of the schools desirous to give me their assistance in carrying out the system of agricultural instruction, particularly Mr. O'Reilly, of the Shanagolden school, who is very zealous in aiding me. In due time an 'industrial class will be formed from amongst the boys at the national schools, to assist in the work of the farm, and when the establishment is in full operation, both this class and the class of boarders will have the great advantage of seeing the different works on Lord Monteagle's home farm (his Lordship having most kindly suggested the principle and sanctioned the privilege),—the breeding, rearing, and management of cattle and sheep; dairy husbandry; draining, sub-soiling, fencing, &c.; in short, the management of a nobleman's farming establishment on an extensive scale, which will be of incalculable benefit to young men who intend following the profession of farmers, stewards, or agriculturists.

"I am trying some experiments with peat charcoal, prepared by myself on the principle recommended by Professor Hodges; and as I intend submitting a statement of the results at the end of the year, it is not necessary to enter into details at present.

"I remain, sir, your obedient servant,
(17th Report, p. 364.) "P. O'CONNOR."

RAHAN National School, KING'S County.

MR. O'FLANNAGAN says, "In conclusion, I have to remark, that the agricultural school at Rahan has done, and is likely to do a great deal of good; the farmers have, to a certain extent, followed my example, particularly in the sowing of winter vetches as a stolen crop, clover for house-feeding, and the cultivation of turnips and mangel; this, together with the convincing arguments their sons carry home to them from school, will, I expect, at no very distant period, effect a change in the agriculture of this part of the country. Also a good many of the farmers call to me for advice, and request me to go to the farms with them, and point out what they should do; this I do before and after school, so that I perform the office of practical instructor during my leisure hours, and I find the farmers at all times most willing to abide by my advice."—(15th Report, p. 343.)

LOUGHASH National School, County TYRONE.

MR. MOORE says, "The effect of this school on the people of the district is quite perceptible. Since its establishment, green crops are extensively cultivated, and the feeding of cattle in-doors practised to a considerable extent, the produce of which is brought to market to meet the demands of the farmer. leaving the other produce of the farm for the support of the family.

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"I am able to show that from this practice the failure of the potatoes has been less severely felt than in better districts; that men holding small farms are supporting themselves and paying all demands.

"I can show men holding not over seven acres arable, with six or seven of mountain pasture, supporting 10 head of cattle, and making double his rent in butter; also, men not holding more than three acres supporting two cows, and paying all demands, and keeping his family without aid from any other source, and this in a district considered most unfavourable for improved cultivation.

"It will be seen that the poor-rate in the electoral division of Loughash has been only 6*d.* in the pound for the last three years, neither has out-door relief been extended to it.

"It requires time and judicious management to bring such a state of things about; but that such may be accomplished, Loughash is capable of furnishing a sufficient example.

"I enclose a list of the pupils attending the agricultural school of Loughash since its commencement, and showing the period of their remaining here, with their destination on leaving school. It will be seen from the list that 82 have received instruction as boarding pupils up to the present time:—

Of these,	16	became agriculturists and overseers.
	13	teachers of national schools.
	2	clerks.
	7	went to Glasnevin.
	26	went home.
	18	still remain at school.
TOTAL - -	82	

"The persons getting into employment on leaving this, are still employed, as far as I can find out, in various situations, and giving general satisfaction; while many of those who went home, have since got into business, or are engaged on their fathers' farms.

"There are a considerable number of pupils in every school whose conduct or capacities render them unfit to be trusted; and I have invariably refused to recommend any one whose fitness for a situation I had reason to doubt.

"Those boys who distinguish themselves by energetic and business-like habits, having a knowledge of agriculture, and possessing a considerable amount of literary information, enabling them to measure and map land, to lay out and construct roads and watercourses, were generally recommended as agriculturists and overseers. None, I may say, whose qualifications enabled me to recommend them, and who wished for employment, left this without obtaining it."—(16th Report, p. 340.)

LARNE National School.

MR. M'DONNELL says, "A benevolent landlord of a northern county sent a son of one of his tenants as a boarder to the Larne model farm. The youth's father was a country farmer, and his practices were nothing better than those in the neighbourhood in which he lived. The son gave him an account of what he saw carried out on the model farm, and urged him to adopt a similar course. After much persuasion, he consented to change his system, and to effect whatever improvements the son might suggest. The latter, by whom he was solely directed, wrote to him every week, and visited him occasionally; and the result was, that before his period of training at Larne was expired, the old fences on the farm had been all levelled, a regular system of cropping adopted, the cattle house-fed, and the produce and stock nearly doubled."—(16th Report, p. 354.)

DUNMANWAY District Model National School, County CORK.

MR. CONNOR says, "The school is situated in the immediate vicinity of Dunmanway, County Cork.

"The agricultural class, or those pupils who attend upon agricultural instruction, to the number of 27, evince the greatest fondness for that study. And it is not the less true than encouraging, that those 27 pupils, many of them grown to manhood, are principally farmers' sons. They seem fully aware that the fault of their having inferior crops is attributable to themselves, and not to the soil; and, hence their avidity to become acquainted with even the rudiments of improved husbandry.

"If a practical illustration was necessary to show the desire evinced by the pupils for agricultural instruction, outside as well as inside of doors, let the fact that many of them travel a distance varying from one, two, or even three miles daily, morning and afternoon, to attend instruction, and after working a few hours on the farm, in the evening return home at dusk. Surely, in youth, such examples of persevering industry and enterprise cannot fail to give satisfaction to those who entertain sanguine expectations from the progress of agricultural education."—(16th Report, p. 359.)

"As to the kind and amount of agricultural information communicated here, and the proficiency pupils are likely to attain at similar institutions, I subjoin the following communication received from Professor Murphy, Queen's College, Cork:—

'Sir,

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'Sir, Queen's College, Cork, 20 December 1851.

'In reply to your note, in which you expressed a wish to ascertain my opinion as to the ttainments in agricultural knowledge, by Mr. Patrick Keefe, when he became a student in griculture in this college in 1849, I beg to state, that I considered him at that time to have cquired a considerable amount of information in subjects bearing both on the science and ractice of agriculture, and which enabled him to profit largely by the instruction commu- icated in college.

'I am, sir, your obedient servant,

(18th Report, p. 458.) (signed) 'Edmund Murphy.'"

"The working pupils are required each to keep a journal of the various operations going n on the farm, the different periods at which crops are sown and harvested, how managed, c., and many other remarks that will form a source of reliable information in after-life. Ieteorological observations are also noted down. They also take part in the preparation f the ground for the crops; assist in the sowing, reaping, &c. of all crops; in short, no ope- ition is performed in which their assistance and attention is not so employed as to initiate iem into a knowledge of those business habits required to fit them for the duties of after- fe. Permission is granted the pupils to assist their parents in sowing and managing their reen crops; and in inquiring of their parents as to the assistance they received from the struction of their children educated at this school. I was happy to find they are in the con- tant habit of exposing the errors of their fathers' and neighbours' husbandry, and contrast- g the system pursued by them with that carried out on the model farm.

"Since the institution of the agricultural class, 12 young men have been appointed out of as teachers of national schools, and eight are giving assistance on their fathers' farms.

"These young men may be looked upon as so many practical instructors, who, feeling a alous interest in the objects of their profession, will, in their intercourse with the neigh- ouring farmers, be the means of materially improving the intelligence and industry of the strict."—(18th Report, p. 459.)

Bath Central National School.

Mr. Foley says, "My labours have not been confined to the agricultural school and odel farm. I have been occasionally requested by farmers in the vicinity to give them struction as to the cultivation of green crops, with which they were not fully acquainted. n such occasions, I gave all the information in my power, and told them that at any ne they might require similar information, I would be happy to afford it."—17th Report, 404.)

Glandore Central National School, County Cork.

Mr. Kenny says, "As the farm possesses a variety of soils, I was enabled to point out any useful facts, such as the different modes of preparing each; the crops and manures st adapted to them; and the management required for all. I was thus enabled to ustrate and make interesting the lessons taught in the school-room. The pupils, on their turn, have invariably taken with them specimens of the various green and grain crops, &c., us forming a kind of agricultural museum in their schools. I find this has been so useful, at I intend procuring specimens of artificial munures, soils, rocks, &c., by the time these bjects will be brought before their notice in the school-room.

"Gratifying symptoms of improvement in the agriculture of this locality are now becoming parent, and among the causes to which such may be assigned, I think I may fairly rank e model farm as the principal. I am very frequently called on by the neighbouring rmers to give not only instruction, but assistance in the sowing of seeds, and other anches of farm management. The workmen employed here on the model farm during e past two years, and who were all young men, are now practically educated in the proved modes of farming, and are also being called upon to give instruction in a similar anner as myself. I would here mention the fact, that one of them, a lad about 15 years age, sowed various garden-seeds last spring for the Rev. Mr. Sheahan, P.P., who was pleased with the manner in which he performed his business, as to bring the fact before e notice of his parishioners, as illustrating one of benefits arising from the model farm. feel myself called upon thus publicly to thank the above reverend gentleman, and his adjutor, for their having from time to time recommended their parishioners to avail them- lves of the advantages of this institution."—(18th Report, pp. 470–71.)

Farrahy National School, County Cork.

Mr. Smith says, "There are two classes of boys receiving instruction on agriculture in is school; the first of these is boarded and lodged on the farm, and pay a certain sum. ey work for a stated number of hours daily on the farm, and during the remainder of the ne are engaged in studying agricultural and literary subjects, under the agriculturist d literary teacher. The agricultural class consists of 16 to 20 boys, from 12 to 19 years age, and all the sons of farmers. They get instruction on agriculture for half-an-hour ch day on the first four days of the week. The instruction given comprises the forma- n, nature and improvement of soils; the application of manure; the cultivation of the ferent green and grain crops; draining and its effects; subsoiling; trenching, &c. They

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all show a desire to become acquainted with the improved system of agriculture; six of the most deserving are selected to work on the farm for two hours each of the first five days of the week, and three hours on Saturdays; they receive 6*d.* per week as a reward for their labour, which has been of great benefit, as it can be seen by the returns furnished to the office, that none of them absented themselves one single day during the harvest, fearing that if they did so, their place would be filled up by others. At the time the green crops were growing, I told them that when I would get a leisure hour, I would take the opportunity of visiting some of their farms to see if they had their turnips thinned properly: I did so, and, with very few exceptions, I found they had them thinned out as regularly as they were on this farm. There would be a greater number in the agricultural class, were it not that there was not sufficient accommodation in the school, it being quite insufficient for the number of applicants.

"I have much pleasure in stating, that the Protestant and Roman Catholic clergy of this district have used every means to impress on the parents of the pupils who attend the school, the utility of combined literary and agricultural education. These reverend gentlemen attend here regularly, in order to see the working of the system: since I came here, the farm was visited by all the neighbouring gentlemen, some of them accompanied by their friends from different parts of the country: each and every one of them expressed themselves highly gratified at the system and general management pursued. I enclose a few testimonials from a number of gentlemen who have been constant visitors, and who attentively watched our proceedings."—(18th Report, pp. 477–8.)

Markethill National School, County Armagh.

Mr. O'Hagan says—"*The Results as an Example to the Neighbourhood*—It will be admitted that the same room for agricultural improvement did not exist in this district, where improved husbandry had already made considerable progress, as in other localities, where farming was in a more backward state. Nevertheless, I can state that a good deal more attention has been bestowed by farmers of this neighbourhood during the last few years (notwithstanding the continued depression of the times) to the growth of green crops; the house-feeding of live stock; the accumulation, preservation and judicious application of manures; the application of liquid manure to grass land, and to the cultivation of rape and winter vetches as a stolen crop for early spring feeding, I am inclined to attribute, in a great measure, these results to the practice pursued on this model farm; and what has, perhaps, conduced more to the march of improvement in these respects is the interest evinced by the neighbouring farmers when they observe that on this farm of so small extent, so many cattle are profitably supported throughout the year; the proportionably large quantity of farm-yard manure yearly collected; the relatively increased amount of produce raised; and, at the same time, the regular order by which the various crops in the rotation follow each other on the farm."—(18th Report, p. 508.)

Loughash National School, County Tyrone.

Mr. Moore says, "I am happy to say that the people of this district, though so remotely situated, and at one time so deficient in agricultural knowledge, have taken every advantage of the example set before them. This is apparent from the successful efforts they have made, during the last six years, in supporting themselves and families upon very small holdings in the absence of the potato. It would be idle to say that they can still support themselves with as little difficulty as when the potato was in existence; but to be capable of still holding their farms, and paying all demands as formerly, is a sure test of their industry, and of their availing themselves of that system of improved agriculture without which few can now pretend to cultivate land profitably."—(18th Report, p. 536.)

Mount Trenchard Central National School.

Mr. O'Connor says, "The pupils composing the agricultural class are progressing satisfactorily in their studies, and continue to attend with great interest to my instructions; not only themselves, but also their parents seem to appreciate the opportunities placed within their reach of becoming more thoroughly conversant with a more improved system of farming than they previously had the opportunity of knowing."—(18th Report, pp. 553–4.)

Rahan National School, King's County.

Mr. O'Harmagan says, "I can with accuracy state, that this school and model farm have already been the means of doing something towards improving the farming of a few in this and the surrounding neighbourhoods, particularly in the more extensive growth and better cultivation of green crops; the sowing of winter vetches, as a stolen crop; and, in some instances, of small patches of clover which may be observed growing for soiling. Some of these improvements may be traced to the 'Industrial Class,' and nearly all who have adopted them are small farmers. Improvement would, I am sure, have made far greater advances but for the failure of the potato, which so paralyzed the exertions of the small farmers, whose almost sole dependence was placed on it, and so diminished their resources, as to render them powerless to avail themselves of improvement even when they became sensible of its advantage."—(18th Report, p. 564.)

Dromiskin National School, County Louth.

Mr. Quinn says, "The improved mode of husbandry pursued by me has attracted the otice of the small occupiers of land in this neighbourhood; and I perceive that a great any of them are making every exertion that their limited means will allow to collect large eaps of manure, which will enable them to have a greater quantity of green crops, and ereby restore the fertility of the soil, which in many instances is in a most exhausted ate by a succession of white crops grown without applying manure.

"The introduction of stolen crops has induced many of the farmers to visit the model rm in the course of the year, and they expressed themselves greatly pleased with the system ursued, and the luxuriance of the crops."—(18th Report, p. 570.)

Parteen National School, County Clare.

Mr. O'Dea writes—"*Results of Agricultural Instruction*—In consequence of the ncouragement which you, sir, held out to the boys, about a dozen of them got plots of round from their parents for their own use; and though all were not equally successful, have much pleasure in stating that some were eminently so. Some have saved the seeds bean, peas, &c., to sow next season, and have early potatoes planted now, so that they em to be quite alive to their business. I have also great pleasure in stating that some of e pupils, from observing my mode of managing liquid manure, and also from seeing their yn flowing away as a useless nuisance, have persuaded their parents to put down tanks in eir own yards, and I am sure others will follow their example."—(18th Report, p. 623.)

Garryhill National School, County Carlow.

Mr. Ryan writes, "In conclusion, I beg to remark, that the Garryhill ordinary agricultural national school and model farm has done much good and is likely to do much, as the all farmers in this neighbourhood are this year following my example to a great extent, the cultivation of their green crops, and in the sowing of winter vetches. Some are prering for house-feeding, and I hope, in short, to see many in this locality following a regular tation, house-feeding their cattle, and by so doing they will have their lands in better ndition, and, of course, a far greater amount of produce."—(18th Report, pp. 639-40.)

Clonmellon National School, County Westmeath.

Mr. M'Dermott writes, "I think it right to mention, that a boy belonging to my ricultural class caused his father to sow mangels last spring in some ground he intended potatoes; and lately, the boy's father came to me to tell me that he made up a good rt of his rent by the sale of some of the mangels, and that he is feeding pigs with the mainder of them. He is highly pleased at having taken the boy's advice, and says he ll always contrive to sow as much as he can of this crop every year for the future."—8th Report, p. 669.)

Upper Arigna National School, County Sligo.

Mr. O'Grady writes, "I can safely affirm, that before I commenced operations, there s no such thing as green cropping known in the district, and it is equally certain, that at esent almost every occupier cultivates green crops to a greater or less extent; still, egret to have to say, that I find it difficult to introduce the system of house-feeding here, account of the facilities afforded for rearing cattle on the unreclaimed mountains, particularly young stock; yet there are hopes that this important department will yet be operly estimated and attended to."—(18th Report, p. 694.)

Athy District Model National School, County Kildare.

Mr. M'Meekin writes, "If we are to judge of the interest taken in this establishment, re especially the agricultural department, by the number of visitors, we may fairly assume t it is very great. Many of the neighbouring farmers, and not a few from a distance, ended during the sowing of our green crops, and were well pleased with the plans adopted. uring the summer months our visitors increased, and some very distinguished personages noured us with their presence. On the whole, we may safely affirm that a deep interest taken in the prosperity of this valuable institution, and that, after another year, when the siness is regularly organized and established, it will be in a position to contribute its mite the regeneration of the agricultural interests of the country."—(19th Report, p. 432.)

Glandore Central National School.

Mr. Kenny writes, "By reference to the 'Table of Cropping,' it will be seen that the laimed bog, to which I referred in my last report, has given a very large return, with ly a very small outlay for tillage and manure. This is a very good illustration of what h land is capable of doing. On this ground, which was a snipe-walk a few years ago, rew the largest roots in Munster, some of which were exhibited last season at the Smithd Cattle Show in London. They were grown on part of the 'bogs of this country,' ich, in their natural state, we acknowledge to be the worst of all land, but which, if iciously reclaimed and cropped, would afford employment to the labourer, and good remuneration

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remuneration to the occupier. I have known reclamation to be tried in many places on a small scale, and the results far exceeded the expectations of those who attempted them. Surely it must be a gratifying sight to behold large and luxuriant fields of mangels, and other green crops, superseding that cold, sterile and repulsive aspect which those wastes previously presented.

"Within these few days I have walked over the Glandore model farm, and was pleased to see how rocks and furze (in fact, waste) had given place to available tillage or pasture land, by the application of two or three years' perseverance and skill, without incurring an outlay, as I understand from Mr. Kenny, the manager, that a tenant holding under an ordinary lease would not be fully justified in expending. This I consider a permanent improvement of the highest class; for, in the first instance, it is not merely an improvement, but actually makes that which was worthless to become valuable; and, secondly, it proves that a very great portion of the rocks and furze (the latter generally of the worst description), with which this locality is overrun, may profitably be cleared away, that it pays to do so, and thus increases the available acreage, and, of course, the produce of the country. I saw the farm just about the time Mr. Kenny came to it, and on my last visit I saw the 'deformed transformed.' A small part of the farm is especially suited to green crops, particularly mangel wurzel, of which circumstance Mr. Kenny availed himself, having raised as fine roots there as I ever saw. He also had green crops on other portions of the farm, not so well calculated to their growth, but which appeared to be necessary for the general management of the farm, which, in my opinion, is extremely good. But I should say, laying out the greater portion of the farm for sheep permanently is what it is best adapted for, and would be the most remunerative with reference to the rent, and (what is of more consequence in a model farm) would give some idea of the management and treatment of sheep, which is, I think, the branch of agricultural knowledge the farmers here are most deficient in, and which is the more lamentable, as the country in general points to sheep as its natural stock, being rocky, rugged, and seldom producing that rich soft grass so well known as necessary to a good yield of dairy milk, and too hilly for profitable tillage.

(signed) J. H. H. De Burgh, J. P.,
"April 5, 1853. Kilfinnin Castle, Glandore."

"Being in the habit of passing the Glandore model farm (for some time in the care of Mr. Kenny), I beg to say, his exertions and anxiety to fulfil the duties of his situation could not be surpassed. The transformation of this model farm from a wild waste to that of a productive farm, has won for himself, and the system of education he is carrying out here, the approbation of even the opponents of the National Board. I hope, before long, the Glandore establishment, doing so well since Mr. Kenny got charge of it, will be in full operation, and of great advantage in the neighbourhood. I will, please God, be soon enabled, by the joint co-operation of the Commissioners and the landlords, to attach small farms to the other national schools (five in number) in these parishes, and thereby bring within the reach of my truly poor parishioners the opportunity of giving to their children that kind of education best calculated to promote their future happiness, either in their native land or America. Every child thus brought up in habits of agricultural industry is likely to become a good member of society. Mr. Kenny's kind and obliging conduct towards all, but more especially towards those employed by him, is beyond my praise.

(signed) Joseph Sheahan, P. P.,
"March 18, 1853. Kilmacabea and Kilfaughnabeg."

"I have frequently visited the Glandore model farm since Mr. Kenny's appointment and every time was much pleased with its general management, and the very judicious way he effected the permanent improvements, which are coming to a close, and must obtain for him the approval of every person capable of forming an idea of modern agricultural improvements. I have experienced on my own farm much advantage from his advice and opinion.

"The farm and institution, when in full operation, must have a wonderful effect in the spread of agricultural knowledge in his district (the Skibbereen Union), where the want of which has been so lately attended with such awful results.

"The great variety of green crops cultivated with such success, the introduction of stolen crops, the manufacturing, management and application of manure, which are being carried out under Mr. Kenny's care, and his great anxiety to make the whole as effective as possible, must ultimately cause the oldest and most obstinate farmer to resign his prejudice, and adopt all the modern improvements.

"April 4, 1853. (signed) Wm. Lowth, Castle Eyre."

(19th Report, pp. 434, 435, 436, 437.)

Farrahy National School, County Cork.

Mr. Smith writes, "The system of house-feeding the cattle is fully exemplified on this farm throughout the year, and the results, I am happy to say, have been very satisfactory. I was enabled to carry it out in spring by means of stolen crops of rape and winter vetches, which plentifully supplied the cattle till the grass for soiling was fit for cutting. I may here state, that on account of its novelty in this locality, a few of my neighbours adopted it for

for three or four months last summer; and, being highly pleased with the results, have made preparations for carrying it out more fully next year.

"I am happy to state that the example which has been shown on this farm has not been unprofitably thrown away. During the past year many people in the neighbourhood have subsoiled a portion of their farms; levelled old and useless fences; enlarged their fields; and paid particular attention to the after-culture of their turnip crop. I have been frequently called on by the neighbouring gentlemen and farmers for my opinion and advice on the best mode of improving their farms, stock, &c., and have always given them such information as I thought best adapted to their several circumstances."—(19th Report, p. 441-2.)

Kyle Park National School, County Tipperary.

Mr. Ryan writes, "During the past season I had opportunities of speaking to farmers in this neighbourhood on the cultivation of crops generally, and the proper management of manure. Of the former, some appear to have only an imperfect knowledge, and even dispute the propriety of working between turnips after being thinned. The most striking proof of the utility of this operation was shown on the model farm last season. During the dry harvest, almost every field of turnips received a check in their growth, owing to the hardness of the ground about them; but on this farm, where the drills were grubbed between, and well loosened, such was not the case. This fact, I am assured, was more effectual in convincing them of their error, than any amount of abstract reasoning that could be advanced."—(19th Report, p. 450-51.)

Mount Trenchard Central National School, County Limerick.

Mr. O'Connor writes, "Already many gentlemen of known and admitted abilities in agriculture have expressed their highest satisfaction on visiting the farm, amongst whom I may mention Richard Griffith, Esq., Chairman of the Board of Works, who saw the land in its original condition, and who, at a recent visit, was pleased to say that he had not seen so decided a change for the better on any other piece of land in so short a time.

"The working farmers, too, of the district have not been wanting in the expression of their approval. They take every opportunity of visiting the farm, and watching the progress of improvements.

"The whole of the produce of the farm has been well saved, and is in the stack-yard, and consists of ten stacks of oats, two large stacks of hay, one acre and-a-half of potatoes, a quarter of an acre of parsnips, two acres of mangels, two acres and-a-half of turnips, together with one acre and-a-half of winter vetches, winter cabbages, and rape, the estimated value of which will be shown in my returns at the end of the year.

"A small farming society has been this year formed among the tenants of the Mount Trenchard estate, the members of which, at their late anniversary, took an opportunity of visiting the model farm, and examining into the system pursued, and its results. Perhaps it is not presumptuous to attribute much of the improved cultivation now in progress in this district (and which, in many cases, is giving effect and value to drainage under the Land Improvement Act), to the example of systematic agriculture shown on this model farm."—(19th Report, p. 466.)

Larne National School, County Antrim.

Mr. M'Donnell writes, "The school and model farm are successfully carrying out the objects for which they are established. The instruction imparted to the youth of the district, the example of systematic husbandry afforded by the model farm, and the advantages of this system manifested in the production of crops in many instances greater than were ever before raised in the neighbourhood, are producing the most beneficial effects on the agriculture of the adjoining farms, and creating a decided taste for order, neatness and efficiency in farm management. The opportunities afforded to the deserving pupils of this establishment of getting forward in the world, and reaping the reward of industry, application and intelligence, have already produced results in the development of talent that have been publicly acknowledged and publicly rewarded. During the past few years 19 young men (some of them from the labouring class) obtained situations in most cases of much public usefulness and responsibility, which enables them to bring comfort and happiness to their own families, and as agents of 'industrial progress,' to spread the blessings of education on every side, and sow the seeds of a harvest that will yet be realized in the improved industrial prosperity of the country, and the increased social happiness of its inhabitants."—(19th Report, p. 479.)

Markethill National School, County Armagh.

Mr. O'Hagan writes, "Appended to this report is a list of agricultural pupils who have been in training at this school during the past year, from which it will be seen that the greater number are from this and the neighbouring localities, a circumstance that is calculated to show an increased interest in the progress of combined literary and agricultural instruction amongst the farming community of this district."—(19th Report, p. 491.)

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Loughash National School, County Tyrone.

Mr. Moore says, "It is also gratifying to know that the people in this locality still continue prosperous, gradually becoming better acquainted with the management and care of stock, and of producing food necessary for their support, thereby increasing the quantity of manure, and the consequent fertility of their farms—the stock and its produce in milk and butter meeting their monetary outlay, and leaving the grain and other produce of the farm for their own support. They are thus, through their own industry and economical management, able to support themselves on small farms, which otherwise would be impossible, if a defective system of tillage was pursued.

"The agricultural boarding class continues to merit a fair share of public attention. It will be seen from the list of pupils furnished, that five have got into places during the year. The fact of such a number being employed in situations out of this school is the best proof that could be offered of their qualifications. I have endeavoured, so far as the limited time for instruction affords, to impart such an amount of literary as well as agricultural information as enables the pupils to fill with success various employments, which a more limited education would have rendered them incapable of occupying. Though employed only half the day at school, and the other half at manual labour, they make as much progress in literary acquirements as if the whole of their time had been employed at school."—(19th Report, p. 510.)

Belvoir National School, County Clare.

Mr. Madden writes, "At the request of many of the young men of this neighbourhood, I opened an evening school; and from the attention they pay to a lesson on agriculture, as taken from the 'Agricultural Class Book,' for three-quarters of an hour each evening, I am led to believe that a vast deal of good must result from it, more especially as 19 out of 36, the number on the books, are between 20 and 30 years of age. In my opinion, no step could be taken better calculated to improve the agriculture of the locality."—(19th Report, p. 521.)

Drumnafern National School, County Tyrone.

Mr. Forbes says, "A considerable number of the farmers in this locality, following my example, have betaken themselves to thorough-draining, turnip culture, and the sowing of clover and grass-seeds. These first steps towards improved husbandry will, I expect, be followed by others, and ultimately be the means of placing the farmer in a better position in society."—(19th Report, p. 580.)

Geevagh National School, County Sligo.

Mr. Clare writes, "I am happy to be enabled to state, that the small farmers in the neighbourhood have already commenced to cultivate green crops, and collect their manure more assiduously than heretofore; and a marked change is hence perceptible in the quality and quantity of their grain crops, and the condition of their cattle. Although few have yet ventured upon the indispensable operation of draining, I have every reason to believe that, on the other hand, few deny its importance, and that many, under more favourable circumstances, will practise it as extensively and efficiently as their means will permit."—(19th Report, p. 647.)

Extracts from Appendices to 16th, 17th, 18th, and 19th Reports of Commissioners of National Education, relative to the Opinions of Visitors on the Objects and Working of the Albert Agricultural Training Institution, Glasnevin.

"I have inspected the model farm and been much pleased with its management, so far as it has already been brought into shape. I have also had much pleasure in listening to an examination of the pupils, in the theory and practice of agriculture, in which they seem to have acquired much proficiency.

"10 November 1849. James Caird, Baldoon, Wigtown."

"Samuel Gurney, of Lombard-street, London, much pleased with what he has seen in this institution.

"9th Month, 4th, 1849."

"I have visited and examined the greater portion of the model farm on this day, and I state, without any hesitation, that I never saw anything to excel the general management of the whole farm; everything is done in such an economical manner, that the present manager deserves, in my opinion, great credit.

"13 September 1849. Patrick Callan, Land Steward."

"I have

"I HAVE visited the farm, and I have also had the gratification of hearing the pupils examined by Mr. Donaghy. The management of the farm, as far as I am able to judge, appears to be excellent. With the answering of the pupils I was not only pleased, but surprised: the questions were judiciously chosen, and the answers exhibited a considerable familiarity with the principles both of agriculture and agricultural chemistry.

THOMAS ANDREWS,
"18 September 1849. Queen's College, Belfast."

"I HAVE this day walked over the farm with the curator; the crops are, under the circumstances, excellent, and have been cleanly and well cultivated; the curator appears to me to possess a good practical and scientific knowledge of his business, and his views as to the management of the farm, if carried fully out, cannot, I think, fail to tend to great public utility.

EDMUND MURPHY,
"20 September 1849. Professor of Agriculture, Queen's College, Cork."

"I HAVE had the pleasure of inspecting the Glasnevin farm this day, and find much satisfaction in recording its progressive improvement since my last visit, two years ago; with the plan of examination of the pupils I was much pleased. I trust the institution will be enabled, by the support it may receive, to supply one of Ireland's greatest defects, suitable agricultural instructors for the provincial districts.

TRISTAM KENNEDY,
"22 September 1849. Carrickmacross."

"I HAVE been much interested in visiting the model farm, and I hope that the knowledge of the best system of agriculture, here exemplified, may be of increasing utility in Ireland.

"22 November 1849. JAMES HEYWOOD, M.P."

"THE undersigned visited this establishment, inspected the farm, and the operations of sowing and drainage, and were present at the examinations of the pupils. We were extremely gratified with all we have seen, and were especially so with the intelligence evinced by the young men in their acquaintance with practical and chemical agriculture. We look upon this as a most hopeful institution, and calculated to diffuse most important knowledge throughout the country.

JOHN LAMB.
"3d Month, 11th, 1850. RICHARD WEBB."

"I HAVE the greatest pleasure in recording my admiration of the whole system of this establishment, and I indulge the most favourable anticipations of its effects on the prosperity and progressive improvement of the country.

"16 April 1850. JOHN M'NEILL, G.C.B., Edinburgh."

"I HAVE visited this farm on two occasions before, but never saw it to such advantage as at this time; as a farmer, I am pleased with everything I have seen.

"17 April 1850. JAMES ARTHUR, Dundalk."

EXTRACT from "GLEANINGS in the WEST of IRELAND:" by the Hon. and Rev. S. GODOLPHIN OSBORNE.

"IT will serve to give the reader some idea of the effort making to spread sound agricultural knowledge, if I now proceed to detail the result of my late visit to the Glasnevin Model Farm Establishment, near Dublin. This school is under Her Majesty's Commissioners of National Education in Ireland. I found some neat buildings in connexion with about 100 acres, more or less, of land; there were cattle sheds, with a certain amount of stock, piggeries, &c. The land was very heavily cropped, and farmed on the highest known principles applicable to such an extent of soil. It is worked, I believe, entirely by the labour of the pupils, under the direction of a Mr. John Donaghy, the Agricultural Instructor and Superintendent.

"The young men here educated, are received on certain rules of recommendation, from all parts of Ireland, to be qualified for the situations of land bailiffs; agricultural teachers in schools; practical instructors in the provinces; or as farmers on their own account. The day I visited the establishment, there were 47 pupils in course of instruction. Before giving any account of the nature of the education afforded them, I will place before the reader the different

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different parts of Ireland from which these 47 pupils came, their parentage, and their intended future occupations, from particulars kindly furnished at my desire.

Sons of farmers - - - - 26	Intended Occupation.
„ tradesmen - - - 7	
„ land stewards - - 6	To be land stewards - - - 43
„ schoolmasters - - 6	„ farm on his own account - 1
Son of a house agent - - - 1	„ teach agriculture - - 3
„ medical man - - - 1	
47	47

Have come from—

County of Cork - - - - 2	County of Wicklow - - - 2
„ Donegal - - - 1	„ Galway - - - 3
„ Clare - - - - 4	„ Mayo - - - 3
„ Limerick - - - 1	„ Kerry - - - 1
„ Roscommon - - 1	„ Dublin - - - 1
„ Kildare - - - 2	„ Louth - - - 1
„ Down - - - 2	„ Waterford - - - 3
„ Antrim - - - 8	„ Tyrone - - - 1
„ Cavan - - - 4	„ Leitrim - - - 2
„ Kilkenny - - - 2	„ Tipperary - - - 1
„ King's County - - 1	47
„ Meath - - - 1	

26 have been appointed to conduct small agricultural schools.
8 to literary schools, until agricultural schools need their services.
4 are land stewards.
4 practical agriculturists on private estates.
3 „ „ under Lord Clarendon's letter.
4 conduct the business of their fathers' farms.
5 have emigrated.
5 dismissed.
12 occupations unknown.

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" After going over the land in cultivation, I saw the young men collected in the class-room. They were put through a long examination in the practice and theory of agriculture. They were questioned narrowly as to the nature and classification of soils; the theory and practice of draining; the economy, nature and effect of manures, natural and artificial; the relative cost of particular courses of cropping; the theory of cropping; succession of crops, &c.; the organism of plants; their relative effect upon the soil; the applicaton of chemistry to agriculture; the comparative cost of land worked as arable or pasture, &c. &c. They were, in fact, examined with some strictness as to their knowledge of all those subjects which form the staple of books on the science and practice of high farming. Many of them answered quickly and *understandingly*; they all gave evidence that fully as much pains were taken in the theoretical teaching, as in the practical. I looked at some of the themes they write on the subject of agriculture; they were all directed to the same end, viz., teaching thoroughly all that is known on this interesting branch of knowledge.

" I at first doubted whether they could understand the scientific terms they so freely used; I therefore laid wait for an opportunity to test one of them, and, to my surprise, had a good plain definition of a term given, which I thought must have been as Hebrew to the youth who used it.

" They looked to me to be youths of just the right stamp for the purpose for which they were in training, hardy, healthy and homely. They have lately got an increase of land for the farm, and are about to put up a house and offices on a larger scale. I was much gratified with the time I spent at this establishment; I can see no bound to the good it is calculated to effect. In December 1848 there were 50 agricultural schools in connexion with the Commissioners of Education in Ireland. I am afraid I forgot to inquire whether the pupils were chiefly Catholics or Protestants; I hope there are many of both religious professions, and have no doubt that the pupils of these establishments are not exclusively of any one religious denomination.

" Those only who have had an opportunity of observing the general nature of farming, as practised amongst the small holders in the west, can form any true idea of the value of this system of training young men to become teachers, and exhibitors of a very different practice."

" We

"We have visited the establishment, and have derived very great satisfaction, as well from what we have seen, as from what we have heard; regarding as we do the subject of agricultural education as one of the greatest importance in the present condition of Ireland,—it cannot but be most gratifying to see this interesting attempt to further it.

S. G. Osborne.
"1 July 1850. H. C. Strut."

"We have inspected the model farm this day, and have much pleasure in recording our admiration of the whole concern. The order and skill exhibited are very striking, and we would augur the best results to the country from the same system, by means of the young men here educated being extended over it.

Henry Alexander,
Presbyterian Minister, Newry.
"12 June 1850. Robert Dickson M.D., T.C.D."

"We have inspected the model farm, and have much pleasure in expressing our approbation of the system generally pursued, and of the very clean and luxuriant state of the crops, and we consider the institution well worthy of the attention of agriculturists.

Thomas Newman, Minehead, Devon.
"13 June 1850. Thomas N. Hunt."

"I have this day visited the model farm at Glasnevin, and have been much pleased with the admirable system which has been so well carried out, as the beauty and luxuriance of the crops fully indicate.

Frederick John Blackmore,
"19 June 1850. Harperton, Kelso, N. B."

"We have this day visited the model farm, and have much pleasure in recording our admiration of the system pursued in its working, and have no doubt but the result will be beneficial to the country.

James Anderson, Glasgow.
"25 June 1850. John Pearson, Glasgow."

"I have this day visited the establishment, and have been over the greater part of the farm, and feel great pleasure in expressing the deep satisfaction experienced on witnessing not only the state of the crops and condition of the cattle, but on reflecting of what great utility this establishment may and must be in improving the condition of this unfortunate country.

"3 July 1850. James Orr, Presbyterian Minister."

"I came from Massachusetts, United States of North America, and am President of Amherst College. I have had the privilege of hearing an examination of the classes in agriculture in this school, and have been greatly pleased, and think that this school bids fair to do much for this country, and the cause of agriculture generally.

"12 July 1850. Edward Hitchcock."

"I have very carefully traversed this model farm, and it affords me great pleasure to bear my humble testimony relative to the manner in which the whole establishment is conducted. All the crops upon the farm are full of promise; and greatly exceed the average of the country at this time, and the tillage is unexceptionable.

"The live stock are clean, healthy and in good condition; I consider the establishment well calculated to answer the end for which it was intended.

"12 July 1850. James Clapperton."

"I have visited and gone over this model farm, and am greatly pleased with every thing which I have seen, both as regards the cattle and crops; the practical instruction of so many young men in the most improved system of the cultivation of the soil, as well as in the management of stock, cannot fail to exercise a most beneficial influence upon the country at large.

T. Jones Howell,
"8 August 1850. Inspector of Factories."

"We have been greatly gratified in viewing the farm, and are greatly pleased with the green crops and the wheat, and the house-feeding must benefit the farmer.

H. Sugden.
"16 August 1850. George S. Hipworth, Lincolnshire."

"I have examined the various objects of interest in the model farm, and am much pleased with them. I have been much aided in forming opinions on what has come under my notice by the kind explanations afforded me by the steward.

Alexander Bell Telfer.
"19 August 1850. Ayr, N.B."

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"PAYEN, member of the Institute of France, permanent secretary to the Central Society of Agriculture, was very much satisfied in seeing this remarkable establishment.—[From the French.]

"31 August 1850. PAYEN."

"A. GRUYER, civil engineer, formerly a pupil of the Central School of Paris. This establishment merits the attentive observation of strangers, on account of its management, and the practical education which is here received by the young men.—[From the French.]

"31 August 1850. A. GRUYER."

"I AM much gratified with the place, and have been instructed by what I have seen of the operations of the model farm.

F. L. OLMSTED,
Southside, Staten Island, New York,
"4 September 1850. United States of America."

"IT is with no small degree of satisfaction that I here report the progressive improvement of this establishment. Every operation of agriculture connected with it is skilfully carried out, and worthy of admiration and of the attention of those who seek a system of farming at once more profitable, and deserving encouragement.

"25 September 1850. FRANCIS M'DONNELL."

"I HAVE not been on the national model farm for some years, and was much gratified on my walking over it this day to witness the most decided improvement in the system of high culture at present practised and in progression, strongly indicative of the most marked benefit to those for whose instruction it is intended.

JAMES WALSH,
"18 December 1850. Practical Instructor."

"HAVING inspected the model farm, we are highly pleased with its appearance, and especially commend the system of thorough draining.

G. D. O'GOWAN,
J. M. DOHERTY,
"30 January 1851. Anne Arundel County, Maryland, United States."

"My dear sir, 5, Whitehall-yard, London, 5 February 1852.

"I AM very happy to comply with your request that I would state the opinions which my opportunities of observation led me to form respecting the public utility and management of the national model farm establishment at Glasnevin.

"I availed myself, during an entire year, ended in August 1850, of the privilege granted to me by the Commissioners of National Education, of attending the lectures delivered by yourself, and the daily practical operations on the farm, and was during that time in continual intimate intercourse with yourself and all persons connected with the establishment, and therefore, though not competent as a practical farmer to pronounce an opinion on the merits of the agricultural knowledge imparted, I do feel myself competent, as an impartial observer, to pronounce an opinion respecting the public spirit which pervaded the superintendence, and to state what was, I believe, the appreciation by the pupils themselves of the instruction which they received.

"I thought it my duty, and I had great pleasure in performing it, to state that opinion in a letter addressed to the Commissioners of National Education, in September or October 1850, and I now repeat my unaltered opinion to the same effect, namely, that, having closely observed, with anxiety for the interests of the public, the manner in which that establishment was conducted, I was proud to find continual cause for admiration of the indefatigable energy, earnest and disinterested public spirit, and perfect integrity—rare qualities individually, and still rarer in combination—which undeviatingly pervaded all the actions both of yourself and the steward of the farm, my friend Francis M'Mahon. I cannot too strongly express that admiration, nor my opinion that Glasnevin model farm, conducted as it has thus been by you, must, by infusing or strengthening similar qualities to your own in the minds of your pupils, together with the inculcation of the most correct theoretical and practical instruction in economical husbandry, to be afterwards further diffused by them, prove one of the greatest blessings to the population of Ireland.

"Having been much in personal communication with the students at the farm, who were 50 in number when I discontinued my attendance, having had frequent conversations with them while pursuing their studies and while practising in the fields, and having met with or been in communication with many since their studies have been completed, and since they have been dispersed throughout all parts of Ireland in employment, as teachers of national agricultural schools, as managers of workhouse farms, or as bailiffs on gentlemen's estates, I have continually heard these young men themselves bear grateful unsolicited testimony to the value of the practical instruction which they had been in the habit of receiving at the farm. * * * *

"I am, my dear sir, with the greatest respect, your sincere friend,

"To Mr. John Donaghy, (signed) VERE FOSTER."
Superintendent of Glasnevin Model Farm."

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EXTRACT from "Commissioner's Report, concerning an Agricultural School," presented to the Legislature of the State of MASSACHUSETTS, and written by Professor HITCHCOCK, who visited the GLASNEVIN Establishment in July 1850.

"THE central and most important of the model agricultural schools is situated at Glasnevin, in the suburbs of Dublin. Mr. Macdonald was kind enough to conduct me thither, and I had, consequently, a good opportunity for its examination. It is situated on a farm of 128 acres, of good soil, and the present head teacher is Mr. Donaghy, to whom I feel under great obligations for the time and attention he devoted to satisfy my inquiries.

"This institution was established in 1838, and its grand object is to train up teachers for other schools, several hundreds of whom have already been sent out, and are spreading the knowledge here gained in other parts of Ireland. The present number of pupils is about 50; but buildings are now in course of erection for 100. The pupils receive literary as well as agricultural instruction. The principal lectures are on practical as well as theoretic agriculture. The mornings as well as the evenings are devoted to study, but a large part of the day to labour. Most of the pupils, I should think, are above 20 years of age. It was vacation when I visited, yet some 30 or 40 had remained to work on the farm, and I very thankfully accepted an invitation to listen to an examination of the young men in the studies they had been taught. More than 20 cheerfully came in from the field, and, without changing their dress, passed a very creditable examination upon the various principles of practical and theoretical agriculture, in connexion with its associated sciences. I am sure that they cannot carry abroad such principles as they here represented without doing immense benefit to impoverished Ireland.

"On the farm the principles taught in the school are practically illustrated. I walked over the fields, and have never, in any country, seen crops as fine, taken as a whole, of wheat, oats, beans, flax and potatoes. The oats would probably yield 80 bushels to the acre, and the potatoes bid fair to produce 700 bushels, the disease having not then shown itself. The pupils have access to a good agricultural library, but I saw no collections in natural history, nor in any other department, indeed. The place, however, being only three miles from Dublin, the pupils can resort thither for instruction in natural history and the inspection of specimens. There is a museum of economic geology there, which will, ere long, afford great facilities to pupils.

"The pupils at Glasnevin are selected by the Commissioners from the most talented and deserving young men in the various agricultural schools in the kingdom, so that here we might expect to find pupils of a high character. If they can succeed in extending the skill and productiveness exhibited in this model farm, throughout Ireland, I am confident we should hear no more of her population as starving."

"I HAVE examined the Glasnevin farm with great pleasure. The land appears to be well cropped and cultivated, and the young men show great intelligence.

"July 1851. W. W. WHITMORE."

"I HAVE this day visited the model farm at Glasnevin, being accompanied by the steward, Francis M'Mahon, and have been much gratified with the appearance of the institution and stock. I have observed that the conditions of this establishment enforce on the attention of the pupils the necessity (so much overlooked in Ireland) of keeping the land clean and free from weeds. The growing crops, the cattle, and cattle houses, show attention to those important principles which cannot, with impunity, be overlooked. I trust this establishment will produce those good results intended by the legislature, of training well-informed practical persons to distribute better principles of farming through Ireland, and thus raise the land and its inhabitants to a higher state of comfort than they now enjoy.

JOSEPH FISHER, P.L.G., and T.C.,

"15 August 1851. Youghal."

"I HAVE walked over the reclaimed farm, and that being reclaimed by Mr. Donaghy, and have been highly gratified by all I have seen. The oat crop exceeds anything I have ever seen, and the green crops are very satisfactory; but the result of the wheat tillage confirms what I have observed during my tour through the south and elsewhere in Ireland, and I have heard many assert that the Irish climate is not suited to wheat. The intelligence and attention of Mr. Donaghy demand my best thanks and commendations.

CROSBIE MORGELL,

"27 August 1851. Rector of East Knoyle, Wilts."

"I HAVE received very great enjoyment and instruction from my visit to the model farm, accompanied as I was by Mr. Donaghy, the superintendent. There can be no doubt but that this establishment will confer a vast good to agriculture and the country.

"August 1851. FRANCIS WHITLA, 32 Eccles-street."

"I HAVE viewed the model farm here, and am much pleased with the arrangements; they reflect the highest credit on the superintendent, steward, &c., who appear very intelligent, and understand their business practically as well as theoretically. This farm is of the greatest advantage to young men who wish to understand agricultural business generally, and it would be well were there more establishments similar to this in the country.

"10 October 1851. GEORGE BEAMISH, County Cork."

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"We have had great pleasure in inspecting the operations, management, &c., of this model farm, which cannot fail to be of great advantage in disseminating information amongst the farmers of Ireland, &c. The various details appeared to be carried out on the soundest principles.

Matthew Browne, Wetherly, Cumberland.
Joseph Rome, Carlish.
"October 1851. Edward Bullen, Dublin."

"I have attentively examined into the working of the system pursued on this farm, as explained to me by the intelligent steward, and I think it superior to anything I have seen either in this country, in England, or in Belgium, where I have visited several farms. The great amount of produce, and the simplicity of the details of management, appear to me to leave nothing to be desired.

"4 December 1851. Peter Dowdal."

"I feel much pleased with my visit to the model farm, and feel assured the example set in farming, on scientific principles, will, at no distant day, be of the greatest importance to the United Kingdom. I have likewise to express my thanks for the polite manner in which I have been received by the officers belonging to the place.

"18 March 1852. C. M'Donald, Woolton, Liverpool."

"We have paid a visit to the model farm this day, and have much pleasure in bearing witness to the excellent management which seems to prevail in every department of it. We also desire to express the attention and civility with which we have been received.

"16 April 1852. Thomas Cather, George Cather, } Newtownlimavady."

"I have been very highly gratified by my visit to the model farm and new farm buildings to-day. The mode of cropping pursued appears to be well adapted for producing a constant succession of crops of every possible variety, and of the best quality. The farm buildings appear to be admirably arranged, and constructed of the best materials. Such an establishment will be a credit to Ireland, and a model for the United Kingdom.

"16 April 1852. John Jos. Burnett,
Gadgirth, Ayrshire."

"We visited Glasnevin model farm this day, and were much pleased with the manner in which it is conducted; and consider that its new buildings (so well arranged), with the additional quantity of land, will be a great improvement to the farm, and a public benefit.

Charles Felgate.
Thomas H. Mulcahy.
"17 April 1852. Denis H. Brown."

"I have been much pleased with a visit to the model farm, and am of opinion that the improvement it is calculated to effect in the character of those engaged in cultivating the soil of Ireland, by introducing a more correct system of agriculture, and training the pupils in habits of exactness and order, must be highly benefical. I have also been gratified by the kindness with which information respecting the establishment has been conveyed by the steward, in the absence of the superintendent.

"23 April 1852. Thomas Woolley,
Maidstone, Kent."

"It has afforded me great pleasure to examine the model farm established here; and I cannot help believing that the various educational systems introduced under the sanction of the National Board of education, will have the effect of elevating the moral character of the Irish people, and consequently tend to advance their social position.

"28 April 1852. Wm. H. Maxwell Blews,
Spring Hill House, Birmingham."

"As a practical farmer, I have been very much pleased with the crops, &c., which are surprising and most instructive, doing the utmost credit to the manager, &c., and have been pleased beyond measure with the improvements made since may last visit.

"27 May 1852. James Perrin, St. Austin,"

"I have had great pleasure in inspecting the model farm of Glasnevin, along with the intelligent steward, Mr. M'Mahon. A more perfect illustration of practical and scientific agriculture combined cannot, I am convinced, be seen elsewhere.

"1 June 1852. James Ritchie, C.E. and Agriculturist,
Perth, Scotland."

"I have

"I HAVE not visited this farm for some years, and must say it has improved very much every way, and that I consider the experiments in progress, so carefully registered, of very gh value.

"25 June 1852. (signed) CHARLES WM. HAMILTON."

"I HAVE received much gratification in looking over the farm. There are ample proofs first-rate farming, and Ireland, at large, cannot fail to receive large instruction from the anagement of the manure and the rotations of cropping, also the stall feeding.

(signed) JOHN WIGHAM, Junior,
"20 July 1852. 10, Salisbury-road, Edinburgh."

"I HAVE looked over the model farm this day with much interest, and feel persuaded at the good already accomplished fully justifies the enlargement of the establishment. very friend of Ireland must wish increasing success to the undertaking.

GEORGE DAVIDSON,
"26 July 1852. Rector Normal Institution, Edinburgh."

"I HAVE this day inspected the whole establishment, and have every reason to say, that e crops are most luxuriant, and that the general management of the farm reflects the ghest credit upon the manager.

JOHN FINNIE,
"26 July 1852. Swanstone, near Edinburgh."

"HAVING only yesterday visited, in the company of John Hall, Esq., of Galway, the Poor w Inspector for that district, the Dangan Industrial Agricultural Schools, established an appandage to the Galway Workhouse, it is with peculiar satisfaction that I have pected, with my practical and intelligent guide, Mr. M'Mahon, the model farm at Glas-vin. I thoroughly unite in every word of the admirable and forcible remarks of Lord ssmore, under date of 1st June last. The new buildings, and a further intended extension the farm, will render this one of the most interesting institutions of Europe—at once especial boon to Ireland, and of excellent value to all persons in any way connected th the poor, either as magistrates, guardians, or conductors of public establishments, ere land forms a part of the produce or occupation of such establishments.

"20 August 1852. EDWIN RICKMAN, Mansfield."

"WE have this day visited the model farm, along with the steward, and feel much plea-re in expressing our thorough gratification at the very great precision with which all the periments relative to the green corps have been carried out, and feel assured that it will conducive to the benefits of the public.

JOHN PEARSON,
Mount Cross, County Cork.
DR. WILLIAMS,
"27 August 1852. Macroom, County Cork."

"I HAVE had the gratification this day of visiting the Glasnevin model farm, and the isfaction of expressing my confidence that it is destined to accomplish great good for the ricultural interests of Ireland.

W. C. FOWLER, M.D., &c. &c.,
"11 September 1852. Amherst College, Massachusetts, United States."

"I HAVE visited most of the experimental farms in England, but with none have I been ore pleased than with this.

"14 September 1852. THOMAS DYKE, Monmouth."

"I HAVE been much gratified by my visit to this model farm. The luxuriance of the en crops, their management, and weight of crops, are certainly most creditable to the nager; in fact it is most gratifying to see how well the details of cropping are carried t. The new offices in course of erection promise to be every way suited for what is ended.

S. G. MAC CULLOCH,
"16 September 1852. Ayrshire, Scotland."

"I HAVE been over the farm, which has pleased me much. The green crops exceed, for e and good culture any I have ever seen. The new offices are well calculated for the rposes intended.

"16 September 1852. RICHARD CAMPION, Doneraile."

"I HAVE examined the farm buildings and crops, with which I have been much pleased d delighted.

ALEXR. LAWSON,
Burnturk, Fifeshire."

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"I HAVE had the gratification this day of examining both the farm and new buildings, and of being favoured with Dr. Kirkpatrick's explanations of the system. All I have seen confirms the reports I had previously heard of the practical efficiency of Glasnevin as an agricultural training institution.

"23 September 1852. G. MAKGILL, Kenback, Fifeshire."

"WE have this day had the pleasure of viewing the different arrangements on this farm, and feel gratified in adding our testimony to the completeness of all the arrangements.

JOSEPH SCOTT, Blackhallwood, Cumberland.
THOS. BROWN, Cummensdale, Cumberland.
"27 September 1852. EDWD. TRIMBLE, Dalston, Cumberland."

"I HAVE been much gratified to find that so excellent a system of tuition is in use in this agricultural school, blending science and practice so efficiently. I consider the examination I have witnessed highly creditable to both teacher and pupils.

APSLEY PELLATT, M.P.,
"28 September 1852. Southwark and Staines, Middlesex."

Messrs. WILSON and TOWARD, Stewards to His Royal Highness Prince ALBERT.

"THE inspection of the model farm and agricultural training institution has afforded us much pleasure. The farm appears to be well and neatly cultivated; the root crops are exceedingly good, and free from weeds.

"The examination of the pupils on the practical operations of the farm, the permanent improvement of land, agriculture, chemistry, surveying and mechanical appliances as relating to farming purposes, were highly satisfactory, reflecting much credit on both teachers and pupils. When the buildings and machinery in course of erection are completed, it will afford still greater facilities for imparting knowledge.

ANDREW TOWARD, Osborne.
"21 September 1853. WM. WILSON, Windsor."

The late Sir JOHN CONROY, Bart.

"HAVING attentively gone over this establishment, and having some practical experience in farming, I cannot too strongly express my approbation of the principles on which it is conducted. There is no doubt that it will tend to raise the agricultural character of the country.

"JOHN CONROY."

The Rev. G. R. GLEIG.

"I HAVE not been so much gratified by any exhibition I have visited in Ireland, as by that which came under my notice at the agricultural establishment. The lessons are all of the most practical kind, and delivered so as that the least expansive mind may take them in.

"It seems to me that we must look here for the main source of the political and social regeneration of the country.

"19 May 1854. G. R. GLEIG."

"AFTER an interval of several years, I have this day visited the model farm, &c., at Glasnevin. I have marked with great satisfaction the obvious improvements which have been made, and I have no doubt that it will occupy a position greatly in advance of many of the leading continental institutions of a similar kind, which have produced most beneficial results in their respective countries.

"It is truly gratifying to see in this country an establishment so admirably calculated to diffuse throughout Ireland the benefits of a scientific and practical agricultural education.

WILLIAM HICKEY,
"14 April 1853. Mulrankin Glebe, County Wexford."

"I HAVE this day visited the Glasnevin farm and school, and I cannot leave without expressing the high gratification I have felt in witnessing the evidence afforded of the improvement of the young men.

J. A. NASH,
"Amherst College, Massachusetts."

"I HAVE very great pleasure in expressing the gratification afforded me in inspecting the model farm, and both the old and new buildings; it excels anything of the kind that I have seen.

CHARLES DAYMOND, Clerk,
"5 August 1853. Normal Master of St. Mark's College, London."

"WAS shown over the farm and establishment by Dr. Kirkpatrick and Mr. Donaghy, and was extremely gratified at the admirable arrangements in progress at the new buildings, as well as the crops and stock on the whole farm.

"31 August 1853. BESSBOROUGH."

"We have this day visited the entire of the farm and buildings, and have been very much leased with all the arrangements, and feel much indebted to Mr. M'Mahon (the steward) ho accompanied us, for his attention and explanations.

William Keogh, Solicitor-general.
Henry West.
Gore Jones.
"28 November 1853. William Keogh, Junr."

"I strongly recommend any one at all interested in agricultural pursuits, to visit this odel farm, and I am very much indebted to Dr. Kirkpatrick for the trouble he has taken showing and explaining everything connected with the establishment in the most able and erfect manner.

T. W. Tomkinson,
"24 December 1853. St. John's Wood, London."

Extract from a Letter addressed by Lieutenant-colonel J. P. Kennedy to the Right Honourable A. Macdonnell, relative to Mr. Moore and the Loughash Agricultural School.

"In the year 1834 I found myself responsible, as an executor, for the interests of a small istrict in the county of Tyrone. Nothing could be more wretched than the state of the eople and of the property at that time, the available income for my wards not exceeding 00*l.* a year. I saw, however, that the nature of the district was capable of much improvement by the promulgation of a sound description of agricultural instruction; and the course determined to adopt with that view was, to establish an agricultural school upon the property. After much inquiry, I selected Mr. Moore to take charge of the school, and devoted uch time to frame the requisite rules, and watch the progress of the school, with a view ot only to the wants of that particular district, but likewise to the establishment of a sound rinciple, which might be capable of extension to other parts of Ireland. It was upon this round that I preferred doing everything out of the small means at my own disposal, rather an look, in the first instance, to a pittance either from the Government or others, as, if a rinciple of sound progressive improvement, such as the country generally required, could e adopted by a proprietor possessing only 100*l.* a year, there could be no impediment to s extension on the important grounds of finance. I was extremely fortunate in the selecon of my superintendent, and this agricultural day-school was most successful from its rst commencement. The National Board of Education afforded to it the usual assistance ranted to ordinary day-schools, but without any additional consideration in reference to s peculiar qualities as an agricultural school. The chief facilities which enabled me to stablish this institution were, the possession of a small residence, and lands adjoining, which ad been in the occupation of the late proprietor. After three years' experience of the orking and effects of the day-school, I felt that it could be extended with much benefit to ie reception of boarding pupils; and I accordingly fitted up the premises, in the year 1837, r this purpose, upon which occasion the Board of Education increased the superintendent's alary to 50*l.* per annum, and gave an assistant literary teacher, at a salary of 20*l.* a year, nd a female teacher, at 15*l.* a year.

"The institution thus consisted of two distinct branches, viz., the boarding agricultural chool, with a farm of 40 acres attached, and the agricultural day-school. The progress of ie school has been periodically brought under the consideration of your Board, in the arious reports of the Inspectors, and the appended Schedule, marked A, gives a list of the oarding pupils who have been educated since 1837, as well as the employment that most f them have been appointed to after leaving the school.

"The agricultural superintendent of the school is here considered as a farmer, carrying on gricultural operations on his own account and responsibility, and paying a rent to the proietor for the land he occupies, cultivating his farm with the labour of his pupils, who evote one-half of their time to this object, and one-half to the acquirement of in-door nstruction in all those branches of literature calculated to qualify them for agricultural eachers, stewards, and overseers of works.

"The remuneration of the agricultural superintendent accrues, 1st, from his profits derived om the farm; 2d, from his regular salary as chief agricultural teacher and superintendent f the school; 3d, from the regular payments of his boarding pupils, which are calculated n a scale that, together with the estimated value of their labour, shall pay the cost of eir food, so that, in point of fact, he is not expected to derive a profit from his pupils, and erefore his remuneration is confined to the two first-mentioned items, namely, profits of his rm and regular salary.

"The cost of the institution to the proprietor ought not to exceed that which a liberal ndlord would be disposed to contribute for the on-going of a farm of like extent, held by ordinary tenant.

"Finally, the cost of this important class of educational seminaries to the public consists aly in the payment of the stipulated salaries to teachers, and facilities in the supply of ooks, but avoiding all the serious responsibilities of buildings, rents, farming operations, c., which I know from experience to be most costly, and open to very great abuse and aste.

"The principle of Loughash institution is, therefore, capable of extension to any degree

Appendix T.

that the circumstances of the country can possibly require, because even with the most liberal salaries to teachers, the outlay is definite and certain.

"The principles of an institution for a like object, but where the Board take the responsibility of the farming operations, erection of buildings, &c. cannot be largely extended, because it is impossible to guard against very heavy expenditure; under these circumstances, I trust that the Board of Education will see the importance of fostering the Loughash Institution, which is the only sample existing of the class, and that they will not crush it by removing its superintendent to another locality. I do not urge this from any personal consideration of the labour which it cost me for many years to accomplish its successful establishment, but entirely from the consideration that it is peculiarly fitted for its purpose beyond any other that has ever been established; that it is the only one of its class, and that if it be destroyed or impaired, no other of a similar description is likely to be established. I am far from wishing to interfere with the promotion of Mr. Moore: 20 years of intimate knowledge of his admirable character, convince me that it would be difficult to overrate his value, and I am most anxious to see him placed in a position where not only his own interests shall be liberally considered, but where his field of usefulness shall be materially enlarged.

"I earnestly hope that the Board will feel the importance of putting Loughash school, on the footing which I here propose; and, before concluding this letter, it may be important that I should state what effect the operations of the school have had upon the well-being of the district generally. With this view, I need only state, that although within a few years previous to 1846, the potato failure, the population of the estate on which Loughash school is situated had been doubled by the introduction of reclaiming tenants upon bog-land farms, still the whole of this population were enabled to meet the pressure of the famine period without any public relief; and the character of the farming throughout the whole adjacent district has undergone a change brought about by the example and instruction afforded at the school, which fully accounts for their power of maintaining themselves during the famine without public assistance.

"At the establishment of the boarding class in the Loughash and Cloghan agricultural schools, a very important stimulus was introduced by the endowment of six free scholarships on the part of Lady Banbury, with a like number given by your Board out of the national funds. To render the effect of these scholarships as generally useful as possible, I had recommended that they should not be monopolised by the students of those two schools, but that they should be filled by selections from all the national schools of the neighbouring counties, such selections to be made from the best answers at a general annual concursus examination, to be held at a central point on a particular day, of which previous public notice was required to be given. The scholarships were so filled up for one year, under rules approved by your Board; an excellent selecton of boys was thus obtained. I left the district shortly after, and the general concursus mode of selection was not afterwards repeated. This is much to be regretted, as the competition was very great, and extended to a considerable distance on the one occasion on which it was adopted, and there is no doubt that had it been continued up to the present time, the benefit would have been considerable, both as regards the character of Loughash school, and the various national schools to a considerable distance around it."

"It will be seen from the list of boarding pupils, that 107 have received instruction in agriculture and various other branches in the Loughash National Agricultural School, since its commencement in 1834 up to the present date, 1853.

Of these - - -	18	became agriculturists and overseers.
	15	„ teachers of schools.
	6	„ clerks.
	11	„ went to Glasnevin.
	33	went home.
	16	still remain at school.
	8	emigrated.
	107	

The counties from which they came are as follows:—

From Donegal - - -	23	From Limerick - - -	1
„ Londonderry - -	13	„ Louth - - -	1
„ Tyrone - - -	44	„ Meath - - -	1
„ Galway - - -	7	„ Roscommon - -	1
„ Clare - - -	10		
„ Dublin - - -	3	Total - - -	107
„ Longford - - -	3		

"These pupils all left school well acquainted with the practice of improved agriculture, in addition to a good literary education, and must be diffusing its benefits in the different places where they are situated; but besides these, a large number of the day pupils have received instruction in agriculture, and are carrying it out on their fathers' farms, and have produced a very striking improvement in the condition of the people of this place for the last 14 years.

"James Moore,
Agricultural Teacher."

of Boarding Pupils who have attended Loughash Agricultural School since its Commencement in 1837.

NAMES.	Date of Entry.	Residence.	Pupil's Patron.	Length of Time at School.	Destination on leaving School.	Present Employment.
Cassidy -	Sept. 1837	Donegal - - -	Father - - -	2 years -	Agriculturist in Sooban -	At home.
riton - -	Nov. 1837	- ditto - - -	- ditto - - -	3 years -	At home - - -	- ditto.
Kirlin - -	Dec. 1837	County Derry - -	- ditto - - -	2 years -	Taught the Loughash National School.	- ditto.
'Loughlin -	- ditto -	County Tyrone - -	- ditto - - -	½ year -	Went home - - -	Not known.
Campbell -	- ditto -	- ditto - - -	- ditto - - -	2 years -	Overseer in County Donegal	- ditto.
Quinn - -	Mar. 1837	- ditto - - -	- ditto - - -	2 years -	At home - - - -	At home.
ynes - -	Mar. 1838	County Galway - -	Hon. A. Blake -	8 months	Land steward in Galway -	Continuing on.
Doherty -	April 1838	County Derry - -	Father - - -	2 years -	Agricultural teacher of Clogher School.	Not known.
Connor - -	- ditto -	County Roscommon -	Mr. Irwin - -	8 months	Road overseer at Menglass -	Teaching school.
'Culey -	May 1838	County Tyrone - -	Father - - -	1 year -	Went home - - -	Clergyman.
Divine - -	Aug. 1838	- ditto - - -	- ditto - - -	3 years -	Taught Loughash National School.	Emigrated.
rrell - -	July 1838	County Dublin - -	- ditto - - -	3 years -	Went home - - -	Dead.
yle - -	Nov. 1838	County Tyrone - -	- ditto - - -	3 months	- ditto - - - -	Not known.
ler Armstrong	- ditto -	County Donegal -	- ditto - - -	2 years -	- ditto - - - -	At home.
Vhaley - -	Jan. 1839	County Tyrone - -	- ditto - - -	2 years -	- ditto - - - -	Not known.
Coxe - -	Mar. 1839	- ditto - - -	- ditto - - -	3 months	- ditto - - - -	- ditto.
onroy - -	Feb. 1839	County Longford -	Miss Edgeworth -	2 years -	- ditto - - - -	Teaching school.
'racy - -	Sept. 1839	County Derry - -	Father - - -	2 years -	- ditto - - - -	Emigrated.
herty - -	Dec. 1839	County Donegal -	Mr. Ball, Belfast -	2 years -	Went home to teach school	Teaching National School.
Patterson -	Jan. 1840	- ditto - - -	Father - - -	3 years -	Went home - - -	Emigrated.
M'Gilwy -	Dec. 1840	County Tyrone - -	- ditto - - -	1 year -	- ditto - - - -	- ditto.
Humes - -	June 1840	Donegal - - -	- ditto - - -	1 year -	- ditto - - - -	Not known.
M'Menornin -	- ditto -	County Tyrone - -	- ditto - - -	3 years -	Teacher of Cloghan National School.	Emigrated.
Donahy - -	- ditto -	- ditto - - -	- ditto - - -	6 months	Went home - - -	- ditto.
Gleeson - -	Aug. 1840	County Clare - -	D. Wilson, Esq. -	2 years -	Agriculturist in Limerick -	- ditto.
Gehan - -	Nov. 1840	County Longford -	Father - - -	1 year -	Went home - - -	Not known.
ley - -	Nov. 1841	Meath - - -	Miss Beaufort -	8 years -	Agriculturist to Mr. Kennedy.	Continuing on.
M'Gill - -	Jan. 1842	Dublin - - -	Mr. Kennedy -	1 year -	Teacher of Clondalkin School	Still teaching.
M'Namara -	April 1842	County Clare - -	Mr. Butler -	2 years -	Land steward to Mr. Butler	Still in his place.
nnane - -	- ditto -	- ditto - - -	D Wilson, Esq. -	2½ years -	Land steward to Christopher St. George, Co. Galway.	—
Daulton -	Nov. 1842	County Derry - -	Miss Smyth - -	2 years -	At home - - -	Still at home.
Patterson -	Dec. 1842	County Donegal -	Father - - -	3 years -	Went home - - -	Emigrated.
ontgomery -	Oct. 1842	County Louth - -	Mr. Rutherford -	2½ years -	Land steward to Mr. Rutherford.	Not known.
Houston -	Dec. 1843	County Tyrone - -	Father - - -	6 months	Went home - - -	Emigrated.
oherty - -	Jan. 1844	County Donegal -	- ditto - - -	6 months	Teaching school - -	Continuing on.
rolly - -	- ditto -	County Tyrone - -	- ditto - - -	3 years -	Clerk to C. Kennedy, Esq.	In Trinidad.
M'Gilwry -	- ditto -	County Donegal -	- ditto - - -	2½ years -	Clerk in office of Board of Works, Custom-house, Dublin.	—
laims - -	Feb. 1844	County Tyrone - -	- ditto - - -	2½ years -	Land steward to Lord Fortescue.	Still on.
Raftery - -	June 1844	County Galway - -	D. Bodkin, Esq. -	2½ years -	Land steward to D. Bodkin, Esq.	Steward to Mr. M'Nicholson.
evill - -	- ditto -	County Clare - -	Mr. Studdert - -	2½ years -	Went to Glasnevin - -	At home,
k M'Bride -	- ditto -	County Donegal -	Mr. Foster - -	2 years -	Went home - - -	Not known.
Broslin -	Feb. 1844	- ditto - - -	Mr. Chambers - -	2 years -	- ditto - - - -	Managing a farm.
Thompson -	Nov. 1844	County Tyrone - -	William Ogleby, Esq. -	2 years -	Agriculturist to Mr. Ogleby	Continuing on.
M'Devitt -	April 1845	County Derry - -	Father - - -	3 months	Teaching school - -	Still teaching.
atterson -	June 1845	County Tyrone - -	- ditto - - -	1½ year -	Went home - - -	Emigrated.
Dunne - -	- ditto -	- ditto - - -	- ditto - - -	3 months	- ditto - - - -	At home.
Mullin - -	Feb. 1845	- ditto - - -	- ditto - - -	1 year -	Teaching National School -	Continuing on.
M'Dade -	May 1845	County Derry - -	- ditto - - -	2 years -	- ditto - - - -	Emigrated.
Linnane -	Aug. 1845	County Galway - -	- ditto - - -	2 years -	Went to Glasnevin - -	Land steward in Galway.
Treanor -	Oct. 1845	County Tyrone - -	- ditto - - -	1 year -	Teaching a National School	Still teaching.
lly - -	Feb. 1847	- ditto - - -	- ditto - - -	3 years -	Clerk in Dublin - -	Continuing on.
dgers - -	Feb. 1845	- ditto - - -	- ditto - - -	6 months	Teaching a National School	Still teaching.
M'Mahon -	Nov. 1845	County Clare - -	- ditto - - -	1 year -	Went to Glasnevin - -	Steward in Glasnevin.
nway - -	Jan. 1846	- ditto - - -	- ditto - - -	3 months	Went home - - -	Shopkeeper.
Kennedy -	June 1846	County Galway - -	D. Bodkin, Esq. -	2 years -	Went to Glasnevin - -	Steward in Down.
Melshee -	July 1846	County Tyrone - -	Father - - -	2 years -	Went home - - -	Emigrated.
M'Donagh -	- ditto -	County Derry - -	- ditto - - -	6 months	- ditto - - - -	- ditto.
Kilkelly -	Feb. 1847	Galway - - -	- ditto - - -	2 years -	Went to Glasnevin - -	Steward in Galway.
Harkin -	Oct. 1847	County Tyrone - -	- ditto - - -	2½ years -	Went as overseer to Trinidad	Still on.
Cairns - -	Aug. 1847	- ditto - - -	- ditto - - -	2½ years -	- ditto - - - -	In Australia.
Kelly - -	Feb. 1847	- ditto - - -	- ditto - - -	3 years -	Emigrated - - -	Emigrated.
Foley - -	Nov. 1847	County Limerick -	Mrs. Fosbery -	3½ years -	Went to Glasnevin - -	Steward to Mr. Fosbery.
liggerty -	- ditto -	County Donegal -	Father - - -	1 year -	- ditto - - - -	Emigrated.
Boyle - -	Jan. 1848	- ditto - - -	Rev. Mr. Brown -	9 months	- ditto - - - -	Agriculturist in Derrycastle Model Farm.
Boyle - -	June 1849	- ditto - - -	- ditto - - -	3 months	Went home - - -	At home.
novan - -	- ditto -	County Clare - -	Mr. O'Brien - -	3½ years -	Still at school - - -	Continuing on.
onovan - -	- ditto -	- ditto - - -	- ditto - - -	3¼ years -	In the special class, Dublin	Still on.
Gluchy -	Nov. 1848	County Donegal -	Father - - -	1 year -	Went as overseer to Trinidad	- ditto.
enagan - -	- ditto -	County Tyrone - -	- ditto - - -	2½ years -	Teacher of Isoban School -	Still teacher.
Wade - -	- ditto -	- ditto - - -	- ditto - - -	3 years -	Went to Trinidad - -	At home.
Ohalerim -	Jan. 1849	- ditto - - -	- ditto - - -	3 years -	On the Ordnance Survey -	Still on.
Clarke - -	Jan. 1848	- ditto - - -	- ditto - - -	2½ years -	Teaching Loughash National School.	Continuing on.
Campbell -	Jan. 1849	- ditto - - -	- ditto - - -	2¼ years -	Emigrated - - -	Emigrated.
ck - -	Aug. 1849	- ditto - - -	- ditto - - -	2¼ years -	- ditto - - - -	- ditto.
racey - -	May 1849	County Derry - -	Mother - - -	3 years -	- ditto - - - -	- ditto.
M'Farlane -	Nov. 1849	County Tyrone - -	Father - - -	2 years -	- ditto - - - -	- ditto.

(continued)

List of Boarding Pupils who have attended Loughash Agricultural School since its Commencement—*continued.*

No.	NAMES.	Date of Entry.	Residence.	Pupil's Patron.	Length of Time at School.	Destination on leaving School.	Present Em
77	Michael Deery	Nov. 1849	County Tyrone	Father	1½ year	Home	Still at home.
78	Michael Neley	Dec. 1849	County Donegal	ditto	2¼ years	Clerk to Gibbons	Ordnance Sur
79	Thomas Johnston	Jan. 1849	County Tyrone	ditto	1½ year	Went home	Still at home.
80	Denis Kielin	Oct. 1849	County Derry	ditto	2½ years	Went to Trinidad	In Australia.
81	Owen M'Cafrey	Dec. 1849	ditto	Rev. Matthew O'Cain	2 years	Teaching school	Still teaching
82	John Thompson	Jan. 1850	County Galway	J. S. Lambert, Esq.	2½ years	Went home	Still at home.
83	John O'Cain	Feb. 1850	County Tyrone	Father	7 months	Shopkeeper	Continuing o
84	James Turner	July 1850	ditto	ditto	1½ year	At home	ditto.
85	James M'Cullow	Aug. 1850	ditto	ditto	6 months	Teaching school	Still teaching
86	John M'Farlane	Dec. 1850	ditto	ditto	2 years	Emigrated	Emigrated.
87	John O'Neil	ditto	County Derry	Rev. Mr. Kelly		Still at school	Continuing o
88	Henry Wilson	Jan. 1851	County Tyrone	Father	2½ years	At home	Still at home.
89	Robert Campbell	Sept. 1851	ditto	ditto		Deceased	—
90	Peter Kelly	April 1851	County Derry	ditto	2 years	Clerk on railway	Continuing o
91	William Smyth	Sept. 1851	Dublin	ditto	1½ year	Went to Glasnevin	Still at Glas
92	Edward M'Anany	Oct. 1851	County Tyrone	ditto	1½ year	Emigrated	Emigrated.
93	John Smyth	ditto	County Longford	Mrs. Edgeworth		Still at school	Continuing o
94	Thomas Thompson	ditto	County Galway	J. S. Lambert, Esq.		ditto	ditto.
95	George Ansel	ditto	County Donegal	C. Kennedy, Esq.		ditto	ditto.
96	William M'Glinchy	Jan. 1852	ditto	Father		ditto	ditto.
97	James Breson	ditto	ditto	ditto		ditto	ditto.
98	Michael M'Mahon	April 1852	County Clare	J. M'Mahon		ditto	ditto.
99	Edmond Malone	ditto	ditto	ditto		ditto	ditto.
100	George Gallew	ditto	County Donegal	Father		ditto	ditto.
101	Laurence Clarke	Oct. 1852	County Tyrone	ditto		ditto	ditto.
102	William Jonere	Jan. 1853	County Donegal	Brother		ditto	ditto.
103	Stephen Loughlin	Feb. 1853	County Tyrone	Rev. S. Loughlin		ditto	ditto.
104	Bartley Loughlin	ditto	ditto	ditto		ditto	ditto.
105	John Calleghan	May 1853	County Donegal	Father		ditto	ditto.
106	John Doherty	Sept. 1853	ditto	Rev. B. M'Canbloque, C. C.		ditto	ditto.
107	Patrick Kinlin	Dec. 1848	County Derry	Father	2 years	Teaching school	Still teaching.

LARNE MODEL AGRICULTURAL NATIONAL SCHOOL, COUNTY ANTRIM.

Sir, January 1854.

I beg leave to submit to you my Report on the Larne Agricultural School and Model Farm for the year 1853.

The management of the agricultural department was attended with a fair degree of success during the year. Three of the pupils were taken to Glasnevin, one went to college, and one was appointed monitor in the school.

Agricultural Instruction.—As this school has heretofore attained some celebrity for the efficiency of the agricultural education afforded to the pupils attending it, and as during the last few years I have been at considerable pains to make the course of instruction as comprehensive and complete as possible, and to provide every appliance calculated to illustrate and give effect to my lectures, it may not here be out of place, and may probably prove instructive to others less experienced, and less favourably circumstanced for arriving at a sound knowledge of the mode in which agricultural instruction may be most efficiently imparted, to submit an epitome of the system so successfully carried out in this school.

The text-books used in giving agricultural instruction are the works of Johnson, Stephens, Boussingault, Skilling, Hodges, Kane, Rhind, &c.; the "Rural Encyclopœdia, the Journals of the Highland Society of Scotland, of the Royal Agricultural Society of Ireland, of the Chemico-Agricultural Society of Ulster, and the "Farmers' Gazette," besides the agricultural works supplied by the Commissioners. Several tables, extracts and analyses from those works are printed on sheets of calico, and suspended in the school-room; and these I find almost invaluable in enabling the pupils to understand and remember the principles they are designed to illustrate or explain.

Sheet I. contains the "three," "four," "five," "six," "seven" and "eight" course rotations. A few lessons on this sheet make the pupils familiar with the principles of rotations generally, their points of difference, and the order in which the crops succeed each other in each particular course or "shift."

II. Shows

II. Shows the composition in 100 lbs. of the following plants in the fresh state :—

	Water.	Dry Matter.
Potatoes	75·0	25·0
Turnips	92·5	7·5
Mangel	87·8	12·2
Carrot	85·0	15·0
Parsnip	79·4	20·6
Cabbage	92·0	8·0
Wheat	14·5	85·5
Rye	16·6	83·4
Oats	20·8	79·2
Beans	16·0	84·0
Peas	8·6	91·4
Wheat straw	26·0	74·0
Rye straw	18·7	81·3
Oat straw	28·7	71·3
Pea straw	11·8	88·2
Clover hay	21·0	79·0
Jerusalem artichokes	79·2	20·8
Stems or Jerusalem artichokes	12·9	87·1

This Table is used for the purpose of giving the pupils a knowledge of the quantity of ater and of dry matter in plants. The large per-centage of water, especially in potatoes, rnips, mangel, carrots and cabbages, is so striking, that when once pointed out, it will be sily remembered.

III. Contains the composition of the dry matter in 100 parts :—

	Carbon.	Oxygen.	Hydrogen.	Nitrogen.	Ash.
Potatoes	44·0	44·7	5·8	1·5	4·0
Turnips	42·9	42·3	5·5	1·7	7·6
Mangel	42·8	43·4	5·8	1·7	6·3
Wheat	46·1	43·4	5·8	2·3	2·4
Rye	46·2	42·2	5·6	1·7	2·3
Oats	50·7	36·7	6·4	2·2	4·0
Beans	—	—	—	—	—
Peas	46·5	40·0	6·2	4·2	3·1
Wheat straw	48·4	38·9	5·3	0·4	7·0
Rye straw	49·9	40·6	5·6	0·3	3·6
Oat straw	50·1	39·0	5·4	0·4	5·1
Pea straw	45·8	35·6	5·0	2·3	11·3
Clover hay	47·4	37·8	5·0	2·1	7·7
Jerusalem artichokes	43·3	43·3	5·8	1·6	6·0
Stems of Jesusalem artichokes	45·7	45·7	5·4	0·4	2·8

This Table shows, in a general way, that nearly one-half of the dry matter of plants is ade up of carbon, more than one-third of oxygen, between five and six per cent. of hydro-n, and from one-half to four per cent. of nitrogen ; also, that the portions of carbon, ygen and nitrogen, are nearly the same in each ; but of nitrogen and of ash, very ferent.

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IV. Shows the composition of the Ash in 100 parts:—

	Potash.	Soda.	Lime.	Magnesia.	Oxide of Iron.	Sulphuric Acid.	Phosphoric Acid.	Silica.	Chlorine.	Common Salt.
Potatoes	55·75	1·86	2·07	5·28	0·52	13·65	12·57	4·23	4·27	—
Potato tops	28·02	16·26	16·90	7·09	1·05	6·88	7·62	3·85	12·33	—
Turnips	39·82	10·86	12·75	4·68	0·89	13·15	6·69	7·05	3·68	—
Turnip tops	28·65	5·41	23·27	3·09	0·86	12·52	9·29	0·86	16·05	—
Mangel	24·79	13·75	1·95	2·11	0·60	3·37	3·08	2·57	- -	29·4
Mangel leaves	27·53	5·83	9·06	9·10	0·48	6·26	4·39	1·35	- -	29·8
Carrot	32·44	13·52	8·83	3·96	1·10	6·55	8·55	1·19	- -	6·5
Carrot leaves	19·08	5 80	34·10	4·48	2·40	14·54	8·17	2·10	- -	9·3
Cabbage	11·70	20·42	20·97	5·94	0·60	21·48	12·37	0·75	5·77	—
Wheat	23·72	9·05	2·81	12·03	0·67	0·24	49·81	1·17	—	—
Wheat straw	12·44	0·16	6·70	3·81	1·30	5·82	3·07	65·38	—	—
Oats	26·18	- -	5·95	9·95	0·40	10·45	43·84	2·67	—	—
Oat straw	19·14	9·69	8·07	3·78	1·83	3·26	2·56	48·42	3·25	—
Rye	32·76	4·45	2·92	10·13	0·82	1·46	47·29	0·17	—	—
Rye straw	17·36	0·31	9·06	2·41	1·36	0·83	3·82	64·50	0·46	—
Beans	42·13	0·90	8·65	6·55	0·36	4·50	31·87	0·88	- -	1·9
Bean straw	21·26	4·56	21·29	4·88	0·90	3·21	7·35	3·86	- -	9·0
Peas	40·19	0·65	6·32	6·57	0·59	5·68	34·81	1·24	- -	0·6
Pea straw	17·17	2·48	37·99	6·73	1·76	5·66	4·50	5·36	- -	3·5
Flax seed	17·59	6·92	8·46	14·83	1·25	2·47	36·42	10·58	0·17	—
Flax straw	7·00	15·68	17·79	4·13	5·13	9·38	8·46	14·48	- -	5·8
Barley	20·77	4·56	1·48	7·45	0·51	0·79	31·69	32·73	—	—
Barley straw	6·31	0·61	9·53	3·22	0·83	1·63	3·08	70·58	0·97	—
Red clover hay	14·81	1·40	35·39	11·22	0·97	4·18	6·35	3·34	- -	2·3
White clover hay	14·33	3·72	26·41	8·15	1·96	7·21	11·53	3·68	- -	4·9
Italian rye grass, in seed	10·77	0·13	12·29	2·64	0·30	1·31	6·32	60·62	- -	5·5

The pupils are shown from this Table that the ash of plants, generally, is made up of the same ingredients, but in very different proportions; that the ash of potatoes, turnips, mangel, beans and peas contain the largest amount of potash; cabbages, potato tops and flax straw, of soda; pea straw, clover hay, turnip and carrot leaves, of lime; flax-seed and wheat, of magnesia; potatoes, turnips and cabbages, of sulphuric acid; wheat, rye and beans, much the largest of phosphoric acid; the straw of grain and Italian rye-grass, by far the greatest proportion of silica; and that mangel contains as much as 29 per cent. of common salt. The effects of growing the same crops in succession for a number of years, and the theory of the application of different manures to different crops, are explained by this Table; also the rationale of rotations.

V. Shows the proportion of nutritive matter in 100 lbs. of—

	Woody Fibre.	Starch.	Gluten.	Fat.
Potatoes	5	16	2	⅓
Turnips	3	8	1	⅓
Carrots	3	10	2	0·4
Gabbage	- -	4	3½	0·4
Wheat	15	55	10	3
Barley	15	55	10	2
Oats	20	40	10	4
Rye	15	55	10	3
Indian corn	6	65	10	5
Beans	10	45	28	2
Peas	8	50	24	2·8
Meadow hay	30	40	7·1	2 to 5
Clover hay	25	40	9·3	3
Pea straw	25	45	12·3	1·5
Oat straw	45	35	1·3	0·8
Wheat straw	50	30	1·3	0·5
Barley straw	50	30	1·3	0·8

In bringing this Table under the notice of the pupils, they are made acquainted with the different offices performed by the food, and what it must supply to keep the animal in a thriving state; how the starch of the food goes to support the breathing of the animal, the oil to form the fat and oil of the body, and the gluten to form the muscle or flesh. Also why it is that the nutritive value of food is determined, not by the amount of starch or fatty

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itty matter, but by the relative amount of gluten or other flesh-forming substances it ontains. Then, by referring to the Table, they are able to understand the comparative eeding properties of different substances.

VI. Gives a more distinct view of the flesh-forming properties of several kinds of food.

To form one pound of flesh, requires—

100 lbs. of turnips.	7·4 lbs. of bread.
50 lbs. of potatoes.	7·4 lbs. of flour.
50 lbs. of carrots.	4 lbs. of lean meat.
25 lbs. of cow's milk.	3½ lbs. of peas.
9 lbs. of oatmeal.	3·3 lbs. of beans.
7·1 lbs. of barley meal.	

By comparing these two Tables, it is seen that beans and peas contain the largest amount f nutriment; turnips, the smallest; potatoes and carrots, the same; and that one pound f beans is equal to about 30 pounds of turnips.

The comparative nutritive value of mangel and Swedish turnips is shown by the following analysis, which gives the composition of 1,000 lbs. of each.

	Mucilage or Starch.	Saccharine Matter or Sugar.	Gluten Albumen.	Total Soluble or Nutritious.
Swedish turnips	9	51	2	64
Mangel	13	119	4	136
Sugar beet	17¾	126¾	1¼	146¾

It would appear from this that mangel contains double as much nutriment as turnips.

The second class of sheets shows the composition of different manures.

I. Contains the composition of the fresh dung of the cow, horse, sheep and pig, in 00 parts.

	Water.	Nitrogen.	Saline Matter.
Cow	90·60	0·22	1·13
Horse	75·31	0·54	4·02
Sheep	63·0	1·11	—
Pig	81·10	0·63	—

Taking nitrogen and saline matter as the standard of value in manure, this analysis shows at horse dung is more than twice as rich as cow dung; and taking nitrogen alone as the andard, that the dung of the sheep is twice as rich as that of the horse, and five times at of the cow. In explaining this to the pupils, it is shown that the quality of dung epends upon the age of the animal, the purposes for which it is kept, and the kind of eding it receives, and, consequently, that it must be very different under different circumances.

II. The composition of the drainings of farm-yard manure, watered with cow's urine, is lown by the following analysis:—

An imperial gallon contained—	Grains.
Ammonia	21·30
Solid organic matter	77·60
Solid inorganic matter, or ash	518·40
TOTAL	617·30

The inorganic matter contained—

Alkaline salts	420·40
Phosphate of lime and magnesia, coloured with a little phosphate of iron	44·50
Carbonate of lime	31·10
Carbonate of magnesia and loss	3·40
Silica and a little albumen	19·00
TOTAL	518·40

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They are thus made to understand how it is that the great solubility of the most valuable ingredients in manure accounts for the peculiar richness of this liquid, and points out the importance of preserving it.

III. Shows the composition of dry bones in 100 parts:

Organic matters	33½
Phosphate of lime	55½
Phosphate of magnesia	3
Carbonate of lime	3½
Salts of soda	3½
Fluoride of calcium	1
TOTAL	99½

The pupils here see at a glance that more than one-half the weight of bones is phosphate of lime, and about one-third organic matter.

IV. This is designed to explain how guano is valuable, as a manure, in proportion to the amount of ammonia and phosphate of lime it contains, but principally to the former. The average quantity of these ingredients in guano from different places is shown by the following Table:

	Ammonia.	Phosphate of Lime.
Peruvian guano - (32 specimens) contained	17·41	24·12
Ichaboe ditto - 11 - ditto - ditto	7·30	30·30
Patagonian ditto - 14 - ditto - per cent.	2·54	44·60
Saldanha Bay ditto 20 - ditto - ditto	1·62	56·40

This Table shows the proportion in which ammonia and phosphate of lime should exist in an average sample, and that the Peruvian is best deserving of the attention of the farmer, though its price should be much higher than that of the others.

V. Sea-weed is largely employed in this neighbourhood as a manure. It is drawn during the winter and spring, and spread over the land, when thetangles are cut into short lengths with a hook. The ground is then ploughed and cropped with wheat, oats, or beans. It is applied in the same way as a top dressing to grass, and is carted in large quantities to the manure heap. It is also often applied as the only manure to potatoes, turnips, cabbage, and mangel, and invariably with good results. The following shows the composition of the ash in 100 parts:—

Potash	17·50
Soda	12·70
Lime	7·39
Magnesia	9·89
Oxide of iron	0·24
Sulphuric acid	24·76
Phosphate of lime	7·24
Silica	1·84
Common salt	16·56
Chloride of potassium	0·93
Iodide of sodium	0 95

VI. Soot is also used to a considerable extent here, especially as a top dressing to grass. Its fertilizing properties sre explained to the pupils by the following analysis of

House-coal Soot.

	Natural State, per Cent.
Moisture	10·62
Organic matter	44·73
Chloride of ammonia	0·93
Sulphate of ammonia	3·58
Common salt	0·23
Chloride of potassium	0·50
Oxides of iron and alumina	15·69
Sulphate of lime	11·05
Phosphate of lime	0·53
Carbonate of lime	1·12
Silicate of lime	2·29
Silicate of magnesia	0·38
Soluble silica, combined with lime and magnesia	4·01
Insoluble siliceous matter	4·15

VII. The

VII. The manurial properties of turnip leaves are shown by the following Table, which ves the composition of the ash left by four and-a-half tons of leaves, and the same weight f cow dung :—

	Turnip Leaves.	Cow Dung.
Potash	32·3	33·7
Soda	22·2	28·4
Lime	62·0	96 4
Magnesia	5·9	19·5
Alumina	0·3	trace
Oxide of iron	1·7	20·8
Silica	12·8	281·6
Sulphuric acid	25·2	34·1
Phosphoric acid	9·8	68 6
Chlorine	8·7	30·8
	180·9	613·9

It is said, that if the tops be ploughed into the land, it will be as much benefited as if e whole crop had been eaten off the ground by sheep.

VIII. The feeding properties of turnip-tops are shown by comparing their composition with at of the bulbs.

1. A ton of bulbs contains 1,970lbs. water and 270lbs. dry matter. A ton of tops cons 1,900lbs. water and 340lbs. dry matter; or, the tops contain one-fourth more dry tter.

2. A ton of bulbs gives 17lbs of ash. A ton of tops gives 33lbs. of ash; or the tops con- n twice as much ash.

3. A ton of bulbs contains 3lbs. to 6lbs. of phosphates. A ton of tops contains 10lbs. of osphates; or the tops contain about twice as much of phosphates.

There is a large amount of phosphates in milk. This, perhaps, accounts for the greater antity of milk given by cattle when getting turnips with the leaves on, than when fed on lbs alone. The tendency of tops to produce "hove" and purging in cattle, and the cessity of adopting proper precautions against such bad effects, and of giving a sufficiency dry fodder along with them, are also pointed out.

The following Table gives the composition in 100 parts of the milk of different animals :—

	Cow.	Sheep.
Water	87·02	88·62
Butter	3·13	4·20
Cheese (casein)	4·48	4·50
Milk, sugar	4·77	5·00
Saline matter	0·60	0·68

In explaining this Table, it is shown how the quality and quantity of milk are affected by erent kinds of food—some kinds of food causing only an increased quantity of milk; others, k rich in butter; others, in cheese. Also that milk is a most nutritious food, containing gar to support respiration, butter to supply fat, casein to form muscle, and saline matter osphates) to make bone.

The great similarity between the composition of woody fibre, starch, sugar, &c., is shown follows :—

36lbs.	of carbon and	45lbs.	of water form	81lbs. of woody fibre.
36lbs.	,,	45lbs.	,,	81lbs. of starch.
36lbs.	,,	45lbs.	,,	81lbs. of gum.
36lbs.	,,	36lbs.	,,	72lbs. cane sugar.
36lbs.	,,	42lbs.	,,	78lbs. grape sugar.
36lbs.	,,	36lbs.	,,	72lbs. milk sugar.
36lbs.	,,	36lbs.	,,	72lbs. lactic acid (milk acid.)
36lbs.	,,	27lbs.	,,	63lbs. acetic acid (vinegar.)

d from this they are enabled to comprehend how the transformations that take place ongst these substances—from woody fibre to starch, starch to sugar, sugar to lactic or tic acid, and *vice versâ*, account for the changes that occur in the ripening of grain and it, vegetation of seeds, &c.

There are other sheets similarly printed, showing the analysis of limestone, basalt, nite and green sand. I may here state, that these sheets have been all printed by the ils themselves.

Geology.—This subject is introduced in its relation to agriculture, and with the view of ing the pupils some practical knowledge of the science generally. In the neighbourhood re are white limestone, flints, basalt, green sand, oolite, lias, gypsum, salt, ironstone, dstone, several argillaceous clays, and porphyry, with which the pupils are made practi- y acquainted. We have the stratified rocks of the British Islands printed on a sheet of

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calico in the natural order of superposition. These are illustrated by about 400 specimens. We have two geological maps, one of the surface of Ireland; the other of a section of the earth, exhibiting the relative positions, altitudes and thickness of the unstratified and stratified rocks; and showing the serpentine, porphyry, and trap dykes, metallic veins, &c. This map was painted on the wainscotting of the school-room, on a large scale, by one of the pupils, from a valuable copy, kindly presented for that purpose by James Walker, Esq. With the aid of this map and the specimens, I find that the pupils can get a better knowledge of geology than they could acquire through any amount of mere abstract scientific reading or instruction. The arrangement of the specimens in their relative positions, forms a useful practical exercise for the pupils, in which they take much delight.

Chemistry.—The Tables already submitted, form of themselves a pretty fair course of agricultural chemistry for young boys. By being continually before them, there are few of the advanced pupils but are familiar with them. There is scarcely one of them but is acquainted with the following leading facts:—

That bulbs and roots contain much water.

That nearly one-half the dry matter of plants is made up of carbon.

That potatoes contain most potash, wheat most phosphoric acid, and mangel most salt.

That beans contain the largest, and turnips the smallest amount of nutriment, and that mangels are more nutritious than Swedes.

That manure drainings contain those soluble saline matters, &c., which constitute the best portion of the dung.

That more than one-half the weight of bones is phosphate of lime.

That sea-weed contains all the food of plants.

That milk contains all the elements of nutritious food, and hence is designed to nourish young animals, unable to digest other food.

That starch, sugar and vinegar, are made up of the same materials, &c., carbon and water.

They also know something of the composition of the atmosphere, of water, of the animals and plants which they see around them, and of the materials of the earth. There is a large sheet of the elementary bodies hanging in the school-room, to which frequent reference is made for symbols, atomic weights and properties.

Mensuration.—In addition to the subjects usually treated of in words of mensuration, the pupils are specially instructed in the practical application of its principles to the purposes of the farmer; such as the measurement of drains, manure, heaps, cattle, hay, &c. These being every-day requirements, it is but right that the agricultural student should be acquainted with them. A few examples will show the extent to which this is carried out in this school.

1. How many perches of parallel drains in an Irish acre, the drains being 18 feet apart?

2. What would be the expense of excavating the drains required to thorough-drain 2 A. 3 R., the drains being 24 feet apart, 16 inches wide at top, 6 inches at bottom, and 42 inches deep, at 2*d.* per cubic yard?

3. How many tons of broken stones in a heap 18 feet long, 7 feet 6 inches broad, and 3 feet 10 inches deep, allowing 22 cubic feet to the ton?

4. How many tons of broken stones would be required to fill the drains in 3 A. 2 R. 26 P., the distance asunder being 28 feet, the depth of the stones 10 inches, breadth at top 9 inches, at bottom 5 inches?

5. How many tiles would be required for 8 A. 2 R., the drains being 35 feet asunder, and the length of the tile 12 inches?

6. Required the number of tons in a manure heap which is 40 feet in length, 18 feet 6 inches in breadth, and 6 feet in depth, allowing 15 cwt. to a cubic yard?

7. To what depth would 60 tons of manure cover 1 A. 3 R., allowing 18 cwt. to a cubic yard?

8. In a field of cabbages containing 2 A. 3 R., 60 tons of manure was applied; what weight of manure went to each plant, the distance of the latter being 30 inches by 18?

9. One ton of farm-yard manure contains about 12 lbs. of ammonia and 8 lbs. of phosphoric acid; how many pounds of these ingredients in a heap of manure 16 feet in length, 12 feet in breadth, and 7 feet in depth, allowing 16 cwt. to a cubic yard?

10. Required the weight of a fat bullock, whose girth is 7 feet 6 inches, and length 5 feet 8 inches?

11. Required the number of stones (of 22 lbs.) in a rick of hay, of cylindrical form, 20 feet high from base to eave, 9 feet from eave to top, and girth 50 feet, allowing 8 stones to a cubic yard?

12. Required the number of tons of hay in an oblong rick, 40 feet long, 12 feet high to the eave, 8 feet (perpendicular) from eave to top, 12 feet broad at bottom, and 16 feet at eaves?

13. In 1852 the quantity of rain which fell at Belfast was 40·943 inches; two-thirds of which is supposed to have evaporated; how many tons of coal would supply the heat carried off by evaporation from one statute acre, supposing the heat of 2½ ounces of coal o evaporate a pound of water, and a cubic foot of water to weigh 1,000 ounces?

[It

It would require 435 tons of coal to supply the heat. And any pupil making this ulation, and seeing the vast amount of heat unnecessarily wasted on undrained land, vaporating surface water, instead of promoting vegetation, would have a clearer idea of utility of thorough drainage than could be conveyed in any other possible way.]

n Geometry the practical application of parallels, circles, polygons, &c., to the laying of drains, division of farms, fencing, road-making, designing pleasure-grounds, farm dings and stack-yards, is pointed out; also the application of several abstract propo- ons to the commonest purposes of farming. A few examples will make this clear.

. To plough land in the best and most efficient manner, the furrow slices should be rec- gular, inclining at an angle of 45 degrees, and forming a right-angled isosceles triangle he surface. This can only be done by making the depth of the furrow slice bear a ain ratio to its breadth. The 47th Proposition shows that this ratio should be as $1 \div 2 : x$, that is, when the breadth is 10 inches, the depth should be the root of 10 ared divided by 2, or 7·07 inches. Another Proposition shows, that when the angle at surface is a right angle, a greater surface is exposed than when it is any other angle.

. All circles are to one another as the squares of their diameters; how much more er will be voided by a pipe 2 inches in diameter, than by a pipe 1 inch in diameter?

. Spheres are to one another in the triplicate ratio of their diameters; how much more stance is there in a turnip 6 inches in diameter than in one 3 inches in diameter?

Natural Philosophy.

Mechanics.—The principles of the mechanical powers are illustrated in spades, wheel- ows, sheep-shears, ploughs, turnip-cutters, winnowing and threshing machines. A em of levers with equal arms is shown in the swing trees of a plough: now, when the es are of unequal strength, the arms are made unequal, the weaker horse getting the er arm. When the law of force is explained, the eye will detect whether the line of ght is properly regulated.

Soils.—Their physical properties are explained. Their powers of absorbing moisture the air, thus—a siliceous sand will absorb scarcely any moisture; while a sandy clay absorb from the air, in 12 hours, about 1-50th of its weight; a loamy clay, 1-40th; ick clay, 1-30th; a grey, pure clay, 1-27th; and peat, 1-12th of its weight. Their acities of absorbing oxygen, their warmth by heat, retention of heat, shrinking by heat, tion of moisture, expansion by moisture. These again are connected with their colours, their specific gravities.

Air and Water.—These two agents being intimately connected with the animal and table kingdoms, and with the changes that are taking place in the mineral kingdom, the formation of soils, &c., it may not be irrelevant to the subject of this report to an epitome of the lessons that are given to the pupils on these subjects. They are fully instructed in their uses and properties; to understand their chemical constitution; r importance as indispensable agents in supporting animal and vegetable life; how they ate in forming soils, and in decomposing and conveying food for the cultivated crops; utility in a sanitary point of view, and the means to be adopted to make them thoroughly tive in this respect.

he practical application of the physical properties of water, viz: its pressure and its as a motive power, are similarly explained, and illustrated by the action of pumps, s, cisterns, water-courses, flood-gates, &c. The manner of estimating the pressure of r on surfaces, whether horizontal, perpendicular or slanting, is pointed out. Example: he number of square miles in Ireland is 32,509⅝; the average height of the country, feet; the quantity of rain that falls, 36 inches, one-third of which runs to the sea; required water-power of Ireland? 32,509⅝ square miles = 906,316,329,600 square feet; foot of water runs to the sea; therefore the number of cubic feet of water is ,316,329,600; which, multiplied by 1,000 (ounces), the weight of a cubic foot of water, s 56,644,770,600,000 lbs.; this multiplied by 387, the height through which it falls, s 21,921,526,222,200,000 lbs. falling one foot; taking two-thirds of this as effective, effective part will be 14,614,350,814,800,000 lbs.; which, divided by 365, by 24, and 60, s 27,805,081,459 lbs. per minute; but 33,000 lbs. falling one foot per minute is a horse- er; therefore, 27,805,081,459 divided by 33,000 gives the horse-power, which is 842,578. ie whole power, instead of two-thirds, was effective, the horse-power would be 1,263,867. Robert Kane estimates the whole horse-power at 1,248,849. This power is uninter- ing.

Book-keeping.—The principles of commercial book-keeping are so applicable to farm unts, that instruction in the one subject necessarily applies to the other. I do not, efore, treat them separately. Indeed the agricultural instruction, generally, is rather application of the principles of other sciences to the practical bsiness of life than a dis- t study, consequently it cannot interfere injuriously with the study of those sciences.

Political Economy.—The deplorable results that frequently arise from ignorance of the plest principles of this science, make it a matter of the deepest importance to have the ig generation carefully instructed in these principles. It has always formed a part of education of the boys here, but more especially during the past year have I felt myself ed on to devote more than ordinary attention to it.

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Letter Writing.—This subject continues to be carefully attended to. Each of the advanced boys is required to submit a written essay once a week on some familiar subject. The errors in orthography and composition are marked in red ink, and the paper returned. Several of the boys have made considerable proficiency in this useful and necessary acquirement.

Sanitary Measures.—In the usual routine of agricultural subjects, the importance of cleanliness and good ventilation, as affecting the health and comfort of cattle, is brought under the notice of the pupils. During the past year, this subject embraced sanitary measures in general. The knowledge of chemistry which the pupils had previously obtained, enabled them to understand that putrid water and decaying animal and vegetable substances give out gases prejudicial to animal life; and that where putrid filth is allowed to accumulate in towns, pestilential and dangerous diseases must arise from it; and when told that one of the gases given off from putrid matter, especially from that in old drains, is "sulphuretted hydrogen," which is so destructive to animal life, that one fifteen hundreth part of it in the air will kill birds, one eight hundredth part will kill a horse, and one two hundred and fiftieth part will kill a man, and that it will destroy life by acting only on the surface of the body—they will not likely forget it, and will be induced to devote more scrupulous attention to cleanliness about their dwellings and offices.

The Exhibition.—In November last I spent five days in the Exhibition in Dublin, at my own expense. After returning to my school, I was able to give the pupils a series of lessons on its contents. These lessons were listened to with most earnest attention; and, from what I have since observed, I believe they have produced some permanent ideas of many of the most interesting features in the Exhibition on the minds of the pupils. As an instance, half an hour is occasionally devoted to drawing, and, on some occasions, I have seen a pretty fair attempt made at depicting "the Wolf and the Lamb," "Rat Catching," and the "Love Letter," which is sufficient proof that our incipient Angelos had obtained from the description given some idea of the originals. The artificial propagation of fish was a subject by which they seemed deeply interested; and a glowing account of the vegetable and mechanical wonders and attractions of the Agricultural Museum, seemed to excite their curiosity and inquiries to such a degree, that I think many of them, if they could muster the means, would play truants in order to gratify themselves by personal inspection.

Vegetable Physiology.—I expected to be able to furnish some interesting matter under this head; but the difficulty of epitomizing it, and the unusual length to which this Report has already extended, render it impossible. I shall, therefore, only give the divisions of the subject in the order which they are brought under the notice of the pupils. "The difference between animals and plants; their apparent resemblance; the conditions essential to the germination of seeds; the changes which the seed undergoes; the growth and development of plants; their structure, geographical distribution, and the means by which they are dispersed; simple, compound and general organs; the organs of nutrition; the organs of reproduction; the hybridism of plants, and its utility; flowerless plants, their functions, and why they have been called the scavengers of nature."

Botany.—The pupils are made acquainted with the artificial system of classification as laid down by Linnæus. Several of the most important classes and orders in this system are illustrated by well-known plants. Those pupils who have a knowledge of the Greek and Latin roots are able to master the nomenclature without much difficulty. They are then made to understand that this system, though simple and ingenious, is defective and erroneous, and is now seldom used. That it is, therefore, the "natural system" that forms the basis of our instruction. The principles on which the latter system is founded, are shown by selecting a few of the most important and familiar orders of this system; for instance:—

Cruciferæ (cross-bearing).—The flowers of this order are known by having a corolla in the form of a cross. It has six stamens, two of which are shorter than the others. Its seed-pods are all equally divided, in the same manner as the pods of cabbage seeds. Amongst the genera of this order are the cabbage tribe, wall-flower, horse-radish, cress and mustard. The properties are anti-scorbutic, stimulant, acrid and wholesome. They all contain nitrogen, which causes the disagreeable smell of rotten turnips, cabbages, &c. There are about 170 genera in this order, and they are found in every part of the world.

Umbelliferæ (umbelliferous plants).—The flowers of parsley and hemlock afford a fair illustration of the genera of this order. The flowers are in the form of an umbrella. Amongst the genera are the parsnip, carrot, parsley, hemlock, celery, caraway, &c. The properties are very variable. An acrid principle is generally found in all the genera. It is this principle which gives the peculiar flavour to parsley and celery, and which renders the root of hemlock virulently poisonous. The order comprises nearly 300 genera, and upwards of 1,500 species.

Graminacea (grasses).—The genera of this order are familiarly illustrated by the common grasses of our pastures—by wheat, oats, barley, rye, Indian corn, sugar-cane, and rice, and do not require description. The order comprises 298 genera, and 3,800 species, all affording food for man and animals, and materials for domestic and personal comfort. The superiority of this system is best described in the words of an eminent botanist:—"The advantages of the natural system, in applying botany to useful purposes, are immense. A knowledge of the properties of one plant enables the botanical student to judge scientifically

entifically of the qualities of other plants nearly allied to it. Every plant bears scribed upon it the uses to which it may be applied, the dangers to be apprehended from , or the virtues with which it has been endowed."

Animal Physiology.—This subject is introduced in the order in which it is arranged in e Fifth Book of the Commissioners. In addition, there are some lessons of a practical haracter given on the caterpillars, slugs, wire-worms, turnip and carrot flies, parsnip iners, bean aphids, cattle bots, &c., for the purpose of pointing out the means recom- ended for destroying them.

The Model Farm.—The general management of the model farm was stated at length in evious reports; and as there was no change made in the management during the past ar, it is not necessary to go into details.

Green Crops.—These crops were not so good as in former years. They were sown under ry favourable circumstances; but the months of May and June turning out unusually dry d scorching, without a shower of rain, it was the beginning of July before the seeds getated; consequently a superior crop could not be expected. I had instituted several periments for the purpose of ascertaining the "relative produce of large and small roots," own under different circumstances; but, owing to the above cause, I was not able to carry em out. I expect to be able to repeat these experiments next year under more favourable rcumstances.

Grain Crops.—The dry weather was rather favourable than otherwise to these crops; the ound being very rich, it prevented them from lodging, and caused them to fill well.

Wheat.—There was 1 A. 3 R. 17 P., Irish, under this crop. It was sown broadcast, on 26th ebruary, at the rate of 14 stones to the acre, on turnip ground, which had been ploughed winter. The whole produce was 84 cwt. 22 lbs., for which I received 59 *l.* 12 *s.* 7 *d.* The oduce per acre was 45 cwt. 1 qr. 12 lbs; the variety, the Yellow Kent.

Beans.—2 R. 10 P. was sown broadcast, at the rate of 16 stones to the acre, on lea oughed deeply the previous autumn. The time of sowing was 19th February. The whole oduce was 33 cwt. 2 qrs. 15 lbs., for which I received 15 *l.* 19 *s.* 6 *d.* The produce per acre s 59 cwt. 3 qrs. 4 lbs.; the variety, the common field bean.

Flax was sown on the 4th of April, after potatoes. It was a very promising crop, till the ginning of June, when, owing to the dry weather, it blossomed prematurely, and was, nsequently, shorter than usual. The yield was 48 stone to the acre; it fetched 9 *s.* 6 *d.* stone, being equal to a money value of 23 *l.* per acre gross.

The details of the other crops, with observations on their culture, are given in the ppendix to this Report.

I have turnips and mangel planted out for seed, which I shall be able to report on next ar. Hoping this Report may be found satisfactory,

Dr. Kirkpatrick,
Agricultural Inspector.

I have, &c.
J. Macdonnell, Teacher.

Summary of the Year, and Balance Sheet for 1853.

	£.	s.	d.		Cr. £.	s.	d.
nt of Inventory and Valuation at com- ment of year	120	5	–	By Amount received for Grain	82	18	10
nt paid for Labour	23	16	7	,, ,, Roots, &c.	38	2	1
free Labour of Pupils	6	–	–	,, ,, Cattle sold	22	19	–
paid for Farm Seeds	6	2	3½	,, ,, Dairy produce	21	18	11
,, Manures	3	6	11½	,, ,, Eggs and Poultry	–	15	–
,, Cattle	17	9	–	By Inventory and Valuation taken at close of the year, inclusive of proportion of permanent unexhausted improvements	74	6	–
,, Feeding Stuffs	5	11	9				
,, Implements and Repairs	1	–	–				
,, one year's Rent of Farm	18	15	–				
,, ,, Poor-rate	–	18	–				
,, ,, County Cess	2	10	–				
and Loss for Balance, being gain on ar	35	5	3				
£.	240	19	10	£.	240	19	10

TABLE showing the CROPPING of the LARNE MODEL AGRICULTURAL NATIONAL SCHOOL FARM for 18

Crops Cultivated.	Extent Occupied.	Period of Sowing or Planting.	Period of Harvesting.	Quantity of Seed per Statute Acre.	Produce per Statute Acre.	Estimated Expense of Cultivation per Statute Acre, including Seed, Rent, &c.	Profit or Loss per Statute Acre on the Culture.	Ob
	A. R. P.					£. s. d.		
GREEN FALLOW CROPS:								
Turnips	0 1 12	early in May	Nov. and Dec.	3 lbs.	18 tons	14 – –	Profit	The
Mangold	0 2 17	end of April	November	4 lbs.	16 tons	14 – –	ditto.	
Potatoes	0 1 24	middle of March	October	13 cwt.	–	16 – –	ditto.	
Cabbages	0 2 0	June and July	Consumed in Spring	14,520 plants	14 tons	17 – –	ditto.	
Cabbage Plants	0 0 16	August	Sold in Summer	10 lbs.	–	12 – –	ditto.	
GRAIN:								
Wheat	3 0 1	26 February	September	10 stones	28 cwt.	10 – –	ditto.	
Beans	0 3 25	19 February	September	11 stones	37 cwt.	10 – –	ditto.	
Flax	0 0 32	4 April	End of June	3 bushels	30 stones	10 – –	ditto	The
GRASS:								
Grass	0 2 0	April	Summer	3 bushels, Italian	14 tons	–	ditto.	
TOTAL	6 2 7							
STOLEN CROPS:								
Vetches	0 2 16	–	–	3 bushels, ½d rye	17 tons	–	ditto.	
Rape	0 1 20	–	–	8 lbs.	–	–	ditto.	
Cabbages	0 0 16	–	–	–	14 tons	–	ditto.	
TOTAL	1 0 12							

(signed) JAMES MACDONNELL, Te

I certify that the above Returns and Accounts are correct, according to the best of my knowledge and belief.

31 January 1854. (signed) CHARLES WARD, Mana

Appendix V.

CHURCH EDUCATION SOCIETY FOR IRELAND.

REPORT of the Yearly Inspection

OF

_____ School; _____ Parish;

_____ Superintendent;

Post Town _____; Teacher _____.

	EXAMINATION IN PROFICIENCY.									
		On Roll.	Absent.	Present.	Deficient.	No. to be paid for.	Rate.	£.	s.	d.
							s. d.			
mber on Roll - - ———	1st Class - - -						- 3			
- { Males - - - ———	2d Class - - -						- 6			
Females - - - ———										
{ Church - - - ———	3d Class - - -						1 -			
s Dissenters - - ———										
n Roman Catholics - ———	4th Class - - -						1 6			
Attendance - - - ———	5th Class - - -						2 -			
t Inspection - - - ———										
	6th Class - - -						3 -			
	Totals - - -									

Queries.	Answers.
. Is it the practice to open the school with prayer?	
. Are the rolls, register, &c. properly kept, and the mechanical system of the society observed?	
. Are the pupils orderly and clean? Does the teacher seem to possess due control in the school?	
. Is the school sufficiently supplied with books and requisites? If you found any books not sanctioned by the society, name them.	
. Did you leave any and what memoranda for the teacher's attention?	
. Has there been any change of teacher since last inspection? If so, state when he or she took charge; if married; if trained, and when, and where; amount of fixed salary.	
. Other emoluments of teacher? Value of residence (if any)? Ditto land? Ditto fuel? Amount of *local* support received from the gentry or others?	

Appendix V.

Queries.	Answers.
8. Do the parents contribute any thing toward the teacher's support? If so, state the amount.	
9. Are the Scripture Lessons repeated and read with accuracy, *reverence* and intelligence?	
10. What is the regulation as to imparting Church instruction?	
11. Did you find the Church children generally intelligent in this respect?	
12. Is the school-house in good repair, sufficiently ventilated and furnished?	
13. Was the Superintendent, or were any of the local gentry present at the inspection? if so, name them.	
14. Let the master (or mistress) teach a class in your presence, and state his or her proficiency as to manner of imparting instruction, keeping a class attentive, and engaging the children's interest, &c. &c.	
15. Are there any pupils you would recommend as pupil teachers.	

General Observations.

Inspector.

Diocese of _____

INSPECTION REPORT

of _____ School,

Parish of _____

County of _____

for the Year ending

the _____ day of _____ 1854.

Inspection commenced _____ o'clock,

Terminated _____ o'clock.

Amount of Gratuity recommended,

£. _____

N.B.—Each Question on this sheet must receive a distinct Answer, and each School inspected a separate Report, and the figures in the Table of Examination in Proficiency regularly brought out for each Class present.

Appendix V.

CHURCH EDUCATION SOCIETY FOR IRELAND.

36, Dawson-street, Dublin.

Rev. and Dear Sir,

I have the pleasure of informing you that the Committee, at their last meeting, made a Grant of £._____ worth of Books, &c., to your school. I will, therefore, thank you to mark on the annexed Catalogue such Articles as you may require, to that amount, and return same to me, stating how you wish the parcel to be forwarded.

I remain, Rev. and Dear Sir,
Very faithfully yours,
JOHN BANKS, R. N.,
Assistant Secretary.

Rev.

_____ SCHOOL.

day of 185

Books and School Perquisites

to the value of £. : : have been

granted to the above School.

Please to direct the Parcel to

_____

_____

_____

to be forwarded per

_____

Appendix V.

CHURCH EDUCATION SOCIETY FOR IRELAND.

Thus (*) marked are mentioned in the Scale of Proficiency.

☞ No Accounts opened except with Diocesan Societies.

No. of Copies.		Doz.		Single.		£.	s.	d.
		s.	d.	s.	d.			
	*Articles, Thirty-nine, of Religion	1	6	–	2			
	Arithmetic (Chambers')	–	–	–	9			
	Arithmetic (Thompson's) Part I—to Decimal Fractions, 12mo, sheep	–	–	1	3			
	——— Part 2—from Practice to the end, 12mo, sheep	–	–	1	3			
	Arithmetical Tables, per set	–	–	1	10			
	Bonnycastle's Mensuration, 12mo, bound	–	–	2	9			
	Catechism of the Church of England, per dozen	–	5					
	*——— with Scripture Proofs and Illustrations, No. 206	1	6	–	2			
	Child's First Book, Part 1, per dozen	–	9					
	Copy Pieces, all the gradations, five sheets, per set	–	–	–	10			
	*English Grammar, Murray's 1st, (Davis's Edition), 18mo, linen	3	6	–	4			
	English Grammar, by Lindley Murray (Davis's Edition), 18mo, sheep or linen	7	6	0	3			
	*Euclid (Simson and Playfair's, edited by Bell, published by Chambers)	–	–	1	11			
	*——— (Elrington's) Cambridge edition	–	–	2	–			
	*Geography, Elements of	–	–	–	3			
	*History of our Blessed Saviour, taken from the New Testament, per dozen	–	5					
	Ink Powders (Walkden's) per package of six	–	–	1	3			
	Jackson's Book-keeping, 8vo. cloth	–	–	3	–			
	Maps (Arrowsmith's) the World (Globular) 2 feet 3 inches by 4 feet 2 inches	–	–	7	6			
	——— the British Islands on one Map, 4 feet 3 inches by 3 feet 5 inches	–	–	10	6			
	——— Europe, Asia, Africa, America, Australia and New Zealand, England, Scotland, Ireland, Palestine, 2 feet 10 by 2 feet 2 inches, each	–	–	4	6			
	—— Betts, small set (Eastern Hemisphere, Western Hemisphere, Europe, Asia, Africa, North America, South America, British Isles, England, Ireland, Scotland, and Palestine, 9*d.* each)	–	–	9	–			
	*Miracles of our Saviour, per dozen	–	5					
	Paper, ruled, per ream	–	–	6	6			
	*Parables of our Saviour, per dozen	–	5					
	Prayers for Sunday and Daily Schools	–	–	–	2			
	Quills, per hundred	–	–	–	3			
	Reading, First Book of	–	6	–	2			
	——— Second Book of, 18mo, cloth	–	–	–	6			
	——— Third Book of, 12mo, bound	–	–	1	–			
	——— Fourth Book of, 12mo, bound	–	–	1	6			
	Register for Schools	–	–	–	7			
	Report-book, ditto	–	–	2	3			
	Roll-book, ditto	–	–	–	7			
	Slates, unframed, 10 inches by 7	1	8					
	Slate Pencils, 3 to 5 inches long, per hundred	–	–	–	5			
	Slate Pencil Cases, per dozen	–	3					
	*Spelling-Book (Dublin) Part 2, linen	–	–	–	4			
	——— Part 3, ditto	–	–	–	4			
	Spelling Tablets, per set	–	–	1	6			
	Table Book	1	6	–	2			
	Watts' Divine Songs	–	5					
	Scale of Proficiency, Male							
	——— Female							
	Time Table for Male School							
	——— Female ditto							
	TOTAL					£.		

☞ The prices attached are those at which the above Books are sold at the Central Depository, 36, Dawson-street, Dublin, to Diocesan Societies and Schools in Union, and must be forwarded through the Diocesan Secretary.

July, 1852.

FIRST.	Oral Religious Instruction.	Learning Alphabet or Spelling Lesson.	Learning Letters and Figures, and forming them on Slates.	Reading and Spelling Lesson on Book.	Spelling off Book.	Oral Religious Instruction, and forming Letters and Figures on a Slate—half an hour each.
	From 10 till 11.	From 11 till 12.	From 12 till 1.	From 1 till 1¾.	From 1¾ till 2½.	From 2½ till 3.
SECOND.	Arithmetic in Class or at Seats.	Scripture Repetition, and Questioning in History of our Saviour, or Miracles.	Writing on Slates.	Reading in some general Reading Book.	Repeating Spelling Lesson and Multiplication Table.	Religious Instruction.
THIRD.	Arithmetic in Class or at Seats, including Repetition of Tables.	Scripture Repetition, Reading and Questioning.	Writing on Paper.	Reading in some general Reading Book, and repeating Spelling Lesson.	Geography.	Religious Instruction.
FOURTH.	Arithmetic in Class or at Seats, including Repetition of Tables.	Scripture Repetition, Reading, and Questioning.	Writing on Paper and Slates, occasionally from Dictation.	Repeating Spelling Lesson, and Reading in some general Reading Book.	Geography and Grammar, alternate days.	Religious Instruction.
FIFTH.	Arithmetic in Class or at Seats, occasional exercise in Mental Calculations.	Scripture Repetition, Reading, and Questioning.	Writing on Paper, occasionally from Dictation.	Reading in some general Reading Book—Spelling and explaining the Meanings of Words in Reading Lesson.	Grammar and Euclid, alternate days.	Religious Instruction.
SIXTH.	Arithmetic in Class or at Seats, occasional exercise in Mental Calculations.	Scripture Repetition, Reading, and Questioning.	Writing on Paper, Book-keeping and Grammar, alternate days.	Reading in some general Reading Book—Spelling and explaining the Meanings of Words in Reading Lesson.	Mensuration and Euclid, alternate days.	Religious Instruction.

It is recommended that the Roll should be called upon the opening of the school; and that, at the close of the day, those children who should be found to have come in *late*, should have a specific mark, indicating this, attached to their names.

N.B.—The above distribution of time, as regards Religious Instruction, is merely *recommended*—the clerical superintendent is therefore at liberty to allocate to that department any other equal portion of the day which he may deem more convenient, and he is requested to specify same in the Report Book.

Where the theory of Agriculture is taught in addition to the other business of the school, the time allocated above to general reading, may be devoted to a Reading Lesson in one of the works on Agriculture on the Catalogue of the Society.

September 1852.

SCALE OF PROFICIENCY for MALE SCHOOLS in Connexion with the CHURCH EDUCATION SOCIETY for IRELAND.

The School to be divided into Six Classes, and One Year to be allowed for attaining Proficiency in each Class.

SUBJECTS.	CLASS I.	CLASS II.	CLASS III.	CLASS IV.	CLASS V.	CLASS VI.
Scripture - -	Leading events in the History of our Saviour (by Oral Teaching).	As in 1st Class, with the Parables and Miracles of our Blessed Saviour.	To answer generally in Books of Genesis and St. Matthew.	Exodus, Numbers, St. Luke.	Old Testament to end of 2 Kings; The Acts of the Apostles.	Remaining *History* of Old Testament to end of Malachi; Gospel of St. John; Epistle to the Romans.
Ditto Repetition - -	Twelve selected Verses, and Lord's Prayer (by Oral Teaching).	Twenty-four selected Verses, and the Creed and Ten Commandments.	Two selected Chapters, equal, at the least, to Sixty Verses.	Two selected Chapters, equal, at the least, to Sixty Verses.	Two selected Chapters, equal, at the least, to Sixty Verses.	Two selected Chapters, equal, at the least, to Sixty Verses.
Spelling - - -	All easy Words of One Syllable.	All easy Words of Three Syllables, on and off Book.	All Words of Four Syllables, with the meanings of Dissylables.	All words in any Reading-Book of the Society, and their Meanings.	As in Class IV.	As in Class IV.
Reading - - -	All easy Words of One Syllable.	All Words of Two Syllables in any General Reading-Book of the Society; naming and explaining the Stops.	To read in any General Reading Book on the Society's Catalogue.	To read in any General Reading Book on the Society's Catalogue (History of England recommended.)	As in Class IV.	As in Class IV.
Writing - - -	Letters and Figures on a Slate.	Large-Hand with Capitals, on a Slate.	Round and Small Hand on Paper, from Copy Lines.	Small Hand, and from dictation.	From Dictation.	Correspondence and Composition.
Arithmetic - - -	Numeration, as far as four figures.	The Multiplication Table, and to Simple Division.	Multiplication and other Tables; to work Compound Multiplication and Division, and Rule of Three.	Practice, Vulgar Fractions, and Mental Calculations.	Decimal Fractions and Square Root.	Exchange and Cube Roots.
Geography - - -		Denominations of Land and Water.	The Capitals, Boundaries, and relative position of European Countries.	General acquaintance with the Maps of Asia, Africa and America, with an accurate knowledge of those of Great Britain and Ireland.	As in Class IV., with an accurate knowledge of the Maps of Palestine and Australia.	
Grammar - - -			The Parts of Speech.	To the end of Verb "To Have."	To the end of Syntax.	General knowledge of Parsing.
Euclid - - - -				Book I. to Prop. 25.	Book I and II.	Book I., II. & III.
Book-keeping, or - -				Book-keeping by Single Entry.	Book-keeping by Double Entry.	
Mensuration - - -					Mensuration of Superficies.	Mensuration of Solids; Tradesmen's Work.
Instruction for Church Children.	Church Catechism, to end of the Commandments.	The Church Catechism to end.	The Church Catechism, with Proofs from Scripture, and general knowledge of Order for Morning and Evening Service, in Prayer-Book; and to repeat 2d and 3d Collects for Morning Service.	Article I. to VI. (inclusive) to be repeated and proved from Scripture; 2d and 3d Collects at Evening Service, and General Confession, to be repeated.	Articles VII. to XVII. (inclusive) to be repeated and proved from Scripture; the Four Collects for the Sundays in Advent, and the General Thanksgiving, to be repeated.	Articles XVIII. to XXXIX. (inclusive) to be repeated and proved from Scripture; the Collects for Christmas-day, Easter, Whit and Trinity Sundays, to be repeated.

N.B.—The verses of Scripture to be committed to memory should be selected by the Superintending Clergyman, and by him entered in Report Book, and each child is liable to be examined in the repetitions of all the Scripture committed to memory since his entrance to the School.

Every child on his entrance to the School, is to be classed according to his previous knowledge and ability by the Superintending Clergyman, and such classification to be certified by his initials in the Registry; and, while the above Scale states the lowest degree of proficiency for a child after a year spent in any Class, should he be able to advance further than the

The Bible is not allowed to be used for the purpose of teaching to spell or read, but for religious instruction only.

No Books but those sanctioned by the Society are to be used in the School.

None of the Books or Requisites *granted* by the Society are to be taken home by the children, excepting the Spelling-Book, the Holy Scriptures, the "History of our Blessed Saviour," the "Parables" and "Miracles."

Parents are not allowed to interfere in any manner with the arrangements of the School.

The Master is not permitted to depart from the course of instruction here laid down, without the written direction

APPENDIX W.

YOUGHAL CASE.

No. 1.

REPORT on the YOUGHAL FEMALE CONVENT NATIONAL SCHOOL.

District 37.

Gentlemen, Lismore, 3 May 1854.

I CONSIDER it my duty to lose no time in calling your attention to facts which came under y observation on my visit to the Youghal Female Convent National School (No. 3,828), the 1st instant.

There are four school-rooms (three for a literary, and one for industrial education).

1. Religious instruction is given at beginning and close of school, which is not publicly tified.

2. The Hail, Mary, is said hourly (at the stroke of a bell in the convent yard): such eligious exercise" is not notified on any Time Table, nor notified by Religious Instruction blet.

3. Roman Catholic religious instruction is given daily from twelve to one o'clock: ch is notified on the Time Table and Religious Instructions Tablet, and in two school-rooms y.

4. Roman Catholic catechisms were on the desks, and in use, at the time of my arrival ch being the time notified as for secular teaching).

5. The Time Table specifies that from twelve to one o'clock daily is devoted to "religious truction and work;" that is, while the girls work, catechism is read aloud by the nuns, l explained.

6. I find a notice stuck up descriptive of penalties for bad conduct. "For talking," to ray by herself in middle of room, until greatly improved."

7. I found eight Protestant children present on the day of my inspection (a greater number l lately been in the habit of attending). The inducement to them to attend "is the price d for work, and the work taught."

These children are present daily at all the religious instruction given and religious rcises performed in the school.

The nuns in charge said, "their parents had not objected," and that as "they had not, y were not bound to compel them to leave the school."

I find the following entry in the "observation book" of the school:—

"Youghal Female National School, 2 March 1849.

When the clock strikes, every one blesses herself, and says mental prayers. This ctice, if pursued in presence of strangers, or of officers of the National Board of Edu- on, might cause great trouble to all interested in the welfare of the school.

In Tallow a similar practice was discontinued, by advice of the Rev. Mr. Condin.

(signed) "WM. HAMILL,
"Inspector of National Schools."

In my opinion, when the foregoing observation was written, the nuns ought either to have plied with the suggestions of the Inspector, or appealed to the Commissioners from it. y did neither, but treated it as so much waste-paper, and continue the practice to the ent day.

On concluding my examination of the school, I explained to the nuns the substance of Board's Order of 14 September 1853; and also of Secretaries letter to me of 29th Sep- ber 1853, on the Mooncoin Convent case, and requested an interview (on the subject of violation of rule), with the head of the convent. I was kept waiting a considerable , and then got for answer, that she could not see me, as she was at dinner; nor could give any reply as to the disuse of the exercise in question, until she consulted the head ier order.

On this day (it having been stated to me by the nuns that the Protestant parents approved r children being present at the Roman Catholic religious instruction given in the convent ools), I called upon the parents of those Protestants present on the day of my inspection; : Mrs. Sheppard, mother of six of them; Mrs. Jackson, mother of one of them; and . Nicholson, mother of one of them. Mrs. Sheppard, an Englishwoman, stated, "that husband was a coast-guard, and was lately drafted into the Baltic fleet. She not only pproved of her children being present at any Roman Catholic religious instruction, but objected to it to the nuns, and had received a promise from them that her children ld retire to a separate room while such instruction took place."

Appendix W.

Her eldest daughter (15 years old) repeated for me the "Angelus" and "Hail, Mary," most correctly, much to the surprise of her mother, who was not previously aware of the extent of her education.

The two girls, "Nicholson and Jackson," do not appear to have made any objection to be present at the religious instruction. Indeed, their object seems to have been (as they are very poor) to learn crochet work, and earn money; and they both said, "that they did not object, for fear the other girls would jeer at them, and that the nuns would discontinue to give their work."

They were also able to repeat the prayers, &c. said in the school.

I have stated these facts to the manager. His first reply was, "that he was glad that all the girls were able to say such a good prayer as the Hail, Mary;" but afterwards he said, that "he only made use of that expression in jest;" and he wished me to state, in my report, that "he did not see any difficulty in the way of discontinuing the practice of saying the Hail, Mary, each hour."

From the foregoing facts, I would submit that, in the convent school, there has been gross and wilful neglect of the rules of the Board, both as to letter and spirit; and that an attempt (and a successful one) has been made (to use the mildest terms) to teach Protestant children prayers and religious exercises not recognized in the religious creed which they profess. If this school remain under the national system, an easier mode of access to it than now exists should be required.

I am, &c.

Secretaries, &c. &c. (signed) C. Graham,
Dist. Inspector.

For details, refer to my ordinary report of 1st of May on this school.

No. 2.

Draft of Board's Order, 12/5/54, on Report of Violation of Rule in the Youghal Female National School.

Inspector, District 37.

Youghal Female National School, Rev. M. Sheahan, Manager.

The Commissioners having received such a report from the District Inspector on the Youghal Female National School as may render it necessary for them to take into consideration the propriety of wholly and immediately withdrawing their grants from that school, and striking it off their roll, direct us, before deciding on the case, to forward to you a copy of the report alluded to, for such observations as you may consider necessary. We are to request the favour of a reply at your earliest convenience. Also, send copy of Mr. Graham's report to Mr. Dohenny, with a copy of Mr. Dohenny's last report on the same school; and call upon Mr. Dohenny to state immediately and explicitly whether he had observed any such violations of rule as are alluded to in Mr. Graham's report; whether he had made due inquiry respecting all the arrangements for religious instruction; and in case he had observed such violations of rule, why he had not reported them.

No. 3.

Copy Letter from the Rev. M. Sheahan, Youghal.

Gentlemen, Youghal, 17 May 1854.

I beg to acknowledge your courtesy, for which I am thankful, in submitting for my consideration a copy of Mr. Graham's report on the Female National Schools at Youghal, before you pronounced a decision on its very serious, but in my mind exaggerated charges.

I sent the report to the ladies of the convent, with a request, that on perusing it attentively, they would put on paper such remarks as its several allegations called forth. I enclose the document they have drawn up, and I take on myself the responsibility of vouching for its perfect truth and accuracy. It will appear manifest from this paper that Mr. Graham has made serious charges hastily, and arrived at conclusions not at all deducible from his premises. There was no attempt at proselytism, and no convert has been found amongst the Protestant pupils. The recital of the "Hail, Mary," does not involve a renunciation of Protestant, nor a profession of Catholic belief; and yet this seems to constitute the Inspector's principal evidence of a system of "successful" proselytism in the schools. The nuns did not even know that any of the Protestant children had ever recited the prayer in question.

Had I been aware that the recital of this little prayer by the Catholic children, or the practice of some other short silent devotions, which the nuns justly consider conducive to seriousness and steadiness on the part of the children, were forbidden by the rules of your Board, they should have ceased long since. Any directions you shall give on these, shall be duly attended to in future. I was under the impression that religious instruction alone was prohibited in presence of the Protestant pupils.

As to Mr. Graham's implied censure on me for approving of the recital of the "Hail, Mary," by one of the Protestant children, I spoke as a Catholic priest, who could not think such a prayer objectionable; but I assured him at once that I had no wish whatever that

these

ese children should leave that or any other prayers at the school, and assured him again would try to prevent it in future.

It is not my business to decide whether it was fair on the part of the Inspector to hunt t, rather ostentatiously, *ex-parte* evidence from the parents of those children; I can easily njecture, however, that such a mode of proceeding was likely to make room for mistakes d misapprehension, such as Mr. Sheppard's note proves has actually taken place. But I ve no hesitation in stating, as my opinion, that it was neither right or prudent for r. Graham to declaim to persons not connected with the schools on the mal-practices of e nuns, &c., which I know occurred in one instance at least. These exhibitions of a stile spirit, and the exaggerated reports that are sure to arise from them, have excited a ong feeling of dissatisfaction in the town, respecting what is known to be unmerited loquy on the ladies of the convent. I have been in connexion with this said convent for ar 20 years as its spiritual superior, and I can truly aver that during all that time I did t hear from any one of its inmates the expression of a bigoted or uncharitable sentiment. ch an institution, so useful, and diffusing so many blessings around it, should not, I venture say, be condemned on slight grounds, or hasty surmises.

Fortunately, the sense of justice and impartiality that guides the deliberations of your ard will be sure to prevent any evil consequences that may be apprehended from over-arged reports like that of Mr. Graham, who, by the way, is bound amongst other matters, explain what he meant by having an easier access to the convent. I never heard an tance of the exclusion of any one having business, or occasion to enter the said convent. hould hope, that in making the above-named insinuation, he was not influenced by the usal of the Superioress to attend his summons at an inconvenient hour, when she was erwise engaged, and could not consider the interview of much importance whilst two of other inmates were in attendance on him, through whom he could communicate any ssage to the lady in question.

In conclusion, allow me, gentlemen, to remind you that I have been in correspondence h your Board since its formation without blame or complaint; during that long period ave been in several parishes the manager of many national schools, some of which were asionally attended by Protestant pupils; and I can assert, without fear of contradiction, t there was never the slightest interference with their religion. In good truth, I abomi-e too heartily these attempts that have been sometimes made by other parties to gain selytes from amongst the young and destitute, to be likely myself to fall into such dis-ditable practices. I can further bear witness, that the ladies of the Youghal convent animated by the like sentiments, and, though they love their religion dearly, they would , for any consideration, seek by undue means to press it on the adoption of others.

I have, &c.

To the Commissioners of National Education. (signed) M. Sheahan.

Postscript to my letter.

The earlier transmission of these papers was prevented by my illness, which I trust will o make my apology for the many mistakes in my manuscript; but I wished, painful ugh the exertion was, to send the letter in my own handwriting, crippled as it is.

(signed) M. Sheahan.

No. 4.

servations of the Teachers of the Youghal Female Convent National School, on the Report of Mr. Graham, District Inspector, dated 3 May 1854.

No. 1. Mr. Graham states, in No. 1 of his observations, that "school opens and closes h religious instruction." There is no religious instruction given at the beginning and se of school. Prayers have been said; but as they were said before and after school-urs (from 10 till 3) they were not noticed in Time Table, as the teachers did not consider t they came within the regulation of the Board; they shall be henceforth noted on Time ble.

No. 2. In No. 2, Mr. Graham states that the "Hail, Mary," is said hourly, at the stroke a bell in the convent yard. The convent bell is not rung hourly, but thrice a day, and the purpose of assembling the teachers and children in the schools. With regard to the Hail, Mary," the Commissioners will please see the reply to No. 7 of the Inspector's ervations.

No. 3. Religious instruction is given from 11 to 12, and not from 12 to 1, as stated in pector's observation No. 3. Such instruction is duly notified on Time Table, is notified Religious Instruction Tablets in three school-rooms, and could not be placed in the fourth nfant school, because the teachers have not received these tablets, which they applied for en last sending for school requisites, about Christmas.

No. 4. Only one little girl of the 379 present was reading a catechism at the time of the pector's visit; other chatechisms may have been lying about, but were not in use.

No. 5. It has been explained in replying to observation No. 3, that the religious ruction of which the Inspector again speaks in No. 5, is duly notified. The teachers are aware that to permit the children to work while they are receiving religious instruction ontrary to the rules of the Board. They are prepared to carry out the views of the ard regarding the work done during this time.

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No. 6. The penalties alluded to in No. 6, are recurred to in order to punish the children for talking when at prayer.

No. 7. Two only of the eight Protestant children entered on the school-rolls were present on the day of the Inspector's visit, and these were in the infant school. The teachers are not of opinion these Protestants came solely to learn work, or to be remunerated for it; three of them have never been at work.

As regards the second paragraph of No. 7, referring to the attendance of these children at the religious instruction, the Very Rev. Mr. Sheahan, manager of the schools, wrote a letter to the teachers, instructing them that the Protestant children were not to be present at religious instruction unless their parents desire it; this was read to Mrs. Sheppard, the mother of six of the Protestant children; she said she had no objection that her children should attend the religious instruction, but did not wish them to join in the prayers with the other children; her children were therefore warned to retire at prayer-time.

As regards Mr. Hamill's suggestion, recorded in the Superintendent's Observation Book, the teachers did not receive any instructions from the Board respecting it, and the tenor of Mr. Hamill's remarks did not lead them to believe that the will of the Board was absolute on that point: since Mr. Graham's visit, it has been made a rule of the school not to be departed from, of which the teachers subsequently gave Mr. Graham notice.

Mr. Graham said nothing to any of the teachers about the Mooncoin Convent case, nor of the Secretaries letter. His explanation of the rules of the Board regarding religious exercises was taken at once into consideration, and the Superioress said she would (as she did) apply to the Superior, who is the manager of the school, and not, as Mr. Graham states, to the head of her order (there being no such head), with a view to the immediate carrying out of the wishes of the Board. Mr. Graham, on being told that she would do so, replied, "That will do."

Mr. Graham prolonged his visit considerably beyond the time mentioned in Time Table for dismissing the children; but two of the teachers attended him in the school at that time, though other duties required their attendance in the convent.

As regards the assertion made that Mrs. Sheppard disapproved of her children being present at any Roman Catholic religious instruction, and that she received a promise that her children should have a separate room during this time, she positively denies both allegations. The teachers now forward her own testimony to that effect; in fact, no separate room could have been promised, as there is no room appropriated for the purpose. The teachers repeatedly told the children that they could be otherwise employed, and they generally were either in play-ground, working or writing quite apart from the Catechism classes; for general religious instruction, as referred to by Mr. Graham in No. 5, is given only in one room. The teachers hope that they have satisfied the Commissioners that no undue influence has been exercised to induce them, directly or indirectly, to learn any prayer, catechism or doctrine of the Roman Catholic Church; if they have picked up correctly the prayers, the teachers could not help them; they were not even aware of it till they read it in Mr. Graham's statement. The teachers declare that they have never attempted to tamper with their religious belief.

As regards the other two Protestant children, Jackson and Nicholson, even Mr. Graham does not assert that the teachers used any undue influence with them; he indeed says that they did attend religious exercises for fear the other girls would jeer at them. Not an instance of jeering at these girls has ever come under the notice of the teachers; once, a complaint was made that a girl called her names, and the offender was punished, but the cause had nothing whatever to do with religious matters; in fact, the girls are well aware that the teachers consider such conduct highly reprehensible. As to the insinuation that the nuns would not give them work if they were absent from religious instruction, this is utterly groundless.

The teachers trust that these explanations, and the facts stated by them, will satisfy the Commissioners that there has not been "wilful and gross neglect" of the rules of the Board, at least as regards the spirit of these rules. They again emphatically declare there has been no "successful" attempt made to teach Protestant children Roman Catholic doctrine.

The teachers feel quite unable to account for the observation, "that an easier mode of access to the schools is required." They keep the street-door locked to prevent the children from running in and out constantly, which would destroy all order and discipline; but they have a porteress at same door, and all strangers and visitors are admitted instantly to the schools, without hesitation or delay, at any hour.

(signed) Superioress, ANGELINA GOULD.

Presentation Convent Schools, Youghal,
16 May 1854.

Strand-street, Youghal, 15 May 1854.

MRS. SHEPPARD wishes to state, that a few items mentioned by Mr. Graham in his statement are not correct. First, I did not say that my children were to have a separate room during religious instructions, but that they promised me that they should be put to other instructions during that time; neither can I hear from one of the children that the nuns ever try to teach them any prayers, or in any way interfere in their religion. Mr. Graham makes mention of my husband being away; I thought he meant to imply by that, that my husband

sband was not aware of our children going to the convent school; but it is with his sanction ey have been going there more than a year. During that time I have had no fault to find.

(signed) HARRIET SHEPHARD.

No. 5.

LETTER from Mr. JAMES DOHENEY to the Secretaries, Office of Education, Dublin.

Gentlemen, Belmullet, 22 May 1854.

IN reply to your letter of the 15th instant, which has been forwarded to me here, with r. Graham's report of the 3d instant, and mine of the 7th October last, on the Youghal male National School, I beg leave to say that I had not observed any of the violations rule alluded to; I merely saw the girls bless themselves, or make the sign of the cross, the striking of the clock, who, as I thought, were all Roman Catholics, and which I nsidered so trifling a matter, that I did not think it necessary to state it as a violation of le.

The nuns stated to me the time set apart for religious instruction, and, never doubting the ith of their statement, I reported it accordingly.

I have, &c.

(signed) JAMES DOHENEY,

The Secretaries, Office of Education, Dublin. District Inspector.

No. 6.

LETTER from Mr. C. GRAHAM, District Inspector, in reply to communication from Manager, relative to a Report from Mr. Graham regarding Religious Instruction in the YOUGHAL CONVENT NATIONAL SCHOOL.

District 27.

Gentlemen, 25 May 1854.

REFERRING to my report of 1st and 3d May, on the Youghal Convent case, and to the planations forwarded by the teachers (the nuns) and the Rev. Mr. Sheahan, I think these planations, to a great extent, confirm my statements; and that, in the following remarks, mainly remains for me to show that I have "not wilfully exaggerated" the various cir- mstances of the case.

1st. It is submitted, that "prayers were said before, after, and during school-hours" ourly), and that such were not notified. The rule as to religious instruction "applies to blic prayer, and all other religious exercises." The rules of the Commissioners are hung in the Youghal convent school.

2d. I was myself present when, on a bell tolling in the convent yard, all the pupils and ns ceased work, remained silent, and then "blessed" themselves. On inquiry from the nun" in charge, I was informed, that the "Hail, Mary," had been repeated. I then plained to her that the Commissioners had decided, by Board's Order of September 1853, letter to the "nuns" at Mooncoin, that such religious exercises could go on only once d during school-hours, and that nun sent, at my request, a messenger to the hotel for my iting-case, that I might show her the document in question. The girl brought the wrong x; but in the course of the day I showed the documents in question to the Roman tholic chaplain of the convent (whose name I believe is England), and on the following ednesday I showed them to the parish priest, the Rev. Mr. Sheahan.

3d. Even if "religious instruction goes on from 11 to 12, instead of from 12 to 1," it is mitted that the work goes on simultaneously with it, and it is so notified on the time- le; nor is it denied that the Protestant pupils "remain at work" while Roman Catholic echism is being taught and explained around them. According to the rules of the Com- ssioners, I believe that religious instruction should be a thing apart from all other teaching the school. As to the Religious Instruction Tablet, I only saw two, and one of them at the e of my arrival (time for secular business) was hung up, and exposed. I left the school- m without making any remark, and on my return found that the defect had been remedied, s showing that the teachers were aware, but neglectful of the rule on the subject.

4th. The explanation is incorrect, inasmuch as the nun stated that the penalty was orced on all or any who were idle at any time during the day.

5th. The tablet specifies, "When found talking;" and the time the punishment is to tinue, must, of necessity, be indefinite, since it is to last until the culprit is "greatly roved."

6th. The nuns, after my inspection of the school (and when I was in the convent parlour, iiting reply to my message to the Superioress) told me, in reply to my inquiries, "that re had been eight Protestants present on that day;" that "these Protestants remained ing religious instruction, by their own and their parents' desire." This was the first I rd of Protestants attending the school. On the following Wednesday I called on the ents of these children, who informed me that their children (eight) were in constant ndance at the school, and the three children examined by me, informed me "they had n present in the industrial school-room" on the day of my visit, and they gave such

 replies

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replies to the questions put to me as convinced me that they spoke the truth. Now, as there was "intermediate" religious instruction given in this school, such arrangements ought to have been made, that those who objected to it, or did not wish to join in it, might be enabled to retire to a separate room; or if such could not be so "appropriated" (though one room on the ground-floor is not used—*see* Plan annexed), then such "instruction" ought to have been discontinued; but the Protestant children should not, as the nuns state, have been left the alternative "of retiring to the play-ground," or, if the day were wet, of remaining in the same room with the Roman Catholic pupils while catechetical instruction was going on, in either case losing the advantages of the industrial class for that hour. I beg to state, that I do not "insinuate" any thing; the girls said they "did not object to be present at Roman Catholic religious instruction for fear the other girls would jeer, and that work would be withdrawn."

As to mode of access, visitors must ring a bell, and undergo a scrutiny through the convent grating prior to gaining admission to the school; and a reference to my report of a recent date, on the Cappoquin Convent National School, will show that the Rev. Mr. Woodward, of Mullingar, chaplain to his Excellency the Lord Lieutenant, has made complaint on a similar point.

As regards Mr. Sheahan's letter, I think I will show that I have not "made these charges hastily."

The evening of the day of my visit to the school, Monday, 1st May, I spent at the residence of the Dean of Cloyne (Dean Howie), and, knowing him to be a person of experience, and an old and tried friend of the national system, I laid the facts which had come to my knowledge before him, and, after due consideration, and acting on his advice, and my own judgment, I returned to Youghal on the 3d instant, to make the necessary inquiries from the parents of the children.

I foresaw that if I went alone, or in a clandestine manner, it might be said subsequently that I had originated and magnified the charges against the nuns: I therefore called upon the national schoolmaster (M'Carthy), a very intelligent man, and requested him to accompany me, and be present at my interviews with the parents. I did not hunt out "ostentatiously" *ex-parte* evidence; I called each parent and child aside, and in presence of the teacher, elicited the information put forward in my report.

Mrs. Shepherd's statement, forwarded by the nuns, is not to the same effect as that made to me: at the time I saw her, she stated—

> 1st. She had received a positive promise that her children should retire to a separate room during religious instruction.
>
> 2d. That although her husband knew the children went to the convent school, yet that she was positive that he never gave the nuns, or any one else, authority either to teach them, or allow them to be present at Roman Catholic religious instruction.
>
> 3d. As proof that she did not on the 3d May approve of the nuns' conduct, she on that day said to me, that although "the loss of needlework would be a great inconvenience, yet that, sooner than permit her children to learn Roman Catholic prayers, she would at once withdraw them from the school, expressing at the same time 'her sorrow and displeasure that they had already learned so much.'"

Her eldest daughter most expressly stated, that she never "had received any warning from the nuns to retire."

And even supposing the statement of Mrs. Shepherd, now forwarded by the nuns (but certainly not written or dictated by herself) to be correct, it appears that the nuns in this case made Mrs. Shepherd a distinct promise that her children should be put to other instruction during the time of "religious instruction."—[*See* Mrs. Shepherd's statement, May 15.] This promise was not kept.

On this point I made most particular inquiry, and ascertained that the Protestant pupils remained in their usual places among the pupils, while the prayers and religious exercises were said and performed, and also while the catechism was taught and explained.

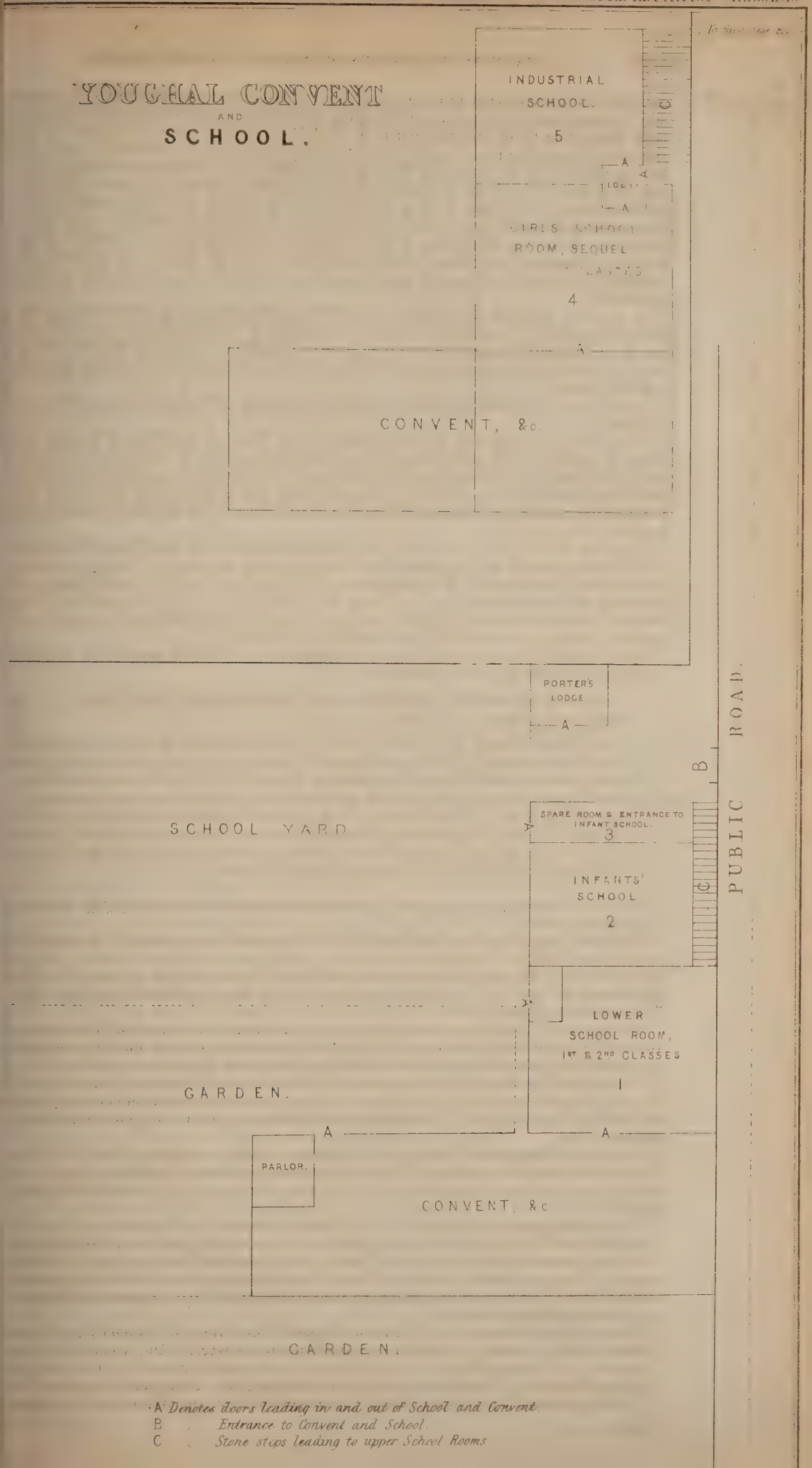
Neither does the statement of the nuns tally with that put forward for Mrs. Shepherd; as they say that she told them "she had no objection that her children should attend religious instruction" (query, work?), "but did not wish them to join in the prayers with the other children," &c.

Further, I have since heard that the Roman Catholic chaplain, Rev. Dr. England, attends on one day each week to afford instruction in Roman Catholic doctrine. If this takes place, as I hear it does, during school-hours, all the pupils in the school are probably present at it.

The following statement of the Rev. Mr. Sheahan's reception of me, when on the 3d instant I called upon him to explain the circumstances of the case, will go far to prove that, although "so long connected with the system," he has not yet learned how to treat its officers with respect or common civility; and the fact of my not having resented his ungentlemanlike conduct, will, I think, go far to refute his false insinuation of the "motives which actuated" my report on this convent case.

Having been admitted to his parlour, I there found Rev. Mr. Russell, parish priest of Cloyne, and his curate. Mr. Sheahan's first salutations were, "Oh, you are Mr. Graham, Inspector of National Schools. Oh, you are the man who objects to the poor children blessing themselves. Father ——, this is Mr. Graham, an 'Orangeman,' from the North."

I then produced the Board's Order of September 1853, and Mooncoin Convent case of same



A Denotes doors leading in and out of School and Convent.
B . Entrance to Convent and School.
C . Stone steps leading to upper School Rooms

e date. The documents were then read aloud, as also Mr. Hamill's entry. I further ed every fact to him that I have since reported to you.

Mr. Sheahan then stated that he was glad the Protestant pupils had learned such good yers as the "Angelus and Hail, Mary." And it was not until I pointed out to him how assertion might be construed into complicity between him and the nuns to teach those yers to Protestant pupils, that he replied, "that all he had said was only in jest."

Mr. Russell then gave it as his opinion "that the nuns were in error;" and then Sheahan, in addition to saying that he then did not see any difficulty in abstaining n those practices, further said, that "my conduct had been straightforward and above- rd in the matter." And his parting salutation was, "Make that report as light as can."

s regards Mr. Sheahan's assurance that religious teaching has not here reached to the nt of proselytism, not having studied theology, I am not in a position to decide as to t extent Roman Catholic religious instruction must be imparted to Protestants before a ded case of proselytism can be made out; but this I can decide and assert, that in this e, through neglect of the rules of the Commissioners, Protestant pupils have learned man Catholic prayers, and been present at Roman Catholic religious instruction, which not notified, and which was so distasteful to some of the parents, that a promise had n made, and broken, that their children should retire (either to a separate room, or to ther part of the room). I can also decide and arsert, that the case wears a very spicious" aspect, and, therefore, does not tally with Lord Stanley's intention in founding "national system," namely, "that even the suspicion of proselytism should be banished n it;" nor does it coincide with the expressed intention of the Commissioners, "that no mpt shall be made to influence or disturb the peculiar religious tenets of any sect of istians."

annex Ground-plan of School and Premises.

I am, &c.

Secretaries, &c. (signed) C. Graham,
District Inspector.

No. 7.

Letter from the Secretaries to the Rev. M. Sheahan.

Sir, Education Office, 20 June 1854.

he Commissioners of National Education have had before them the report of the ector respecting certain violations of the rules of the Board which he observed on the sion of his visit to the Youghal Female and Infant National Schools on the 1st of May They have also had before them your letter of the 17th May, enclosing the remarks he teachers of the schools in question on the report of the Inspector, and they have wise had before them the observations of the Inspector on the above-mentioned remarks e by the teachers.

st. With reference to the time devoted to prayer before and after school-hours, the missioners direct us to remind you, that the rule as to religious instruction applies to ic prayer, and to all other religious exercises.

he Commissioners, therefore, require that any religious exercise immediately before or the time for literary instruction shall be duly notified on the "Time Table" of the ol.

With regard to the prayer "Hail, Mary," being said hourly, the Commissioners ct to prayer, or other religious exercises, taking place at several times during the ordinary ol-hours, as much practical inconvenience might result from such an arrangement, if lren of different religious denominations attended the school, or it might possibly ent some children from attending the school who would otherwise do so. The Com- ioners, therefore, require that the prayer in question should not be said more than once ng the ordinary school-hours, and only at the time notified on the "Time Table" as g set apart for religious instruction.

As the teachers state that the "Religious Instruction Tablet" was not used in some e school-rooms, in consequence of the school not being supplied with a sufficient ber of the tablets in question, directions have been given that two copies of the tablet be arded to you, and the Commissioners trust they will be used in the manner required by ules of the Board.

As Roman Catholic catechisms were on the desks, and in use at the time for literary uction, your attention is directed to the rule of the Board, which requires that the s used when giving religious instruction shall be carefully laid aside in the press, or r place appropriated to the keeping of the school-books, at the close of the period ified on the "Time Table" as set apart for such religious instruction.

With regard to the notice on the "Time Table" that a certain hour daily is devoted religious instruction and work," the Commissioners require, that when any religious uction is carried on during school-hours, all industrial or other secular instruction shall e; and that the "Time Table" and the practice of the school be amended accord-

With respect to the notice hung up in the school-room, setting forth the penalties for conduct, which the teachers state are adopted in order to punish children for talking during

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during prayers, the Commissioners direct that any punishment which may be inflicted for bad conduct occurring during the time for religious instruction or exercise, must be discontinued when the time appropriated for literary instruction commences; and they further require that the "notice" alluded to be removed from the school-room.

7. The Commissioners, finding a discrepancy in the statements of the Inspector and the teachers as to the number of Protestant children present on the day of his visit, as to the nature of the promise stated to have been given by the nuns to Mrs. Shepherd (mother of some of the pupils), and as to other matters specified under the 7th head of the Inspector's report, and of the reply of the teachers, they have directed Mr. Newell, the Head Inspector in charge of the district, to investigate the matters alluded to, and to report fully for the information of the Board.

We are, &c.

(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

CONTINUATION of Order of the Board, 16 June 1854, on the YOUGHAL Case.

IN addition to the Order as notified to the Rev. M. Sheahan, the Commissioners have directed Mr Newell, Head Inspector, to inquire into Mr. Doheney's (apparent) negligence in not having brought these violations of rule under the notice of the Commissioners in his reports, not merely with respect to the Youghal National School, but other schools of a similar kind in his (late) district. Mr. Newell is also to inquire into and report fully whether there is "free access" to the convent schools in the districts in his charge.

COPY LETTER from Mr. W. H. NEWELL, Head Inspector to the Secretaries.

Gentlemen, 28 June 1854.

I HAVE the honour to acknowledge the receipt of your letter of the 22d instant, which, with its enclosures, reached me on the 24th instant only. To that portion of it which refers to Mr. Granam's report upon the Youghal Female and Infant National Schools, I lost no ime in devoting my most earnest application.

On Monday the 26th and Tuesday the 27th instant, I visited these schools, and employed myself in collecting all the information that I deemed desirable, in order to arrive at a correct conclusion on the points to which you directed my attention, and in taking down the evidence of several individuals, as set forth in the Appendix.

To enable me to explain the discrepancies between Mr. Graham's statements under the 7th head of his report, and the observations of the teachers in reply under the same head, it was necessary that I should enter into an inquiry of the whole case; and, having done so, I purpose briefly to notice the first six heads of Mr. Graham's report.

The statements contained under these heads are substantively correct, although in some particulars their accuracy is contravened by the observations of the teachers, and in one case by an entry in the old Time Table of the school. I shall review the heads seriatim.

Mr. Graham reports, firstly,—That "religious instruction is given at the beginning and close of school, which is not notified." This statement is true in every particular, and it is for the Commissioners of National Education to say if the arrangements in the present Time Table be in accordance with their rules. [*See* Appendix, p. 12, for copy of present Time Table.] It will be observed from it, that school opens at 9 o'clock A.M., and closes at 3 o'clock P.M., and that prayers are said from 9.50 till 9.55, and again at a quarter to 3 o'clock. These entries are made in the Time Table, under the head "Occupation of School Time," and not under the head of "Religious Instruction," although, according to the Board's rules, the repetition of prayers comes within the rule for religious instruction.

Secondly. That "the Hail, Mary, is said hourly (at the stroke of a bell in the convent-yard): such religious exercise is not notified on any Time Table, nor notified by Religious Instruction Tablet." The teachers, in their notice of this statement do not deny that the Hail, Mary, was repeated hourly, but merely state that the convent bell is not rung hourly. Now, the convent bell is, according to the teacher's interpretation, the large bell, which is tolled thrice every day; but there are other bells in the convent rung at other hours, and the Hail, Mary, was, I believe, repeated at the stroke of the clock. The teachers say, under head No. 2, in their observations "with regard to the Hail, Mary, the Commissioners will please to see the reply to No. 7 of the Inspector's observations." I cannot find in this reply any allusion to the words "Hail, Mary." That the practice of repeating this prayer was not notified on any tablet is perfectly correct.

Thirdly. That "Roman Catholic religious instruction is given daily from 12 till 1 o'clock. Such is notified on the Time Table and Religious Instruction Tablet, used in two school-rooms only." Mr. Graham made a mistake in stating that the time for religious instruction was from 12 till 1 o'clock. The words in the old Time Table are "Religious Instruction from 11 till 20 minutes to 12 o'clock on each day; Commandments till 12 o'clock." It is true that there were not Religious Instruction Tablets in all the school-rooms; but whether in two or three rooms only, I am not prepared to say.

Fourthly. "Roman Catholic Catechisms were on the desks, and in use at the time of my arrival (such being the time notified for secular teaching)." This statement is strictly in accordance with the facts.

Fifthly.

Fifthly. "The Time Table specifies, that from 12 till 1 o'clock daily is devoted to religious instruction and work; that is, while the girls are at work, Catechisms are read aloud by the nuns, and explained." The first part of this statement is not correct, for reason assigned by me under section 3: Mr. Graham mistook the hour. The teachers have promised in their reply, under head 5, to discontiue the practice of having needlework at the time of religious instruction; but on this point they remarked to me, that the girls were allowed to retain their work, because it kept them from idling and talking, and did not distract their attention from religious teaching.

My own opinion on this subject is, that during the time of religious instruction all industrial occupation should cease.

Sixthly. Mr. Graham asserts that he found a notice hung up descriptive of penalties for bad conduct, "for talking, to pray by herself in the middle of room, until greatly improved." This statement is perfectly correct. In Appendix, p. 12, will be found a copy of this notice, which was drawn up on the manifestly false supposition that every instance of a child's misconduct can be anticipated and defined, while the penalties are obviously such as would in their infliction involve a frequent violation of the Board's rules.

No. 7, embracing the whole of the concluding portion of Mr. Graham's report, and extending over several pages, I shall not transcribe, but shall proceed at once to notice the discrepancies referred to by the Commissioners.

Discrepancy, No. 1.

Mr. Graham states, "I find 8 (eight) Protestant children present on the day of my inspection." The teachers state: "Two only of the eight Protestant children entered on the school-rolls were present on the day of the Inspector's visit." There is a very intelligible explanation of this discrepancy in the second paragraph of Mrs. Kelly's evidence (page 11, Appendix), and I believe a correct one; Mr. Graham heard one of the nuns say that there were eight Protestants in attendance, which he concluded, as it would appear, meant eight Protestants present on the day of his inspection; whereas the nun meant eight Protestants on the rolls. That there were not eight Protestants present is evident from the fact that there were but eight on the rolls; one of these, Margaret Nicholson, was at service; and another, Susan Stokes, *alias* Jackson, declared to me that she was not present; all Mrs. Shepherd's children were not present; but whether there were two or three, does not clearly appear; but there were certainly not more than three.

Discrepancy, No. 2.

Mr. Graham states, that Mrs. Shepherd said, that she not only disapproved of her children being present at any Roman Catholic religious instruction, but had "objected to it to the nuns, and had received a promise from them that her children should retire to a separate room while such instruction took place."

Mrs. Shepherd's written statement of the 15th May 1854, drawn up in her own handwriting, which document she acknowledges to be authentic, denies that the nuns promised that her children should retire to a separate room. In Mrs. Shepherd's evidence (pp. 10 and 11, Appendix), she confirms this statement; and it does not appear, from the evidence of Mrs. Mary Clare (p. 11, Appendix), that any promise about retiring to a separate room was given or required.

Mrs. Shepherd's recollection of the two events, her first visit to the convent, and her second, when sent for by Mrs. Mary Clare, appeared to me very imperfect, while there was an evident desire on her part to avoid saying anything, which, to use her own words, "might cause trouble to the ladies."

That portion of Mellicent Shepherd's evidence, in which she asserts that she told Mr. Graham that the nuns told her to leave the school-room at the time of religious instruction, seemed to me to be given with considerable hesitation and embarrassment.

Mr. J. C. M'Carthy's evidence, however, goes to support Mellicent Shepherd's assertion, although his recollection of the whole transaction seemed confused. He is a man of very clear intellect and good memory, but excuses himself for not remembering the conversation that took place, by saying that he was called for in a great hurry, and was, in fact, frightened. He asserts that Mr. Graham did not take notes at the time of the remarks made by the Shepherds. There was clearly no collusion between Mr. J. C. M'Carthy and the Shepherds.

Mr. Shepherd's second visit to the convent was made at the request of Mrs. Mary Clare, the nuns having received a memorandum from Mr. Sheahan, the manager, of which the following is a copy:—

"The Protestant children are not to be present at religious instruction, unless their parents desire it."

(signed) M. Sheahan.

Mr. Sheahan said that he wrote this notice on hearing that there were Protestants in attendance. The document is without date, and it is alleged to have been written in May 1853.

As regards Mr. Doheny's connexion with this case, which arises out of a prior fact, namely, his having been Mr. Graham's predecessor, I beg to remark that the entire evidence goes to prove that Mr. Doheny never made any intimation of the Board's rules regarding religious instruction in conventual national schools to the teachers of the Youghal Female

Appendix W.

and Infant National Schools; that he never inquired from the teachers what were the rules as to religious instruction, and that he merely noted whatever may have been stated under that head in the Time Table. From his letter of the 22d May, it was clear that he was cognizant of this violation of rule, and considered it a "trivial matter."

I think it due to Mr. Doheney to forward the copy of a note which was sent to me after my inquiries at the convent; that Mr. Doheney asked the question mentioned in this note is most probable, from the internal evidence it bears of his own phraseology in the use of the word "ye;" but I submit that the note proves nothing at all, or too much, because, if the nuns replied that they and the children did cross themselves, he should have reported it.

As to the difficulty of access to the Youghal Female National School, I found none; but it must be borne in mind that I was expected. There is a door with a sliding panel, and in the yard close by is a lodge for the portress; however, I have to observe, that I have myself been kept waiting on several occasions at convent doors; the usual course is to knock, or pull a bell, when a woman comes and opens the panel; she generally returns to the convent before she opens the door, so that a delay of 10 or 15 minutes may occur. On this subject I shall be able to say more after my visit to the Cappoquin, Middleton and Tallow Convents.

In conclusion, I beg to offer the following remarks, to which I am led, after a most patient and scrutinous investigation, an investigation defective only so far as the evidence was taken upon the mere verbal statements of the several parties, and cannot therefore have that weight which it would carry with it as sworn evidence. While I am prepared to give credence to the statements made by the Rev. Mr. Sheahan and the teachers, I am not satisfied as to the entire truthfulness of Harriet and Mellicent Shepherd's evidence, particularly on the point that the latter had received orders to retire to a separate room whenever she and her sisters wished; indeed the evidence of the teachers themselves is opposed to this. It appears to me clear, from all that I could ascertain or observe, that there were, previous to Mr. Graham's visit on the 1st May 1854, great and frequent violations of the Board's rules as regards religious instruction; that if these violations existed before the late Mr. Hammill's visit on the 2d March 1849, they were not noticed by his predecessors in the Observation Book; that Mr. Hammill's notice of them was not sufficiently definite to prevent a repetition of them in the absence of the Board's officers; that although these abuses were of a grave character in a school established for mixed education, and a school at which children of two different religious persuasions might and did attend, no attempt was made to teach Roman Catholic prayers to Protestant children; that Mellicent Shepherd's knowledge of these prayers arose from their frequent repetition in her hearing; that she and the other Protestant children attended with the consent of their parents and guardians, and that there is no evidence to lead to the belief that the teachers made any direct effort or overture to proselytize the Protestant pupils in attendance.

I consider it due to Mr. Graham to state, that while the evidence adduced does not in some respects support his position, the *primâ facie* aspect of the case was exceedingly suspicious. The words used by Mr. Sheahan in page 3 of his note of the 17th May,* are not applicable to Mr. Graham. It does not appear that he manifested "any exhibition of a hostile spirit;" and if he "declaimed to a person not connected with the schools on the malpractices of the nuns," Mr. Sheahan refused to give me the name of the individual in question.

* *Vide* p. 1548.

I attach a copy of Mr. Graham's remarks in the Observation Book.

I do believe that an efficient and straightforward discharge of duty by Mr. Doheney would have prevented any violation of rules in the Youghal Female National School, and I am convinced that all such derelictions of duty do not merely entail trouble and odium on the delinquent's successors, but seriously affect the interests of the Board of National Education itself.

I have, &c.
(signed) W. H. Newell, Head Inspector.

APPENDIX.

Mrs. *Harriet Shephard* having been examined by me, in the presence of Mr. J. C. M'Carthy, teacher of Youghal Male National School, declared that "she first went to the convent school with her children because she was of opinion that they had not been well taught at the school she used to send them to; that when she first called at the convent, one of the nuns (Mary Clare) was present, and that she told this nun that she did not wish her children's religion to be interfered with; that the nuns said it should not be interfered with, and remarked, that Mrs. Shephard's children could be at work or writing during the time of religious instruction.

"She (Mrs. Shephard) remembers that she was sent for once from the convent, but cannot say by whom in particular, and that something was intimated to her about her children not being present at religious instruction. She does not consider that her children are interfered with; declares that the Protestant clergyman never called on her but once previous to this inquiry, and that his business then was not to give religious comfort; that since Mr. Graham's visit he called, and asked if she (Mrs. Shepherd) approved of her children going to the convent school, when she replied that she did not approve of their going; that he asked if they

they had been taught any prayers, and that she left the children to answer for themselves; that the children said they had not been taught, but that from hearing the prayers repeated, they had learned them; that the clergyman took down the names of the children who had attended the convent school, and of another girl, named Susan Jackson."

On the foregoing evidence being read over by me to Mrs. Shephard, she stated that when sent for from the convent, Mary Clare asked her if she would have any objection to her children learning the Roman Catholic catechism, and she (Mrs. Shephard) said she would have an objection.

Mellicent Shephard (eldest daughter of Harriet Shephard) being examined, declares that she is 15 years of age; that she does not consider herself less a Protestant than before she attended the convent school; that she never goes to church now, but that before her father went to sea she used to go sometimes; that she is as attached as ever to the Protestant religion; that she has gone to the convent school, since Mr. Graham's visit; that when first she and her sisters went to the convent school, the nuns told them to go out at the time of religious instruction; that she told this to Mr. Graham; that the Rev. Mr. England, chaplain to the convent, gives a sermon, or something like a sermon, on every Thursday, at the time set apart for religious instruction.

Mr. *J. C. M'Carthy*, who was witness to the foregoing remarks, stated that he did remember Mr. Graham's asking Mellicent Shephard if she received warning to retire at the time of religious instruction, but did not remember her answer. On Mr. M'Carthy's evidence being read over to him by me, he said that he did remember Mellicent Shephard saying to Mr. Graham that they could retire when religious instruction commenced; admitted that his recollection of the conversation was very confused; has had an interview with the Rev. Mr. Sheahan since Mr. Graham's visit.

Anne Nicholson, having been examined at her own house, in presence of Mr. J. C. M'Carthy, declared that she used to send her daughter Margaret to the convent school to learn crochet-work; that she is now at service, and that she went to church during her attendance at the convent school. Anne Nicholson believes her daughter to be as stedfast a Protestant as ever.

Susan Stokes having been examined at her own house, in the presence of Mr. J. C. M'Carthy, declared that she was living with her grandmother, Mrs. Jackson; that she, Susan Stokes, is sometimes called Susan Jackson; that she went to the convent to learn crochet-work about three months since; that she never heard any Roman Catholic prayers, nor ever was asked to learn any; that she is still a stedfast Protestant.

Mrs. *Mary Clare*, a nun in the Youghal convent, said that Mrs. Shephard came to her in the convent in August 1852. Mrs. Mary Clare was not positive that it was August, but thereabouts, and told her that she (Mrs. Shephard) wished to send her children to the convent school; that she (Mrs. Mary Clare) remarked, "Are you not afraid that we will make them Catholics;" that Mrs. Shephard said she was not afraid; and Mrs. Shephard did not say a word about the nuns preventing her children from being present at the time of religious instruction.

That subsequently Mrs. Mary Clare read the document written by the Rev. Mr. Sheahan to Mrs. Shephard, at the school-room door, when Mrs. Shephard replied that she had no objection to her children being present when catechism was taught to others, but that she stated her children were not to be taught.

Mrs. *Kelly*, a nun in the Youghal convent, said, that she never heard any suggestion from Mr. Doheny about religious instruction; that Mr. Hamill's words having been as follows: "This practice, if pursued in the presence of strangers or officers of the Board of National Education, might cause great trouble to all interested in the welfare of the school;" the Hail, Mary, was not afterwards repeated, nor the act of crossing at the stroke of the clock practised in the presence of the Board's officers."

That when Mr. Graham observed, that the repetition of the Hail, Mary, might prevent Protestants from attending, one of the nuns replied, that it did not do so, as there were Protestants in attendance; that Mr. Graham said, "How many?" and and that the nuns replied, "Eight."

That she, Mrs. Kelly, never heard any allusion made by Mr. Graham to the Mooncoin case, but that he did send for the portfolio, and that the girl brought a wrong one.

Rev. Mr. England remembers that Mr. Graham did say something about a case in point to prove that the practices at the Youghal Convent Female National School were done in "violation" of the rules of this Board, but does not remember the name "Mooncoin."

Rev. Mr. *Sheahan*, manager of the convent school, declared that Mr. Doheny never intimated any thing about the rule for religious instruction to himself, and that Mr. Doheny could scarcely have done so to the nuns without the fact coming to his (Mr. Sheahan's) knowledge.

W. H. NEWELL,
26th and 27th days of June 1854.

Appendix W.

Copy of Time Table.

School opens at 9 o'clock, and closes at 3 o'clock, on Mondays, Tuesdays, Wednesdays, Thursdays, and Fridays.

9	till 9.50.	Writing on slates, and preparing lessons.
9.50	till 9.55.	Morning prayer about five minutes.
9.55	to 10.	Prepare lessons.
10	till 10¾.	Lessons.
10¾	till 11.	Dictation.
11	till 12.5.	Catechism and prayer.
12.5	till 1.10.	Work or play.
1.10	till 1.15.	Prepare for lessons.
1.15	till 2.	Lessons.
2	till 2¾.	Writing on slates, and arithmetic.
2¾	till 3.	General lesson, and some short lecture. Then prepare for departure, after about five minutes' prayer.

Religious Instruction.

11 till 12.5, including prayer.

No payments.

Penalty for Workroom.

1. For inattention at prayer or any spiritual duty.
2. For taking tales out of school.
3. For bringing in news, or talking of what is not school business.
4. For speaking in class without necessity.
5. For not obeying the bell instantly.
6. For leaving the room without permission.
7. For speaking at work without necessity.
8. For answering out of turn.
9. For screaming or idling in yard.
10. For coming to class without knowing lessons.
11. For coming late without necessity.
12. For bad temper.
13. For coming without cap or bib.
14. For not rising and courteseying when visitors come into school-room, and when they leave the school, also when mistress comes to class, &c.

1. To pray by herself in the middle of school-room until greatly improved.
2. To attend penalty class with a card; inscription, "tattler," for a week.
3. To attend penalty class for three days.
4. To learn two pages in a given lesson of 4th Book; if very noisy, to write the parsing of two lines also.
5. To stand in the middle of the school-room, and learn a given lesson or tables.
6. To study catechism for a quarter of an hour in the middle of room.
7. To study a given spelling lesson, and write it down, sitting in the middle of the room.
8. To leave class, and do any given sum in a corner.
9. To work for half an hour at ripping, or any other work monitress may have.
10. To work from 6 to 12 sums in any given rule, and learn day's lessons.
11. To attend penalty class for that day.
12. To attend penalty class as many days as appointed.
13. To go to lower school to ask mistress there permission to spend day there.
14. To be reprimanded publicly for unpoliteness.

P. Convent, Tuesday morning.

The sister in charge of the school-books begs to say to Dr. Newell, that, after he left the school yesterday, she remembered that at one of his visits Mr. Doheny asked this question: "Don't ye cross yourselves when the clock strikes?" of this she had not the slightest recollection when speaking to Dr. Newell yesterday; she therefore takes the earliest opportunity of mentioning it to him.

Dr. Newell.

YOUGHAL FEMALE NATIONAL SCHOOL.

Observations and Suggestions of District Inspector.

Examined from 12¾ o'clock until 4 o'clock, 1st day of May 1854.

Proficiency of Classes as to Reading, Spelling, Explanations, &c.		Suggestions.
1	100 Infant School. 18 Lower Room.	Time Table, General Lesson, Religious Instruction Tablet, should be hung up in each school-room. Tablets should be hung up in lower room. Maps should be up and used in all school-rooms by all classes. Pictorial tablets required in Infant School. More order in play-ground should exist among the infants. All religious instruction or exercises should be publicly notified.—*See* Mr. Hamill's Suggestions, 1849. (signed) C. G.
2	31 Sequel 1. 33 Sequel 2. 91 Sequel II. Book.	
3	20	
4	20	
5	14	
Writing.		
Arithmetic.		
Grammar.		
Geography.		
Extra Branches.	Industrial Department carefully and efficiently conducted.	

General Observations as to Discipline, Cleanliness, Repairs of House, &c.	
	School neat; pupils orderly, and very neat and tidy. Refer to paragraph II. of XII. Practical Rules, also paragraph VI. of same Rules. I would, regarding this, respectfully suggest that a sufficient time should be devoted by each girl to literary instruction; the time fixed in the Time Table is not to be departed from. I would suggest that a class be formed in singing, if approved: I think I can procure a grant of free stock. (signed) C. Graham, District Inspector.

Appendix W.

CORRESPONDENCE

Connected with the Tierneven and Kilmacduagh Cases.

No. 1.

Copy Letter from Captain Taylor.

Sir, Castle Taylor, Ardrahan, 14 July 1851.

As patron of the Tierneven National School, I have to request you will procure and transmit to me the sanction and directions of your Board for the closing of the female department of this school, the mistress being perfectly inefficient in every way.

I have come to this decision, finding that by keeping it open it acts most injuriously to the girls, preventing their getting instruction from the master, Mr. Spelman, in reading, &c., who really teaches well. The parents and children complain that they are not even taught properly the use of the needle; in fact, not one of them can work creditably after so long a period of attendance, and many have left the school altogether in consequence. Under these circumstances, I can no longer sanction, as patron of the school, the expenditure of the public money on so useless an object, without stating to the Board my opinion on the subject.

I am, &c.
(signed) F. M. Shawe Taylor.

P. S.—Although I have not corresponded lately with you on the subject of this school, I have no doubt it will be in your recollection that I built and furnished it entirely at my own expense, and I give the master a house, and upwards of four acres of land.

No. 2.

Copy Letter from Captain Taylor.

Sir, Castle Taylor, Ardrahan, 4 October 1851.

Not having received any reply to my letter of the 14th July, except your intention of placing it before the Board, and also finding your Inspector visited the Tierneven school on the 17th September without making any remark, I took the responsibility on myself, as patron and manager of the Tierneven National School, of dismissing the temporary female teacher, Ann Flanigan, a very young girl, quite unfit for the situation, and retained there solely for the purpose of obtaining the salary, and placing the girls with the boys under Mr. Spelman, who I consider an excellent teacher, who has classed them in their proper places, and I trust now everything will go on to my satisfaction; of course now no salary will be required for the female department; and should I see fit to appoint a female teacher at some future period, I will pay her for her services myself. The room formerly occupied by the girls is now appropriated to religious instruction, according to the rules of your Board, which, I understand, forbid religious instruction of any persuasion in the school-room during school-hours, and recommend a room adjoining to be set apart for that purpose, I shall feel obliged by your being explicit on this point, and by your sending me a copy of your rules, that all mistakes may be prevented in future. I must also request that all communications with regard to the Tierneven National School may be sent direct to me, as I am its sole patron.

I am, &c.
(signed) F. M. Shawe Taylor.

No. 3.

Copy Letter to Captain Taylor, dated 9 October 1851.

Sir, Education Office, 9 October 1851.

With reference to your note of the 4th instant, respecting the Tiernevan school, we beg leave to state, that the delay in replying to your communication of the 14th July on the same subject, was caused by your letter having been mislaid in a book to which the case has reference. We are now to acquaint you, that we have received a letter from the Rev. Mr. Nagle on the subject to which you refer, which, together with your two communications, shall be laid before the Commissioners of National Education in Ireland at their next meeting.

We have, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 4.

Copy Letter to Captain Taylor, dated 14 October 1851.

Sir, Education Office, 14 October 1851.

We have had the honour to lay before the Commissioners of National Education your letters of the 14th July and 4th instant, on the subject of the Tiernevan National Schools, County Galway. We are now directed to state, for your information, that the Tiernevan schools were received into connexion by the National Board on the sole application of the Rev. Michael Nagle; and that it is the uniform practice of the Commissioners to consider the person who signed the application for aid as the patron or manager of the school, unless it be otherwise stated on the document.

The right of appointing the teachers (subject to the approval of the Board), and of removing them, is vested in the local manager of the school; and it devolves upon him, the manager, to make regulations necessary for conducting it, provided they be in accordance with the principles of the national system of education. The Commissioners are aware that you are the owner of the premises, and that you gave them to the Rev. Mr. Nagle for the purposes of a national school; and they presume, from the nature of the correspondence before them, that you have the right, as proprietor, whenever you think fit to exercise it, to resume possession of the house, and to close the school; but this is a matter with which the Commissioners have no power to interfere.

In conclusion, we are to state that, had your name appeared to the original application, it would have been noted accordingly in the books of the office.

We have, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 5.

Copy Letter from the Very Rev. M. Nagle.

County Galway, Tiernevan National Schools, Gort,
Gentlemen, 8 October 1851.

Presuming that your local Inspector, Mr. Morel, has already forwarded my official report of Captain Shawe Taylor's arbitrary interference in those schools, I may now refer you to that document. Having also reason to suppose you have had a communication from Captain Taylor, I feel called on to give my candid opinion on the matter. Whatever explanation he may think proper to offer, I am quite confident a simple statement of facts must convince any unbiassed person that this step has been taken in opposition to the national system of education, and is perhaps only a prelude to final disconnexion with the Board. It is very well known that Mrs. Shawe Taylor is utterly hostile to the national system, on account of the Bible being excluded from their schools, and that his having given a house for such purpose, was in direct opposition to her strongly expressed wishes. Accordingly we find her setting up a female school, in a true spirit of opposition, within a short distance of your schools, and on the same property, under the plausible pretext of industrial, in which the Protestant Bible is the only book allowed to be read, where the Catholic children are required to join in prayers with the teacher of Protestant creed, and to which the Catholic clergyman is refused admittance.

Under those circumstances, I was, of course, obliged to denounce this school, and to prohibit the parents of Catholic children from sending them to such a place. Hence it is, that finding their school completely deserted, they now have recourse to this arbitrary measure, in the hope of driving children to their Biblical school, by depriving them of any alternative. Now if such be not their intention, let them unite fairly with me in the following proposal, viz.: (Although an average attendance of over 30 girls, during the last nine months, would warrant the continuance of a seperate female school), I am willing to make it a mixed school in future, provided a Catholic workmistress be appointed capable of instructing the children in plain and useful, as well as ornamental fancy needlework.

Should this fair offer be declined, I shall then, probably, feel it necessary to break off connexion with Captain Taylor, and apply for a grant in aid towards building another house, to be vested in the Commissioners, on an eligible site, within about 200 yards of the present school.

May I request (in conclusion) to be furnished with a copy of Captain Taylor's explanation, and also of a former letter transmitted by me to the office, by which he consented to have this school placed in connexion with your Board, and that I should undertake the management thereof, as they will be necessarily required for any future explanation on my part.

In the full confidence of being sustained by your Board, as long as my connexion with them is consistent with their regulations, and carried on with perfect integrity,

I have, &c.
(signed) Michael Nagle, V. G. & P. P.

Appendix W.

No. 6.

Copy Letter to the Very Rev. M. Nagle, Gort, dated 9th October 1851.

Sir, Education Office, 9 October 1851.

We beg leave to acknowledge the receipt of your letter of the 8th instant, respecting Captain Taylor's proceeding in the case of the Tiernevan Female National School. We have received two communications from Captain Taylor himself, which, together with yours on the same subject, shall be laid before the Commissioners at the next meeting.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 7.

Copy Letter to Very Rev. M. Nagle, Gort, dated 14 October 1851.

Sir, Education Office, 14 October 1851.

The Commissioners of National Education have had before them your letter of the 8th instant, together with other documents on the subject of Tiernevan National Schools.

We are directed to state that it would be contrary to the general practice of the Board to comply with your request, to be furnished with a copy of Captain Taylor's explanations, such communications being deemed confidential; but we are at the same time directed to acquaint you, that he has been answered in substance as follows:—

That the Tiernevan school was taken into connexion on your application; that you were the sole applicant; that it is the uniform practice to consider the person who signs the application as the patron or manager of the school, unless it be otherwise stated on the document that the right of appointing the teachers (subject to the approval of the Board), and also of removing them, is vested in the local manager, who is to frame the regulations necessary for conducting the school, provided they be in accordance with the principles of the national system of education.

Captain S. Taylor has been further informed, that the Commissioners were aware of his being the owner of the premises, and that he gave them to you for the purposes of a national school. That they presume, from the letters submitted to them, that he, as proprietor, has the right, whenever he sees fit to exercise it, to resume the possession of the house, and to close the school; but that this is a matter with which the Commissioners have no power to interfere.

It has also been intimated to Captain Taylor, that had his name appeared to the application, it would have been noted accordingly on the office books.

We enclose a copy of Captain Taylor's note to you, dated 8th March 1848, as requested by you.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 8.

Copy Letter from Captain Taylor.

Tiernevan National School, County Galway.

Sir, Castle Taylor, Adrahan, 15 October 1851.

I have to acknowledge the receipt of your letter of the 14th instant.

I regret that you were not directed by the Commissioners of the National Board of Education, till the 14th October, to reply to my letter of the 14th July, as it would have given me an earlier opportunity of placing before them facts which appear entirely to have escaped their memory.

Being myself in Dublin previous to the opening of the Tiernevan National School, I made, in person, my application to the then Secretary of the National Board of Education, to have this school received into connexion with their Board, and made him clearly understand that I was not only the sole proprietor, but was also to be its sole patron; and, of course, I concluded he had made a memorandum accordingly.

Of the Rev. Mr. Nagle's written application I was utterly ignorant till I received your communication of the 14th instant; whenever I heard of the Rev. Mr. Nagle's making applications to the Board, I always understood it was for school requisites, or on the subject of the master, while at your training school.

The Commissioners are perfectly correct in my being owner of the premises, which I built and furnished at my own expense, for the purposes of a national school; but they labour under a great mistake in imagining that I gave them to the Rev. Mr. Nagle, or to any other person whatever. And to prevent further misunderstandings, I must now beg you will append a note to the written application which you mention, to the effect that I am not only sole proprietor, but also sole patron of Tiernevan national school, as it is my intention

intention to see the rules and regulations of the National Board of Education strictly carried out, as long as I receive any of their funds.

I have always been glad of the Rev. Mr. Nagle's visits to this school, which is in the parish of which he is the R. C. clergyman; and am at all times ready to hear from him anything he may observe there worthy either of approval or reproof.

It may be as well that I should state, for the information of the Board, one or two out of many instances which have caused me to be more constant latterly in my supervision of the school than I had been at its first establishment.

On one of my visits during school-hours, I found in it about 15 or 16 boys and girls, and neither master or mistress there; on inquiry I found they were both occupied in the neighbouring chapel, instructing the children belonging to the parish in their catechisms, &c., while those of other parishes were left without master or mistress, to do as they pleased, and I heard the same practice had been pursued for several days; upon which I called the schoolmaster out of the chapel, when he informed me it was by the Rev. Mr. Nagle's order he was there, and so occupied, and that he, like your Board, laboured under the mistake that this gentleman was the sole patron of the school, and that as such he, the schoolmaster, was bound to obey his orders.

Previous to this, I found much time had been spent in the school-room, during school-hours, in teaching and hearing catechisms, prayers, &c.; and as I know this to be contrary to the rules and regulations of the Commissioners of the National Board of Education, I have now set apart a room expressly for religious instruction, as recommended by your Board.

I am, &c.
(signed) F. M. Shawe Taylor,
Sole patron of Tiernevan National School.

No. 9.

Copy Letter to Captain Taylor.

Sir, Education Office, 8 November 1851.

We have laid before the Commissioners of National Education your letter of the 15th ult., n which you state as follows:—

"I must now beg you will append a note to the written application which you mention, o the effect that I am not only sole proprietor, but also sole patron of Tiernevan ational school."

The Commissioners direct us to express their regret that there should be any misapprehension with regard to the person who should be the patron of the school.

We are further to observe, that the fact of your having called upon the "Secretary," as ou state, and having communicated your wishes verbally to him, would not warrant the ommissioners in transferring the management of the school from the Rev. Mr. Nagle to you.

The Rev. Mr. Nagle was the person who applied on the proper form to have the schools t Tiernevan taken into connexion by the Board, and his name alone appears to both the pplication forms.

The Rev. Mr. Nagle is therefore, according to the regulations already explained to you, e recognized manager of the schools; and in him was vested the right of appointing th achers, subject to the approval of the Board, or of dismissing them on his own authority.

Under these circumstances the Commissioners have no power to deprive the Rev. Ir. Nagle of the managership; but if a satisfactory arrangement on this point could be ade between you and that gentleman, the Commissioners will be happy to record your ame on the office books as manager or patron of the schools; or if this cannot be done, ou, as owner of the property, can adopt such steps as the nature of the case may seem to quire.

The attention of the Commissioners has been directed to the following further statements ntained in your letter; viz. "On one of my visits during school-hours, I found in it about or 16 boys and girls, and neither schoolmaster nor schoolmistress there; on inquiry, I und that they were both occupied in the neighbouring chapel, instructing the children longing to the parish in their catechisms, &c., while those of other parishes were left thout master or mistress, to do as they please; and I heard the same practice had been ursued for several days, &c." "Previous to this, I found much time had been spent in e school-room, during school-hours, in teaching and learning catechisms, prayers, &c."

With regard to these statements, we are to observe, that if such practices prevail during e hours of secular instruction, they are a violation of the rule of the Board, and that in any se the teachers must remain in the school-room during all the time for secular instruction, r the purpose of instructing such children as do not attend the chapel.

We shall acquaint the Rev. Mr. Nagle with the statements made by you, with a view to s taking steps to prevent in future any violation of the rules, should it appear from his planation that the rule has not been hitherto observed.

We have, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

Appendix W.

No. 10.

Copy Letter from Captain Taylor.

Tiernevan School, County Galway.

Sir, Castle Taylor, Ardrahan, 14 November 1851.

I have to acknowledge the receipt of your letter of the 8th instant, in which you are directed, among other matters, to express to me "the regret of the Commissioners that there should be any misapprehension with regard to the person who should be patron of the Tiernevan national school."

I beg to say that I fully reciprocate this regret; at the same time that I cannot suppose that when the facts are placed before the Commissioners, or brought to their memory, they will permit the onus to rest with them of forcing me to break the connexion of the Tiernevan school with their Board.

When I first came into this property, finding there had never been any but a hedge school for many miles round Tiernevan, and approving of the professed principle of the National Board of Education, I procured from it the plan of a school-house, which I erected and furnished, at a cost of about 400 *l.*, at my own sole expense; and to secure myself, as I imagined, from aggression of every description, I neither sought nor received pecuniary assistance for these objects from any source whatsoever.

You observe that "the fact of my having called upon the then secretary, and having communicated myself verbally to him, would not warrant the Commissioners in transferring the management of the school from the Rev. Mr. Nagle to me." Doubtless it did not warrant such a transfer of management; but it might, and in my opinion it ought to have prevented the appointment of the Rev. Mr. Nagle as the sole patron and manager of the school, without a direct communication from their secretary to me.

I did hope that the Commissioners, upon being acquainted with the fact that it was owing to the fault of their own secretary that my name was not recorded on their office books, as sole patron of the Tiernevan school at the time it was first opened (and which I never discovered till the other day), would have complied with the request expressed in my last communication, to have a note appended to the written application which you mention, to the effect that I am not only sole proprietor, but sole patron, of Tiernevan school, especially as they have been informed by me that I distinctly charge the Rev. Mr. Nagle with having his name placed on the office books instead of mine, without my knowledge or consent.

I have now to express a hope that the Commissioners of National Education will reconsider the circumstances referred to in my several communications, and that they will take such steps as will render it unnecessary for me to adopt the alternative to which I presume you allude, as being "open to me in my capacity of proprietor," viz. the disseverance of the Tiernevan school from the National Board of Education.

As you inform me of your intention to acquaint the Rev. Mr. Nagle with the statements made by me (which I by no means object to), I am induced to request you may put me in possession (as a common act of justice) of those he may make in reply.

I am, &c.
(signed) F. M. Shawe Taylor.

No. 11.

Copy Letter to Captain Taylor, dated 11 December 1851.

Sir, Education Office, 11 December 1851.

Having laid before the Commissioners of National Education your letter of the 14th ultimo, we are directed to state that they have fully reconsidered the whole case, and that, for the reasons already given, the Commissioners cannot (at present) recognize you as the manager of the schools at Tiernevan.

The Commissioners, however, presume that as the proprietor of the house you can close the school, and having done so, you can apply to have it again taken into connexion by the Board, under your sole patronage.

As regards the alleged violations of rules to which you called attention in your former communication, we have received from the Rev. Mr. Nagle his explanations.

When the children were preparing for confirmation, a portion of the day in each week was devoted, for a short period only, to instruction suitable for such an occasion; and as this is a matter which occurs only once in three years, the manager did not consider that there was any violation of rule. We have, however, written to the Rev. Mr. Nagle, acquainting him that if any children remained in the school, while the others went to the chapel, it is the duty of the teacher to remain in the school for the instruction of the former.

With respect to the use of catechisms, &c., the Rev. Mr. Nagle states, that since the opening of the school, no more of the school-hours have been devoted to religious instruction than were specified in the Time Table.

We have, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 12.

No. 12.

Copy Letter from the Very Rev. M. Nagle to the Secretaries.

Tiernevan National School, County Galway,
17 November 1851.

Gentlemen,

In reply to your letter of the 10th instant, relative to F. M. Shawe Taylor's complaints against the management of this school, I may in the first place observe, it must appear rather strange to the Commissioners themselves (when there is no interference with the religion of others) that any well-disposed landlord should object to having the Catholic children on his estate well instructed in their religious and moral duties.

My reply to his first charge is, that the circumstance to which it refers took place last July, when the greater portion of the children were preparing for confirmation; I considered it no material violation of rules to devote a portion of one day in the week, for three weeks, to instruction for such an occasion, which occurs only once in every three years.

With respect to his second charge, "that previous to this, much of the school-hours had been spent in teaching catechism, prayers, &c.;" this, as well as the former charge, fully displays the Anti-catholic disposition in which both originate. I simply meet it with a most emphatic denial, challenging Captain Taylor to prove, that since the opening of this school any more of the school-hours has been devoted to religious instruction than was specified for that purpose on the Time Table. He can have an opportunity of doing so this week, when the Head and District Inspectors will be in Gort on the examination of teachers, and I shall invite him to avail himself of the opportunity.

Having now (as I hope) satisfied the Commissioners in the matter, let me ask, how am I to manage this school in future? Will the Commissioners continue to hold it, subject to the capricious and arbitrary interference of a gentleman who sets up a school on opposite principles in the neighbourhood, forcibly ejects the female teacher, and closes the female school, in order to compel the attendance of girls at his biblical school? On this subject I beg to refer the Commissioners to my letter of the 7th October, requesting they will consider the proposals I then made, and inform me what steps should be taken accordingly, as I have very good grounds for believing that Captain Taylor contemplates a final separation from the National Board, unless he gets the control of the school in his own hands, to which, on account of the feeling already manifested by him, I could not conscientiously agree.

I have, &c.
(signed) Michael Nagle, V. G.
Manager.

No. 13.

Copy Letter to the Very Rev. M. Nagle, dated 11 December 1851.

Sir,

Education Office, 11 December 1851.

Having laid before the Commissioners of National Education your letter of the 17th instant, on the subject of the Tiernevan National School, we are directed to remind you, that if any children remained in the school-room while the others went to the chapel, it was the duty of the teacher to continue in the school-room to take charge of and to instruct those children who did not attend the chapel.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 14.

Copy Letter from Captain Taylor.

Sir,

Castle Taylor, Ardrahan, 18 December 1851.

I beg to state for the information of the Commissioners of National Education, that I have directed my school-house at Tiernevan to be closed, and the board to be taken down, and all connexion with the Board of National Education to cease.

I now propose opening a new school (or rather an old friend with a new face) after the Christmas holydays, under the appellation of the "National School of Kilmacduagh," and as I am much in favour of the national system when carried out fairly and honestly, according to the intentions of the Legislature, I shall be glad to place my establishment under the Commissioners of National Education, provided I am the sole patron and manager; and I shall feel obliged by your forwarding to me the necessary papers, that I may make my application to the Commissioners in due form.

I also wish to propose, if the Commissioners consider four Irish acres sufficient for instruction in agriculture, that assistance be given, in the shape of salary, additional to the master, and I will superintend the farm myself on the four-course system, with the aid of my agriculturist; and I think Mr. Spelman, the master, is capable of undertaking the management, under our inspection.

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As to the explanations of the Rev. Mr. Nagle, they are, in my opinion, extremely unsatisfactory, as I can prove the contrary to have been the fact; but I do not wish to follow up this matter, in case of endangering some valuable lives on my property, as already brute force has been used towards some of my tenantry, on a plea of "spiritual consolation," as explained by Dr. M'Hale in a letter of his quoted in "The Times" newspaper.

I am, &c.
(signed) F. M. Shawe Taylor.

No. 15.

Copy Letter to Captain Taylor.

Sir, Education Office, 31 December 1851.

We have laid before the Commissioners of National Education your letter of the 18th instant, in which you state as follows:

"I have directed my school-house at Tiernevan to be closed, and the board to be taken down, and all connexion with the Board of National Education to cease."

The Commissioners have accordingly struck the Tiernevan National Schools (male and female) off the roll of national schools, and have cancelled their grants from the 1st January 1852.

We shall direct the proper forms to be sent to you, upon which to apply for the usual aid to the school of Kilmacduagh.

In schools to which three or four acres of land are attached for the purposes of agricultural instruction, the Commissioners grant to the teacher a salary of 5 *l.* a year, in addition to the class salary of a literary teacher, provided he be found competent to instruct both in the theory and practice of agriculture, as reported by the Agricultural Inspector; but no aid is granted for implements, seeds, &c., which must be supplied locally; nor will the Commissioners pay any rent for the land, or assist in the erection of any farm offices.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 16.

Copy Letter from the Very Rev. M. Nagle.

Tiernevan National School, County Galway,

Gentlemen, 19 December 1852.

The enclosed copy of a note from me to F. M. Shawe Taylor will explain the nature of a fresh aggression by him on this school.

In my letters of 8th October and 17th November, I mentioned his former conduct in expelling the female teacher, soliciting instructions how I should act under the circumstances, but received none.

Whether this gentleman is encouraged by the silence, or rendered confident by the favour of the Board, he will not even agree to my proposal of joining in the management of the school; but openly boasts that he will become sole manager and patron.

As the case is so urgent, I trust you will not leave me longer in suspense. If you require further information, let the Commissioners send the Head Inspector to examine and report on the case; I shall abide the result.

By your letter of the 11th instant, it appears the Commissioners disapprove of "having the teachers out of the school" on the occasion referred to.

Of course I acquiesce in their decision, and shall take care to avoid its recurrence.

Believe me, &c.
(signed) Michael Nagle, V. G., Manager.

No. 16 *a*.

Copy Letter from the Very Rev. M. Nagle.

Dear Sir, Gort, 19 December 1851.

On visiting the school at Tiernevan yesterday for the purpose of closing for Christmas vacation, I was informed by the teacher, that you had desired the key should be delivered up to Mr. Ellis, the bailiff, until further orders.

I consider it my duty to inform you, the teacher would incur the liability of dismissal by so doing, as Mr. Ellis is not the person responsible to the Board of Education for their property contained in the school.

I have, therefore, taken charge of the key for the present (to exonerate the teacher), but am ready to restore it to him, provided you will allow it to remain in his charge until the Commissioners shall finally decide on the matter.

I remain, &c.
To F. M. Shawe Taylor, Esq. (signed) Michael Nagle, V. G., &c.

No. 17.

No. 17.

Copy Letter to the Very Rev. M. Nagle.

Sir, Education Office, 31 December 1851.

Having laid before the Commissioners of National Education your letter of the 19th instant, respecting Tiernevan National School, we are to state that this is a case in which the Board can in no way interfere; and that if the property belong to Mr. Shawe Taylor, the Commissioners cannot prevent his recovering possession of the school-house, and dealing with it as he pleases.

Mr. S. Taylor has written, stating that he has closed the school at Tiernevan, and taken down the inscription; the Commissioners have accordingly struck the schools, male and female, off the roll of national schools, and have cancelled their grant from the 1st January 1852.

We shall feel obliged if you will take charge of the free stock and of any other property of the Board till further instructions. Mr. Taylor has intimated his intention of applying to have the school again taken into connexion.

We are, &c.

(signed) Maurice Cross, James Kelly, } Secretaries.

No. 18.

District No 31.

Application to the Commissioners of Education for Aid towards Payment of Teacher's Salary and for Supply of Books, &c.

1. Kilmacduagh School, County of Galway, in the Barony of Kiltarton.
2. In the Parish of Kilmacduagh, in the Townland of Gortnasteal.

Sir,

I request you will place before the Commissioners of National Education this my application for the admission of the Kilmacduagh school into connexion with the National Board of Education.

3. The nearest post town to the east is Gort.

4. The school-house is built after a plan furnished by the National Board, to contain 200 children, in excellent condition and repair.

5. It consists of two rooms; one, the school-room, 27 feet by 26 feet; the other set apart solely for religious instruction, 19 feet by 26 feet, with a fire-place in both apartments.

6. An ample allowance of desks and forms for each room, in excellent condition.

7. Mr. Spelman, about 33 years.

8. Average daily attendance of children, 31 males, 29 females.

9. The school-hours are to be from 10 till 4, with one hour for recreation.

10. As to the arrangement and time for religious instruction, the room set apart for that purpose is at the service of the clergymen of all denominations, by their fixing with the patron and manager the days and hours most convenient to them; but no religious instruction will be permitted on any account in the school-room at any time.

11. All the books of the National Board, as furnished to the late Tiernevan school.

12. All visitors are made welcome at any time, but not permitted to interfere with the business of the school, except in the presence of the patron and manager.

13. The management of the school is entirely in the hands of Captain Shawe Taylor, Castle-Taylor, Ardrahan.

14. The name and address of the correspondent is Captain Shawe Taylor, Castle-Taylor, Ardrahan.

I am, &c.

(signed) Francis M. Shawe Taylor.

District No. 31.

Report upon Application for Aid towards Payment of Teacher's Salary, and for Supply of Books, &c.

Kilmacduagh School, in the County of Galway.

Patron or Correspondent, Captain Shawe Taylor; Post Town, Gort.

1. When was the school established?	It was opened on the day of my visit, as the Kilmacduagh school. The Tiernevan National Schools were held in this house.
2. In what parish?	Kilmacduagh.
3. In what townland?	Gurtnasteal.
4. In what barony?	Kiltartan.
5. What is the name and distance of the nearest post town, and in what direction?	Gort; about three miles eastwards.

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6. State the names of the national schools within three miles of this applicant school.	None.
7. State the distance of each from this applicant school.	
8. State the names of the other schools for the poor within three miles of this applicant school.	One female school, supported by Captain Shawe Taylor.
9. State the distance of each from this applicant school.	About one mile.
10. State whether the school is, or has been, in connexion with, or has derived aid from any other Society; and if so, the name of the Society, the amount of the aid received, and whether that connexion will be discontinued should a grant be made.	No.
11. Are the patrons of the school, during its former connexion, aware that application has been now made on its behalf to the Commissioners of Education? If so, is it with their approbation?	
12. If they are not aware, or do not approve, state the reasons.	
13. State whether the school-house is attached to, or erected upon, church, chapel or meeting-house ground.	No.
14. Or whether it is in connexion with any religious establishment; and if so, what is the nature of such connexion?	No.
15. Of what materials is it built?	Stone and mortar.
16. Is it thatched or slated?	Slated.
17. In what state of repair?	Good. Walls require plaster.
18. What are its dimensions?	27 feet 10 inches long. 25 feet 9 inches broad. 14 feet 5 inches high.
19. From what funds was it erected?	From Captain Taylor's.
20. Who pays the rent of it?	No rent.
21. Is the school-house secured by lease or otherwise for the purpose of education?	It stands upon Captain Taylor's estate.
22. Are the school-rooms wholly employed for the use of the children; if not, for what other purposes are they used?	Yes.
23. What is the number of rooms used as school-rooms?	One.
24. State the length, breadth and height of each by internal measurement.	27 feet 10 inches long. 25 feet 9 inches broad. 14 feet 5 inches high.
25. Are they sufficiently ventilated and warmed?	Yes.
26. Is any portion of the house occupied by the teacher as a residence, and if so, does any inconvenience arise therefrom?	No.
27. If there are any other apartments, state their uses.	One other room for religious instruction.
28. How many desks and seats are there in the school-room, or rooms; how many children do they accommodate, and of what does the other furniture consist?	Five desks, 12 feet long; 12 forms and 1 table.
29. State the Christian and surname of the present teacher or teachers, and their age.	No teacher as yet appointed.
30. Have they received instruction in the art of teaching in any, and what model school?	
31. What testimonials can they produce of fitness for their office, and have you examined such documents?	
23. Have they been at any time previously employed as teachers of a national school? If so, state the name of it?	

33. State

33. State your opinion of the teachers as to literary acquirements.	
34. As to character.	
35. As to method of conducting the school.	
36. Have the teachers any other occupation?	
37. State the nature and emoluments of it.	
38. What is the annual amount of local funds towards payment of the teacher's salary and repairs of the school-house?	The patron will keep the house in repair, and contribute to payment of teacher's salary.
39. Do the scholars pay anything?	No.
40. What are the rates of payment, and by whom regulated?	No rates; all free.
41. Are any, and what number of children admitted gratuitously, and by whose authority?	All who may attend.
42. If any teacher die, or be removed, will the patron or committee take care that such change be reported immediately to the Commissioners?	Yes.
43. Is it proposed to keep a register in the school, recording the daily attendance of the children, and the average attendance each week and each quarter?	Yes.
44. Will the inscription, "National School," be put up conspicuously on the school-house?	Yes.
45. Will the General Lesson be hung up in the school-room, or if not, will any other, and what will be substituted in its stead?	Yes.
46. Will the Commissioners, by themselves or their officers, be allowed to visit and examine this school whenever they think fit?	Yes.
47. Will the school be *bonâ fide* open for children of all religious denominations?	Yes.
48. Will access be given to the public of all denominations to visit the school, with power to inspect the registry, witness the mode of teaching, and see that the regulations of the school are faithfully observed, though not to interfere with the management, or to interrupt the business of the school?	Yes.
49. State the titles of all such books as are intended to be used.	Those recommended to be read in national schools.
50. If those published and issued by the Board, state which of them.	See query 49, and answer.
51. What arrangements have been made, or are proposed to be made, for the religious instruction of the children, either in the school-house or elsewhere?	There is a room cut off from the main body of the house by a partition. This room is intended to accommodate the pupils whilst receiving religious instruction.
52. Are they such as not to interfere with or impede the secular business of the school?	Yes.
53. Are they satisfactory to the parents of the children, and publicly notified?	The parents have not, as yet, sent their children. The arrangement is open to no object.
54. What is the population of the parish, and what proportion of them are of the poorer class?	About 2,000. The great mass of the parishioners are of the poorer class.
55. State anything you can ascertain respecting that portion of the population of the neighbourhood, whose children are likely to attend a national school.	The majority are Roman Catholics.
56. How many children were present at the time of inspection?	One male. The pupil had neither book, slate nor paper. Captain Taylor wished to have him recognised as a pupil.

Appendix W.

57. How many on the books for the last six months?	*See* answer to query 1.
58. What was the average daily attendance for the last six months?	
59. Is any increase expected, and to what extent?	Yes; extent unknown.
60. Is the school under the direction of a Committee, and by whom chosen?	No.
61. How many days in each week, and how many hours in each day, are employed in instructing the children in the ordinary branches of secular education? State particularly at what hour the school commences, and when it closes?	Six days; 10 to 4 o'clock duration of school time.
62. Has this application been got up by the teacher or his friends, or for his benefit exclusively?	No.
63. Have you communicated with the clergymen of the different denominations in the neighbourhood with respect to this application, and have they made any, and what objection thereto?	The Rev. J. A. Bermingham, Dean of Kilmacduagh, is opposed to this application: he is of opinion, that the establishing of this school as a national school would produce "unpleasant collisions." The Rev. M. Nagle, Gort, is opposed to it even as the Kilmacduagh School: he says he is opposed to it on the grounds, that the rules of the Board would not be attended to, and the working of the school would have a sectarian tendency.
64. If this school be taken into connexion, is there a reasonable prospect that adequate local aid, in addition to what the Commissioners contribute, will be provided for its permanent support?	The manager, Captain Shawe Taylor, will contribute towards its support.
65. State any other circumstances connected with this application you may consider material for the information of the Commissioners, and the grounds upon which you recommend it to be entertained or otherwise.	The want of teacher, and the absence of pupils on the day of my visit, leave me no grounds for recommendation, except Captain Taylor's zeal for the spread of education.
66. Have you had an interview with the patron or correspondent of the school? State the religious denomination to which he belongs.	Captain Shawe Taylor, a Church of England Protestant.
67. If the proposed manager be a layman, state his profession, business or occupation.	Captain of the unattached in Her Majesty's service.
68. Have you communicated personally with any other individuals in the neighbourhood on the subject, and what has been the result of your interview?	No.
69. State the date of your visit.	January 24, 185 .

John M'Sweeny,
District Inspector of National Schools.

No. 19.

Copy Letter from the Very Rev. M. Nagle.

County Galway, Tiernevan National School,
Gort, 5 January 1852.

Gentlemen,

The requisite attendance on my clerical duties during those days past prevented me from replying to your letter of 31st ultimo, which announces that those schools have been struck off the rolls.

You will find by my letter of 7th October last that I expected such a result, and I at the same time intimated my intention of applying for aid towards building a school to be vested in the Commissioners. I have now to request you will send me, by return of post, a printed form for such an application.

As I understand Mr. Taylor intends making application "to have his school again taken into

Appendix W.

ito connexion," I shall accompany my application with a letter to the Commissioners on ie subject.

In the meantime your wishes respecting the free stock, and other property belonging to ie Board, shall be attended to.

I remain, &c.
(signed) MICH. NAGLE, V. G.

No. 20.

DISTRICT, No. 31.

PPLICATION to the COMMISSIONERS of EDUCATION for Aid towards Building a SCHOOL-HOUSE, in the County of Galway, in the Parish of Kilmacduagh, in the Barony of Kiltarton, in the Townland of Newtown Glynn, to be called "KILMACDUAGH NATIONAL SCHOOL."

My Lords and Gentlemen,

I RESPECTFULLY submit an application for aid towards building, according to the above ading. James Lahiff, Esq., of Gort, a resident gentleman, and magistrate of the county, vner in fee of the property, is willing to grant a lease for 31 years, or three lives, at a minal yearly rent, of any quantity of ground that may be required for the building. dging by the attendance at the school lately struck off in this locality, we had over 120 ildren on the rolls, consisting of more than 70 boys and above 50 girls.

The average attendance for six months, ending 30th September last, was 34 boys and 29 rls; I therefore consider that two school-rooms would be required.

I have, &c.
(signed) MICH. NAGLE, V. G.
Catholic Clergyman.

DISTRICT, No. 31.

REPORT upon Application for Aid towards Building a SCHOOL-HOUSE in the County of Galway.

Name of proposed School, Kilmacduagh.

Name of Correspondent, Very Rev. M. Nagle; Very Rev. Joseph A. Birmingham, Dean of Kilmacduagh, Patron. Post Town, Gort.

1. Where is the site of the proposed hool-house?	On the road from Gort to Tiernevan.
In what townland?	Newtown Glynn.
In what parish?	Kilmacduagh.
In what barony?	Kiltartan.
2. State the extent of the site, and its di- ensions.	200 feet long, 150 broad.
3. Is it in a healthy situation?	Yes, very healthy.
4. Is it to be inclosed, and how?	By a stone wall.
5. Is there any, and what extent of ground agricultural purposes?	The party making a lease of the site, will let four or five acres of land adjoining it, or more, if required, at a moderate rent, for agricultural purposes.
6. Is it a portion of church, chapel or eting-house yard?	No.
7. Is it in connexion with any religious ablishment?	No.
8. If so, has inquiry been made to pro- e any other site, and what has been the ult of the inquiry?	
9. What is the name and distance of the rest post town, and in what direction.	Gort, about 3 miles eastwards.
10. State the christian and surname and idence of the person making a lease of site, and what title he has to the ground.	James Lahiff, Esquire, J. P., Gort; he has a fee-simple title to the ground.
11. For what length of time does the ntor agree to give the lease?	For 31 years.
12. Is the ground liable to any, and what t?	It is not; the site is to be let at a rent of one shilling sterling per annum, to the Commissioners.

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13. What number of children may be expected to attend the school, distinguishing males and females, and what is the population of the parish, distinguishing that portion of it likely to need such a school?	About 60 males; 40 females: 100 total. The population of the parish, is about 2,000, and the great body of the parishioners need such a school.
14. Is the school to be under the direction of a committee, and by whom elected?	No.
15. What amount of local subscription has been raised, or is likely to be raised, towards the erection of the house?	No amount has been raised; but the Rev. M. Nagle can command means for the erection of the house.
16. How is it proposed to keep the house and furniture in repair?	By vesting the house in the Commissioners of National Education.
17. Does a necessity exist for the building of a new school-house here?	Yes; this school is intended to supply the want of education, which the closing of Tiernevan national schools created.
18. State the names and circumstances of such national schools as are in the neighbourhood within a circuit of three miles, the number of children attending them, and whether vested or not vested, and their respective distances from the proposed site.	The Gort male and female vested national schools are distant about 3 miles. 145 males: average for past six months, 67 males. 80 females: average for past six months, 44 females.
19. State the names of all other schools for the poor within similar limits, their general circumstances so far as you can ascertain them.	One industrial school for females, within one mile.
20. State the precise distance of the site of the proposed school from the site of any other applicant school, whether for aid towards building, or for salary and books, distinguishing each.	The site of the proposed school is about one quarter of a mile distant from the Kilmacduagh applicant school for aid, towards payment of teacher's salary and supply of books.
21. Have you consulted the clergymen of the different denominations as to making any arrangement for giving religious instruction in the proposed school?	Yes.
22. Have you presented to the parties concerned in this application, a copy of the lease vesting the premises in the Commissioners in their corporate capacity?	I have not been furnished with a copy as yet.
23. Are they willing that such lease shall be executed?	They are willing to have the premises vested in the Commissioners of national education; they are willing to have lease executed also.
24. State any other circumstances connected with this application which you may consider material for the information of the Commissioners, and the grounds upon which you recommend that it should be entertained, or otherwise.	The Very Rev. Joseph A. Bermingham, Dean of Kilmacduagh, has requested the Very Rev. M. Nagle to admit him as joint manager and patron of the proposed school; and the latter has acceded to his request, with much satisfaction. The school must prosper under the cordial superintendence of these parties, and on these grounds I recommend that the application be entertained.
25. Have you had an interview with the patron or correspondent of the school?	Yes.
26. If the proposed manager be a layman, state his profession, business or occupation.	The proposed managers are named in reply to query 24.
27. Have you communicated personally with any other individuals on the subject, and what has been the result of your interview?	I have communicated with James Lahiff, Esq., J. P., Gort, and he supports the application from a consideration, of the great benefits the national system of education is conferring on the country.
28. State the date of your visit.	January the 20th, 1852.

JOHN M'SWEENY,
District Inspector of National Schools.

No. 21.

Copy Letter from Captain Taylor.

Sir, Castle Taylor, Ardrahan, 26 January 1852.

On Saturday I attended at the school of Kilmacduagh, to meet Mr. M'Sweeny, your nspector, by appointment, for the purpose of enabling him to answer the questions con- ained in the application paper for aid to master's salary, &c.; but half an hour before my ppearance, three Roman Catholic clergymen, attended by their clerk, as whipper-in, drove ll the children away, threatening to whip them if they entered the school.

The master, Mr. Spelman, also refused to enter, or teach, and resigned his situation; and our Inspector, Mr. M'Sweeny, having, by your direction, taken possession of all the books, egister, &c. I could only show him a beautiful shool-house, with only one boy (a Protes- ant), and he without a book.

I asked the Rev. Mr. Nagle, before your Inspector, why he opposed the national system nder my patronage, as it was quite impossible I could do any anything contrary to the egulations of the Board, being under the surveillance of the clergy and the public; that my nly object was to carry out the national system of education most strictly, which he would ave every opportunity of knowing, as Mr. M'Sweeny, the Inspector, resided in Gort, and as also a Roman Catholic gentleman. He still refused, without he had the management, orrespondence, &c. &c., in fact, only leaving me the empty title of patron.

Under these circumstances, I think it must appear quite clear to the Board of Commis sioners of National Education, that it is not a national school the Rev. Mr. Nagle advocates, ut a sectarian school, and, as such, I protest against his application for a new school-house, alary, &c. &c. under his sole patronage, which, I understand, is now before the Board; and, oreover, the site fixed on for this school to be built, is only two statute miles and a half om Gort, and no population whatever in that direction, till you arrive close to the town.

As I think, probably, it may be necessary for me to appear before the Board after eceiving their answer to my application, I shall feel obliged by your letting me know the ays they meet, and the hours at which I should be admitted. I beg you will place this tatement before the Commissioners of National Education.

I have, &c.
(signed) F. M. Shawe Taylor.

P.S.—If you can recommend me a good schoolmaster that I can depend upon to carry nt the regulations most strictly, I shall feel greatly obliged; I will give him a house, with ur acres of land, and whatever salary may be deemed a fair remuneration for his talents, addition to what the Commissioners may allow.

F. M. S. T.

No. 22.

Copy Letter to Captain Taylor.

Sir, Education Office, 6 February 1852.

We have laid before the Commissioners of National Education your letter of the 26th timo, requesting to be allowed an interview with them, on the subject of your application behalf of the Kilmacduagh school, county Galway. We are directed to state, in reply, at it is contrary to the practice of the Board to hold conference, in their official capacity, th any parties applying for aid.

We are, however, to add, that the Resident Commissioner, the Right hon. Alexander acdonnell (or, in his absence, the Secretaries), will be happy to receive you at any time, d to hear whatever observations you may have to make. Should you prefer to submit a itten statement, the Commissioners will give it every attention and consideration.

The Inspector's Report on your application has been received, and the case will now be ought before the Board for consideration, as well as the application from the Rev. Mr. agle, for aid towards building a school-house.

We have, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 23.

Application of Captain Taylor, for a Grant for Salary and Books rejected.

6 February 1852.

Rejected on the grounds that only one pupil was in attendance, and one teacher in charge the schools.

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No. 24.

Copy Letter to Captain Taylor.

Sir, Education Office, 11 February 1852.

We are to inform you, that the report of the District Inspector, on your application for a grant of salary and books to the Kilmacduagh school, has been laid before the Commissioners of National Education, from which they observe, that only one pupil was in attendance, and that there was no teacher at the time of the Inspector's visit.

Under these circumstances, the Commissioners are unable to comply with your request, consistently with the conditions laid down in their rules for grants to non-vested schools.

These conditions require, that before granting the aid sought, a competent teacher shall be appointed, that the school shall be in operation, and that there shall be a sufficient daily average attendance.

We have, &c.
(signed) Maurice Cross, James Kelly, Secretaries.

No. 25.

Copy Letter from Captain Taylor.

Sir, Castle Taylor, Ardrahan, 18 February 1852.

On my return home after the conversation with his Grace the Archbishop of Dublin, Mr. M'Donnell and yourself, relative to the Kilmacduagh, late Tiernevan National School, I wrote a letter to the Rev. Mr. Nagle, of which the enclosed is a copy (at present I have had no reply); but I should feel obliged by your placing it before Mr. M'Donnell and the other Commissioners on your next Board day, that I may have their opinion upon it, and also prove to them that I have every wish to conciliate all parties, and carry out the views of the Board most strictly.

Captain Shawe Taylor to be patron of the Kilmacduagh school.

The Rev. Mr. Nagle to be appointed daily visitor, and correspondent to the Board of Commissioners.

The patron to have, on application, free access to all correspondence with the Board, and no new regulation to be made, or old one changed, without the sanction of the patron.

The master and mistress to be appointed by the patron, subject to the approval of the Board of Commissioners of National Education.

The school-hours to be from 10 till 3 in the winter, and 10 till 4 in summer, for six days in the week, and one hour allowed for dinner.

No religious instruction to be given in the school-house till after three in winter, and four in summer, when the school-hours are over.

Four days in the week to be set apart, after school-hours, for religious instruction to the Roman Catholic children, and two days for the Protestants.

No books except those of the National Board to be admitted into the school.

I am, &c.
(signed) F. M. Shawe Taylor.

No. 26.

Copy Letter from the Very Rev. M. Nagle.

Gentlemen, Gort, 8 March 1852.

Pray excuse my importunity in once more requesting to be informed as to the result of my application for a grant towards building, at Kilmacduagh, in the county of Galway; several weeks have now elapsed since the forms have been sent forward, and the report of the Inspector has been made on the case.

We are now in the proper season to commence building, and it would be desirable that no time should be lost, as the children of this parish have been absolutely without any school whatever during the last two months or more.

Under these circumstances, I trust you will see the propriety of avoiding further delay, by sending the form of lease, provided the Commissioners have sanctioned the grant.

I have, &c.
(signed) Michael Nagle, V. G.

No. 27.

Copy Letter to Rev. M. Nagle, Gort.

Sir, Education Office, 15 March 1852.

In answer to your note of the 8th instant, we inform you, that the Commissioners have not yet decided on your application for a grant towards building the proposed Kilmacduagh national school, but we expect in a short time to be able to notify their decision to you.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 28.

Copy Letter from the Very Rev. M. Nagle.

County Galway: Application for Building at Kilmacduagh.

Gentlemen, Gort, 17 March 1852.

Your letter of the 15th instant, in reply to mine of the 8th instant, has disappointed me very much; it is now more than two months since the Inspector's Report on this case has been returned to your office, and certainly it is most unsatisfactory and discouraging to be still told that the Commissioners "have not yet decided upon the application." I have repeatedly represented the urgency of the case, where a district of six or seven square miles is left without a school for such a long time; whereas, had my application been met more promptly, the house might be built by this time.

I now take the liberty of stating that the matter will not admit of further delay, and my apprehension that, unless it be speedily taken up by you, other parties, hostile to the national system, may step in and take advantage of the delay on your part. I have successfully opposed them hitherto, but the people of this district are beginning to express their discontent and annoyance at the delay of providing a suitable school.

Believe me, &c.
(signed) Michael Nagle, V. G., Manager.

No. 29.

Copy Letter to Rev. M. Nagle, Gort.

Sir, Education Office, 1 April 1852.

We are directed by the Commissioners of National Education to acquaint you, that they have received from Captain Shawe Taylor a letter dated 18 February, informing them that he had proposed to you an arrangement for the future management of the Kilmacduagh national school, according to which you were to be the correspondent, under certain conditions specified in his letter.

The Commissioners request you will have the goodness to state if you are an assenting party to the arrangement to which we allude.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 30.

Copy Letter to F. M. Shawe Taylor, Esq.

Sir, Education Office, 1 April 1852.

Your letter of the 18th February having been brought under the notice of the Commissioners of National Education, they direct us to inform you, that the arrangement proposed by you in your letter to the Rev. M. Nagle, for the management of Kilmacduagh school, for which you have made application for a grant of salary and books, is a matter with which it is not the province of the Commissioners to interfere.

We are further to inform you, that a communication dated the 17th ult. has been received from the Rev. M. Nagle, urgently pressing the Commissioners for their decision upon his application for the usual aid towards building a school-house at Kilmacduagh, from which the Commissioners infer that Mr. Nagle is not an assenting party to the proposal made to him by you.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

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No. 31.

Copy Letter to the Commissioners of National Board of Education.

The Manor, Youghal, 7 April 1852.

I beg to acknowledge the receipt of your letter of the 1st April, in which you state that the arrangement proposed by me to the Rev. Mr. Nagle is a matter with which it is not the province of the Commissioners to interfere; of this I was perfectly aware.

I am, however, not a little surprised to find you state that the Rev. Mr. Nagle is urgently pressing the Commissioners for their decision upon his application for the usual aid towards building a school-house at Kilmacduagh, as it is by his express invitation that Mr. Gregory, of Coole Park, was requested to act as a mediator in the business, to reconcile matters if possible, and that gentleman's absence in England has alone prevented the meeting, the result of which, had it taken place, could have been immediately laid before the Commissioners of National Education.

I am now away from home myself for a short time, and will make it my business to write to Mr. Gregory, who I understand is at present in the country, to appoint the earliest day after my return for this meeting proposed by the Rev. Mr. Nagle; and the result shall be immediately forwarded to the Board of Commissioners, unless I should learn from you that the Commissioners are so anxious to build another school (the character of which will be decidedly sectarian instead of national) that they cannot delay giving a grant for its erection within a stone's throw of mine, which is built on a plan of their own, and with the sole view of having their rules carried strictly into effect; which I am still not only willing but most anxious to do.

I am, &c.
(signed) F. M. Shawe Taylor.

No. 32.

Copy Letter to the Secretaries, Office of Education, Dublin.

Gentlemen, Gort, 7 April 1852.

In reply to your letter of the 1st instant, relative to an arrangement proposed by Captain Shawe Taylor for the future management of Kilmacduagh national school, I have to state that my reply to Captain Taylor's at the time explain my views as to his proposal, namely, I agreed to some of his terms so far as they were in accordance with the rules of the National Board; but as nearly all the pupils were likely to be Roman Catholics, I could not surrender the right of appointing or dismissing teachers who moreover should be Roman Catholics.

My chief object in applying for aid to build a vested school is to guard the Commissioners and the public against a repetition of Mr. Taylor's capricious and arbitrary conduct in dismissing the teachers, and closing the late Tiernevan schools. I cannot, therefore, become connected with any school over which he would possess so much control as his proposed terms would imply.

Hoping, therefore, that my application for a building grant (made three months ago) may receive no further delay, in deference to the wishes of Captain Taylor,

I am, &c.
(signed) Michael Nagle, V. G.

No. 33.

Copy Letter to Rev. M. Nagle, Gort.

Sir, Education Office, 22 April 1852.

We are directed to acquaint you that the Commissioners of National Education have postponed the decision upon your application for aid towards building a school-house at Kilmacduagh, understanding from a letter from Captain Shawe Taylor that a negotiation is now pending between you, Captain Taylor and Mr. Gregory, of Cool Park, with the view of bringing the matter in dispute to an amicable arrangement.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 34.

Copy Letter to F. M. Shawe Taylor, Ardrahan.

Sir, Education Office, 22 April 1852.

We are directed to inform you, that the Commissioners of National Education have postponed their decision on the Rev. Mr. Nagle's application for aid towards building a school-house

chool-house at Kilmacduagh; understanding from your letter of the 7th instant that a egotiation is now going on between you, the Rev. Mr. Nagle and Mr. Gregory, of Cool 'ark, with a view of bringing the matter in dispute to an amicable adjustment.

We have, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 35.

COPY LETTER from the Very Rev. M. NAGLE.

County Galway: Kilmacduagh Building Application.

Gentlemen, Gort, 1 June 1852.

REFERRING to your letter of 22d April last, No. 2726/52.—B. O. 16/4/52, I regret to ate, that the negotiation alluded to is now broken off, without the slightest prospect of nicable arrangement.

In the absence of Mr. Gregory we both agreed to refer the matter to E. L. Hunt, Esq., a agistrate, and Mr. Shawe Taylor's land agent.

I could not conscientiously agree to the terms insisted on by Captain Shawe, namely, that : should have the sole and arbitrary power of appointing and dismissing teachers, giving me e trouble of writing letters, and the right of visiting the school as a privilege. This, you ust see, is no concession, as any body may exercise the right of visiting a national school.

As the population of this district (with the exception of two families) are Roman Catholics, could not surrender the right to inquire into and judge of the character and quali- ations of teachers entrusted with the education of Catholic children who are under my iritual guidance; and from the specimen I have already had of Mr. Shawe Taylor's inter- ence with teachers in the Tiernevan school, I never could have any confidence in him; and eel no hesitation in repeating my former assertion, "That this school would be made bservient to the Biblical school still kept open by Mrs. Taylor, within half a mile of the ended national school."

I now, therefore, respectfully call on the Commissioners not to delay any longer the cision upon my building application. All the requisite conditions have been complied th, and the Inspector's report thereon returned in February last. The delay has left a trict of seven square miles for some months without a national school, and given an unfair vantage to the Biblical school. The season for building is passing away; if deferred any ger the harvest will overtake us, with the difficulty of procuring labourers, rendering rk more expensive; so that, considering all the circumstances, I trust the Commissioners ll see the urgent necessity of a speedy and final decision.

I have, &c.
(signed) MICHAEL NAGLE, V. G., &c.

No. 36.

COPY LETTER from Captain TAYLOR.

Castle Taylor, Ardrahan,
Sir, 2 June 1852.

I BEG to state, for the information of the Board of National Education, that at last I have d a conference with the Rev. Mr. Nagle, respecting the Kilmacduagh school; and he ists upon appointing the master and mistress, and also the power of dismissal. We have refore not been able to agree, as it is not my intention to give up or delegate that authority any one.

I am about to open the school next week, as I have nearly made my arrangements with a st excellent master, and I shall feel obliged by your letting me know if I can purchase ks, &c., at your establishment in Dublin.

I am, &c.
(signed) F. M. SHAWE TAYLOR.

P.S.—If you build another national school under the patronage of the Rev. Mr. Nagle, do let it be exactly under my nose.

No. 37.

COPY LETTER from the Very Rev. M. NAGLE.

County Galway: Kilmacduagh Building Application.

Gentlemen, Gort, 30 June 1852.

THIS case has been such a length of time before the Commissioners (namely, since January 0), I am sure its merits must be amply understood, and therefore it is time to have some final

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final decision. Unless for the purpose of vexatious delay, I cannot understand why it could be deferred any longer; or am I to believe some certain reports (not very favourable to the impartial character of the National Board), attributing the delay to undue interference on the part of some of its most influential members?

All the conditions required by the Board rules have been complied with; the Protestant clergyman gave his approval, and the Inspector's report has been returned in February last; yet, notwithstanding my urgent and frequent remonstrances, the matter has been put off hitherto in deference to the wishes of Captain Shawe Taylor! Really, I have known cases brought before the House of Commons when there were not such strong grounds of complaint.

In consequence of those protracted delays, I have found it necessary to open a temporary school in a house adjoining the chapel, under a competent teacher, where there is already an attendance of over 30 children; may I, therefore, request you will direct the local inspector (Mr. M'Sweeny) to give for their use the free stock of the late Tiernevan school which he has in charge, and also that he may report on the propriety of having the school taken in connexion, until such time as the vested school shall be opened.

I have, &c.
(signed) Michael Nagle, V. G. and P. P.

No. 38.

Copy Letter to Major-General Sir Duncan M'Gregor.

Sir, Education Office, 15 July 1852.

The attention of the Commissioners of National Education has been directed to a newspaper paragraph, from which it appears that a school-house, the property of Captain Shawe Taylor, at Kilmacduagh, in the county of Galway, has been maliciously burned.

As there is now before the Board an application from Captain Taylor for a grant to the school referred to, the Commissioners are desirous of having some information in reference to the occurrence in question. We shall feel particularly obliged, therefore, if you will be so good as to inform us whether any report has been received from the police on the subject; the nature of such report; and whether any and what steps have been taken in reference thereto.

We have, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 39.

Copy Letter to the Secretaries, Education Office, Marlborough-street, Dublin.

Gentlemen, Constabulary Office, Dublin Castle, 16 July 1852.

I have to acknowledge the receipt of your communication of yesterday's date, relative to the malicious burning of a school-house in the county of Galway, the property of Captain Shawe Taylor, on 29th ult., and beg herewith to transmit copies of reports of the outrage in question for the information of the Commissioners of National Education.

I have, &c.
(signed) H. J. Brownrigg,
Deputy Inspector-General.

Gort, 29 June 1852.

I have to report that on last night, or early this morning, the 29th instant, an unoccupied thatched house, for some time used as a school-house, belonging to Captain Shawe Taylor, was maliciously set on fire and totally consumed, with its contents, consisting of school-room furniture, books, papers, &c. &c. Captain Taylor and the Roman Catholic clergy of the parish have been for a considerable time at variance, owing to the interference of the former in the management of a national school at Tiernevan, now closed. Captain Taylor having built the house in which the school in question was held, claimed his right to do so, and alleged his only motive was to cause a more rigid observance of the regulations; while the Roman Catholic clergy, on the contrary, maintained that his sole intention was to proselytize, and that he was using coercive measures to accomplish his purpose; serious altercations consequently took place between them, resulting in Captain Taylor's taking possession of his house, the closing of the national school, and the opening of another under his own superintendence, in the burning of which I have already referred to. It also appears that the Rev. Mr. Nagle, P. P., from time to time in addressing his flock from the altar at Tiernevan chapel, cautioned them against attending Captain Taylor's school, or sending their children there, and threatened to withhold sacraments from those who persevered; and I have only to add that I visited the scene without loss of time, and attended a magisterial

investigation

investigation into the circumstances of this outrage, which resulted in the arrest and committal of two men, named Stephen and Michael Deviny, on suspicion, for further examination, the result of which I shall report.

(signed) TIMOTHY MACMAHON,
S. I., 1st Rate.

The Inspector-general.

Gort, 8 July 1852.

WITH reference to my report of the 29th ult., I have to state, that on this day a further investigation into the circumstances of the outrage therein detailed took place before Mr. Darcy, R. M., and Messrs. Bourke and Lahiff, J. P., when it appearing that the evidence against the accused was only circumstantial, and not sufficiently strong to warrant the bench to commit them for trial, it was decided to receive their own recognizances in 20*l.* each to appear when called on.

(signed) TIMOTHY M'MAHON,
1st Sub-Inspector.

The Inspector-general.

No. 40.

DISTICT No. 31.

COPY LETTER from the Very Rev. M. NAGLE.

County of Galway, Kilmacduagh, Building Application.

Gentlemen, Gort, 9 August 1852.

IN connexion with this subject I have, in a former letter, applied for aid for a temporary school, which I now regret being obliged to withdraw, as the increasing number in attendance obliges me to keep open a door between a small building (in which the school is held) and the adjoining Catholic chapel: as I am aware this would be objected to, of course it would be useless to persevere in such application.

I now call on the Commissioners, in the name of justice and fair play, to grant the application. It is too bad that I should be obliged to maintain a school from my very limited means, whilst the National Board of Education have large public funds at their disposal for the purpose, and all the requisite conditions have been complied with long since.

P. S.—The daily attendance in the temporary school is about 60, under the most discouraging circumstances.

I have, &c.
(signed) MICHAEL NAGLE, V. C.
Manager National Schools.

No. 41.

GRANT made to the Rev. M. NAGLE.

Special Board, 10 September 1852.

£.	s.	d.		
66	13	4	- - -	to build.
7	10	–	- - -	to furnish.
£. 74	3	4		

One room, 34 feet by 18 feet, for 100 children; lease of three lives, or 31 years, to corporation.

Inform Mr. Taylor that the Commissioners, finding that there is no prospect of a satisfactory arrangement being made between him and Very Rev. Mr. Nagle, and having delayed their decision upon the application for some months, have now, after the fullest consideration, agreed to make a grant to build, upon the usual conditions.

No. 42.

COPY LETTER to Captain TAYLOR, dated 17 September 1852.

Sir, Education Office, 17 September 1852.

WE are directed by the Commissioners of National Education to state, for your information, that as it does not appear there is any prospect of an amicable arrangement being made between you and the Very Rev. Mr. Nagle respecting the management, &c. of the national school proposed to be established at Kilmacduagh, County Galway; and as the matter has been postponed for months past, they have now, after the fullest consideration, agreed to accede

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accede to the Rev. Mr. Nagle's application for a grant towards building a new school-house; and they have accordingly awarded him a grant for a house to accommodate 100 pupils, on the usual conditions.

We are, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 43.

COPY LETTER from Captain TAYLOR.

Sir, Castle Taylor, Ardrahan, 22 September 1852.

I HAVE to acknowledge the receipt of your letter of the 17th instant, with the information that the Commissioner of National Education had awarded a grant to the Rev. Mr. Nagle to build a school-house to accommodate 100 pupils, on the usual conditions.

I must say I cannot quite understand why the Commissioners should prefer expending the public money in the erection of a new school-house, with the Rev. Mr. Nagle, the Roman Catholic clergyman of Gort, as patron, instead of making use of my school-house, capable of containing 200 pupils, well furnished, &c., with Captain Shaw Taylor as patron, both patrons being equally bound to adhere to the regulations of the Board of National Education under the inspectiou of their own officer.

I have, nevertheless, great pleasure in stating to you, for the information of the Commissioners of National Education, that my Kilmacduagh school is going on prosperously under a first-rate schoolmaster and very competent schoolmistress, without the assistance of any society.

I am, &c.
(signed) F. M. SHAW TAYLOR.

P. S.—I think it right to inform the Board that I have placed the whole of the correspondence in the hands of a friend, who has my permission to make any use he pleases of it at the meeting of Parliament.

CASHEL CASE.

No. 1.

COPY LETTER to Mr. JOHN ENGLISH.

Sir, Education Office, 27 July 1844.

THE memorial forwarded to this office on the 13th instant having been laid before the Commissioners of National Education, we are directed to inform you and the other memorialists, that his Grace the Archbishop of Dublin (a member of the Board) is now on his tour of visitation, and will be in Cashel in about a week or ten days, when he will be happy to receive any communication from the memorialists, if they will wait upon his Grace.

We are, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 2.

COPY LETTER to the Rev. Dr. MACDONNELL.

Sir, Education Office, 27 July 1844.

WE are directed to inform you, that a memorial has been addressed to the Commissioners of Education, in reference to certain funds lately recovered for the benefit of the city of Cashel, a portion of which is proposed to be appropriated to the support of schools in that city, under the control of the National Board; and we are further directed to inform you, that his Grace the Archbishop of Dublin, a member of that Board, will be in Cashel in about a week or ten days, and will be happy to receive from you any information connected with the subject of the memorial which it may be in your power to afford his Grace.

We are, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 3.

No. 3.

Copy Letter from the Rev. J. M'Donnell.

Gentlemen, Cashel Male and Female National School.

I already communicated to you that I purposed to keep the national schools of Cashel closed for a few days, hoping it might induce the Town Commissioners to advance at least a portion of the 511 *l.* due to the schools, for 153 *l.* of which I, unfortunately for myself, became security at the Bank here, and paid the same to the teachers the year before last. I am perfectly unacquainted with law. The Lord Chancellor by his scheme made it imperative that the Catholic schools should be under the control of the Board of National Education, to enable them to obtain 180 *l.* a year awarded by him out of a rent-roll of over 600 *l.* a year, accruing out of the commons lands. It is strange, then, as our schools are an anomaly, and thereby indissolubly connected with the Board of Education, that, as a corporate body, the Board declines all manner of aid or advice as to the recovery of this important transfer. If the Lord Chancellor, or the Board of Charitable Bequests, cannot obtain redress for the poor children of this much-neglected and impoverished town, or if your Board will not do so, I fear the donation of 2,000 acres from Archbishop O'Brien will be monopolized, as it was under the Pennefather regime before corporate reform.

If you can do anything in this matter to forward the interests of the education of the poor, it will be an act of charity. The importance of the subject will make my apology for obtruding it once more on your notice.

I purpose to have the Female National School opened on Monday.

Yours, &c.

Messrs. Cross & Kelly. (signed) J. M'Donnell, P. P.

No. 4.

Copy Letter from the Rev. J. M'Donnell.

Gentlemen, Cashel Male and Female National Schools.

You have been kind enough to promise that you would present my last letter before the Commissioners of National Education, and thereby call their attention to the non-payment of the annuity awarded by the Lord Chancellor to the national schools of Cashel, out of the estates managed by the Town Commissioners here. I have read in the rules of your Board, that to entitle any school under you to a salary, there must be some collateral aid, either from the children, or from some other source. The Female National School has been chiefly supported by me since the year 1831, at an expense of about 948 *l.*: about four or five years after the above date it came under the control of the Board: it is entitled, since 1844, to 80 *l.* a year, and received from the Town Commissioners only one year's annuity, the same being minus 3 *l.* 2 *s.* The Male National School is entitled to 100 *l.* a year. In order to carry out the rule of your Board, which requires that the school should be aided from some other source in addition to your grant, the children being destitute of all manner of means, I borrowed at the Bank 153 *l.*, which I am obliged to renew every three months, the stamp and discount of which, for the last nine months, cost me over 13 *l.*, and which I must renew again on Monday next.

I received from Alderman O'Brien, M.P., 100 *l.* some time ago, by which I have been enabled to repair the Race-course National School-house and the Cashel Male National School-house, both of which were in a sad state, and to support the Female National School under the Presentation nuns since September last. This repetition may be, perhaps, obtrusive or irrelevant; but if the rule requiring some additional aid besides your grant be not duly carried out here, it is not, gentlemen, the fault of yours, &c.,

(signed) James M'Donnell, P. P.

The Secretaries of National Education.

No. 5.

Copy Letter to the Rev. James M'Donnell.

Sir, Education Office, 13 March 1848.

We have laid before the Commissioners of National Education your letters respecting the Cashel National Schools, from which they understand that it is your wish to have these schools conveyed to the Board in its corporate capacity, with a view to enable the Board to compel the Town Commissioners to pay certain monies for the support of the schools.

Before the Commissioners can come to any decision on the subject, they direct us to request you will furnish them with such a statement of the facts of the case as may be submitted to their law adviser, should they see fit to do so.

We are, &c.

(signed) Maurice Cross, James Kelly, } Secretaries.

Appendix W.

No. 6.

Copy Letter from the Rev. J. M'Donnell.

Gentlemen, Cashel, 16 March 1848.

In my communication to the Board, soliciting advice and co-operation for the recovery of 511 *l.* due to the Cashel National Schools of Commissioners managing the corporate property here, I was not aware of the necessity of vesting the school-houses and premises thereof in the Board as a corporate body to attain the end I had in view.

I thought that the connexion of the schools with the Board as it exists just now would be deemed sufficient to interest the Commissioners of National Education in aiding me to recover what I consider lawfully due to the schools under their control. The words of the scheme approved of by the Lord Chancellor are in the 11th clause, "that a sum of 200 *l.* a year, a portion of the rents and profits of said lands and premises, be applied towards the support of schools in said city of Cashel, that is, 180 *l.* a year for two day schools, one for the education of boys, and the other for the education of girls, under the control of the National Board, and 20 *l.* a year for the support of similar schools under the control of Protestant ministers." As for transferring the Presentation Convent National School-house, or the Old Charter School-house, to the Board, or vesting the same in them as a corporate body, even if desirous to do so, I perceive many difficulties in the way which it would be tedious to enumerate. My papers and statement are in the hands of Mr. William Ford, solicitor, who may bring the case before the Lord Chancellor next term by memorial, or in some other shape.

I have, &c.
(signed) James M'Donnell.

No. 7.

Copy Letter to the Rev. J. M'Donnell.

Sir, Education Office, 17 April 1848.

Having laid before the Commissioners of National Education your several letters soliciting their co-operation for the recovery of certain monies alleged to be due to the Cashel National Schools by the Town Commissioners of the place, we are directed to inform you, that the circumstances of those schools are not such as to warrant the Board of National Education in granting the assistance you seek.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 8.

Petition of Jeremiah Kennedy.

To the Board of National Education.

Cashel National School, 8 December 1850.

I, an humble individual, filling a situation under your Honourable Board, beg to lay my petition before you, and pray for your consideration under the following circumstances:—

I was appointed head master of the Cashel Male National School in January 1844. At that time, by the decree of the Lord Chancellor, a scheme for the appropriation of a certain portion of the city funds was drawn up, by which the sum of 180 *l.* a year was apportioned to be paid for the support of two schools in Cashel, one for the education of boys, the other for girls, under the direct control of the National Board, as appears by the master's report, dated 3d January 1844, a copy of which accompanies this letter.

After having been appointed, I was led to understand, by Very Rev. Dean M'Donnell, the patron of the national school, that I would get a just portion of the 180 *l.* a year. However, I received but 45 *l.* for the first three years, and did not receive one penny for the last four; and on applying lately to him, he said that there was but the sum of 12 *l.* due to me, leaving a balance of the funds appropriated to the schools, as will appear by the schedule annexed hereto.

I have a very large family to support, and the Board's salary is quite inadequate to afford them the necessaries of life, so much so, that I (although being head master of so well an endowed school) was compelled to have my children working for the out-door relief under the Board of Works, which the patron of this school knew, and did not aid me in preventing, although there was a large portion of the corporation money then due to the school.

In consequence of my seeking to recover the salary so long due to me, the Very Rev. Patron has served me with a notice of dismissal, of which I enclose a copy; I therefore claim your Honourable Board's protection, in order that I may not be deprived of my situation, and of the large amount of salary due to me.

If the money paid by the Town Commissioners towards the support of the schools, in accordance

accordance with the Lord Chancellor's decree, had been paid over to your Honourable Board (as the Master's report intimates that it ought), I feel sure that I should not have been left so long to struggle with poverty.

And have, &c.

(signed) JEREMIAH KENNEDY,
National School, Cashel.

	£.
Money payable yearly to the schools - - - - - - -	180
Seven years' amount - - - - - - - - - -	1,260
Received for the first three years - - - - - - - -	45
Received for the last four years - - - - - - - -	—
Stated to be now due to me by the Rev. Dean M'Donnell - -	12
Balance between what I received and the seven years' amount -	,215

COPY of the Eleventh Clause of the REPORT of MASTER LYTTON, pursuant to a Decree from the Court of Chancery, bearing date the 19th day of January 1843.

Report, dated 3 January 1844.

THAT a like sum of 200 *l.* a year, portion of the rents and profits of said lands and premises, be applied towards the support and maintenance of schools in said city of Cashel, that is to say, 180 *l.* a year for two day-schools, one for the education of boys and the other of girls, under the control of the National Board, and 20 *l.* a year for the support of similar schools under the control of Protestant ministers.

Cashel, 18 November 1850.

REV. James M'Donnell, parish priest and manager of the National Schools of Cashel, takes leave respectfully to inform Mr. Jeremiah Kennedy, teacher in No. 1 National School of Cashel, that he will be called on the 30th December next to surrender the quiet and peaceable possession of the premises which he now occupies as a dwelling, in accordance with his written agreement of the 3d day of March 1846. Should Mr. Kennedy decline to comply with his agreement, legal proceedings must necessarily be resorted to, of which Mr. Jeremiah Kennedy cannot complain, as he has been the first in the field of litigation against his parish priest, contrary to his most solemn and sacred asseverations.

COPY LETTER to Mr. JEREMIAH KENNEDY and his Son JAMES KENNEDY.

Dear Sir, Cashel, 15 November 1850.

I TAKE leave to acquaint you that my mind is unalterably made up to remove you from the situation of teacher in the Male National School of Cashel, No. 1, and also to remove your son, Mr. James Kennedy, from the office of monitorship in the same school. Your removal, and that of your son, James Kennedy, will take place at the close of this year 1850, or sooner, should the Board of National Education require it.

I remain, &c.

(signed) JAMES M'DONNELL.

No. 9.

COPY LETTER to Mr. J. KENNEDY, Teacher of National School, Cashel.

Sir, Education Office, 9 December 1850.

IN reply to your communication of the 3d December, we are to inform you, that the matter referred to therein, is one with which the Commissioners cannot, with propriety, interfere. It is a question for the decision of a legal tribunal. With respect to your removal from Cashel National School by the Rev. James M'Donnell, the rule of the Board is, that the manager of a national school has full power to remove from that school any teacher of whom he disapproves.

We are, &c.

(signed) MAURICE CROSS, JAMES KELLY, } Secreteries.

Appendix W.

LOWTOWN NATIONAL SCHOOL;

Correspondence connected with Managership of.

No. 1.

Copy Letter to the Secretaries of National Education, Dublin.

Gentlemen, Galbally, 17 November 1847.

At the instance of the teachers of the Lowtown National School, I take the liberty of cquainting you, that their salary is past due; and requesting that you will have the goodness to remit it at your earliest convenience.

I remain, &c.
(signed) James Clancy,
P. P., Galbally.

No. 2.

Copy Letter to the Rev. J. Clancy.

Sir, Education Office, 20 December 1847.

In reference to your note of the 17th ultimo, we are to request you will be so good as to inform us, if you are the successor in the parish, of the Rev. John Cormick, the late manager of the Lowtown National School, county Limerick, in order that in such case we may have your name entered on the books of this office as future manager.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 3.

Copy Letter to the Secretaries of National Education, Dublin.

Lowtown National School, County Limerick,
Gentlemen, 22 Decemher 1847.

I am in possession of your note of the 20th instant, and, in reply, beg to inform you, that I am the successor of the Rev. J. Cormick, late manager of the Lowtown National School, county Limerick.

I remain, &c.
(signed) James Clancy,
P. P., Galbally, &c.

No. 4.

Copy Letter to the Secretaries of National Education, Dublin.

Lowtown National School.

Sir, Kilshane, Tipperary, 17 September 1853.

I beg to inform you, that Captain H. Blackmore, the surviving trustee of above school, and the undersigned, being personal representative of John Low, another trustee, have appointed John Low, Esq., District Inspector of Rockbarton, county Limerick (the present proprietor), to be patron of same school, in compliance with the Act of Parliament.

I have, &c.
(signed) Simon Low.

No. 5.

Copy Letter to Simon Low, Esq. Kilshane, Tipperary.

Sir, Education Office, 29 September 1853.

Referring to your letter of the 17th instant, stating that you and Captain H. Blackmore, have appointed John Low, Esq., &c., to be patron of Lowtown National School, county Limerick, we are to request you will have the goodness to inform us if we are to understand,

and, from your communication, that it is your wish, and that of the other gentleman amed, to remove the present manager, the Rev. James Clancy, from the management of at school.

We have, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 6.

COPY LETTER to the SECRETARIES of National Education, Dublin.

Sirs, Kilshane, Tipperary, 4 October 1853.

REFERRING to your letter of the 29th instant, I beg to state, that when Mr. John Low shed to become patron of the Lowtown National School (that office being, I believe, filled), Captain Blackmore and I thought him in every respect the person who ought to l it, being proprietor of the village, and successor to his father, Peter Low, who first got the school. This is still our opinion, no matter who may have been managing the school the absence of a patron; but I beg to observe that we are quite disconnected with the ace, and entirely follow Mr. John Low's wishes in the matter, to whom I have forwarded ur letter.

I have, &c.
(signed) SIMON LOW.

No. 7.

COPY LETTER to the COMMISSIONERS of Education.

Sirs, Kilshane, Tipperary, 15 March 1854.

SOMETIME since Captain Henry Blackmore and I, as trustees of the Lowtown National hool. appointed John Low, Esq., patron of same, that office being at the time vacant. r. Low has stated to me that you have not recognised his appointment since in any way. ay I beg of you to inform me in what position the matter now stands, and what you are olved to do concerning it.

I have, &c.
(signed) SIMON LOW.

No. 8.

COPY LETTER to SIMON LOW, Esq.

Sir, Education Office, 29 April 1854.

REFERRING to your letters on the subject of the Lowtown National School, county nerick, and finding that you invariably use the term "patron," we are to observe that ere is no provision in the lease of the school for the office of patron.

We request, therefore, to be informed whether we are to understand that it is the wish of surviving trustee, Captain Henry Blackmore, that John Low, Esq., of Rockbarton, uld be nominated as a trustee, in place of John Low, Esq., deceased; or is it proposed nominate the former (John Low, Esq.) to act as "manager" of the school, in the room the Rev. J. Clancy, P. P., who has held the office of manager since 1847, and who still ntinues on the books of the office as such.

We have, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 9.

COPY LETTER to the SECRETARIES of Education, Dublin.

Sirs, Kilshane, Tipperary, 17 May 1854.

ABSENCE from home has prevented my answering your favour of 29th ult. With respect the term "patron," which you state that I use incorrectly, I took it from your own eteenth Report, in connexion with the Lowtown National School: we meant by it the nager or local director of the school, who, I believe, can only be appointed by the trustees same. Since the death of the Rev. Mr. M'Cormick no one having been appointed to fill office, Captain Blackmore and I felt it our duty to do so, and accordingly appointed n Low, Esq., whom I must beg to remind you was treated by you in one communication him, referring to the schoolmaster, as patron duly appointed.

Captain Blackmore has died since that event; but I must add it as my opinion, that e the appointment a matter of question, I think that a layman of position and intel- nce, and locally interested, is the most fitting patron to carry out the national system of cation, and not a clergyman of any persuasion, however estimable.

I have, &c.
(signed) SIMON LOW.

Appendix W.

No. 10.

Copy Letter to the Secretaries of the Commissioners of Education.

Gentlemen, Galbally Rectory, Tyrone, 15 February 1854.

I have received a letter from Simon Low, Esq., enclosing me a copy of the appointment, by the trustees, of John Low, Esq., D. L. and J. P., of Sunville, county Limerick, as patron of the Lowtown National School, in this parish, and will thank you to inform me whether or not I am to apply to the Commissioners, or to Mr. Low, as patron, to learn the charge made for the admission of children to the school, and what are the regulations of the school.

I remain, &c.
(signed) Henry A. Sadleir.

BRACKNA CASE.

No. 1.

Copy Letter from the Rev. J. Dunn.

Sir, Clonmore, 27 May 1846.

I am a good deal surprised, from your reply of the 20th of May, that the Commissioners have declined granting the aid which I have sought for a female school at Brackna; the motives which you say have guided them in forming this resolution are, first, that there is already a national school established at Brackna; and, secondly, that there is no proof of a sufficient daily average attendance of pupils to warrant a grant, account not being kept. With regard to the first objection, let me remind you, that my application was for a grant for a female school only; and I again beg to state that there is no female national school within three miles of Brackna, and, consequently, that objection cannot avail against my application: as to the second, with all due respect for the assertion of your Inspector, I do consider that I have a number which entitles me to a grant from the Board, and also proof of daily average attendance, as will appear from the subjoined account, which has been kept in the school since its establishment. Whether the Inspector was hasty or otherwise in forming and forwarding his report or not, I do not undertake to say; but from some expressions of his while in this neighbourhood, others have formed certain opinions of his intention. The day of his visit here was excessively wet, and, of consequence, bad attendance, which, I presume, he will himself avow, if called on. For the last fortnight some have been absent by my permission, in consequence of this being spring season. You will have the kindness to have this statement laid before the Board in due time, and by favouring me with a reply at the earliest opportunity.

Yours, &c.
(signed) J. Dunn.

First three days, 37, equal to - - - -	171
First week, five days, 70, equal to - - -	360
Second - ditto - 58, equal to - - -	290
Third - ditto - 65, equal to - - -	325
Fourth - ditto - 64, equal to - - -	320
Fifth - ditto - 55, equal to - - -	275
Two last days - - - - - - -	109
Total Number of Children present - - -	1,840

42 — 12 for Saturdays and Sundays = 30.

Consequently 1,840 ÷ 30 = 61 daily average.

No. 2.

Copy Letter to the Rev. J. Dunn.

Sir, Education Office, 30 May 1846.

In reply to your note of the 27th instant, we are to inform you, that we did not understand that the school at Brackna, King's County, on behalf of which you made application, was a female school, as the Superintendent of the district, in his report upon the case, stated that there was a male teacher (James Lynch) in the school, as well as Eliza Lalor, a female teacher.

With regard to the accounts which you state have been kept, we are to observe, that the Superintendent reports, that there were no books to refer to for them; and that the school was open for only 14 days prior to his visit.

We

We shall be most happy, however, to transmit to you forms upon which to renew your application, if you consider the objections existing at the time the Commissioners declined the case to be now removed.

We are, &c.
(signed) MAURICE CROSS, JAMES KELLY, Secretaries.

No. 3.

DISTRICT, No. 21.

APPLICATION to the COMMISSIONERS of EDUCATION for Aid towards payment of TEACHER'S SALARY, and for SUPPLY of BOOKS, &c., for Brackna School, King's County, in the Barony of Coolestown, in the Parish of Clonbullogue, in the Townland of Brackna.

Post town; Rathangan school; built and slated, plastered, glazed, &c.; two school-rooms; he larger 25 feet in length, breadth 14 feet; this room for the more advanced boys; the other, 2 by 14, for the smaller children: the furniture consists of four desks, with a sufficient umber of forms, all new, with a suitable desk for the master, together with an excellent ress for books and other requisites; the teacher's name, James Lynch, age 22 years; the verage daily attendance about 50; school-hours from 10 to 3; Saturday for religious istruction; some of the books are of the National Board, 1st, 2d and 3d Parts; the school, om the poverty of the place, is in great want of requisites; visitors admitted at all times; ie manager of the school, Rev. J. Dunn, P. P., and his address, Clonmore, Rathangan.

No. 4.

Sir, Athy, 18 September 1847.

AN application having been made to the Commissioners of National Education by the Rev. Dunn, of Clonmore, for aid towards the payment of teacher's salary, and supply of books r a male school, situate at Brackna, and attached to the present female national school, on e grounds that he has been obliged to withdraw the children of his communion from the tional school at Brackna under your management, you and Lord Ashtown having refused permit the teacher, who is a Roman Catholic, to teach a Roman Catholic catechism on aturdays, it becomes my duty to apprise you of the circumstance. I have further to state, at, in explanation of his reasons for founding a school so near to a national school already tablished, the Rev. Mr. Dunn stated his perfect satisfaction with the Brackna school in her respects, and said he would not press this application upon the notice of the Commis- oners, if the terms he solicited had been or were likely to be granted of you or Lord shtown. It is my duty to lay these statements before you for your compliance or rejection, t I do not in any possible way solicit your acceptance or rejection of them.

I am, &c.
(signed) C. GRAHAM,
District Inspector National School.

Hon. C. French.

DISTRICT, No. 21.

EPORT upon APPLICATION for Aid towards Payment of TEACHER'S SALARY, and for Supply of BOOKS, &c., Brackna Male School, King's County.

Patron or Correspondent, Rev. J. Dunn; Post Town, Rathangan.

1. When was the school established?	April 1846.
In what parish?	Clonsast.
In what townland?	Brackna.
In what barony?	Coolestown.
2. What is the name and distance of the nearest post town, and in what direction?	Rathangan; 3 miles east.
3. State the names of the national schools within three miles of this applicant school.	Brackna; Brackna female; Clonbullogue.
4. State the distance of each from this applicant school.	A few yards; three miles.
5. State the names of the other schools for the poor within three miles of this applicant school.	None.
6. State the distance of each from this applicant school.	

Appendix W.

7. State whether the school is, or has been, in connexion with or derived aid from any other society; and if so, the name of the society, the amount of the aid received, and whether that connexion will be discontinued should a grant be made.	None.
8. Are the patrons of the school, during its former connexion, aware that application has been now made on its behalf to the Commissioners of Education? If so, is it with their approbation?	
9. If they are not aware, or do not approve, state the reasons.	
10. State whether the school-house is attached to, or erected upon, church, chapel or meeting-house ground.	In Chapel-yard.
Or whether it is in connexion with any religious establishment; and, if so, what is the nature of such connexion?	No.
Of what materials is it built?	Stone and lime.
Is it thatched or slated?	Slated.
In what state of repair?	Good.
What are its dimensions?	56 feet long; 18 feet broad; 10 feet high.
From what funds was it erected?	Local.
Who pays the rent of it?	None.
11. Is the school-house secured by lease or otherwise for the purpose of education?	Not secured. Built on Chapel-yard, on a lease for ever.
12. Are the school-rooms wholly employed for the use of the children; if not, for what other purposes are they used?	Yes.
13. What is the number of rooms used as school-rooms?	Three; one as a national school, and two under this present application.
State the length, breadth and height of each by internal measurement.	20 feet long; 14 feet broad; 10 feet high.
Are they sufficiently ventilated and warmed?	Sufficiently warmed, but not sufficient light or ventilation.
14. Is any portion of the house occupied by the teacher as a residence; and, if so, does any inconvenience arise therefrom?	
If there are any other apartments, state their uses.	None.
15. How many desks and seats are there in the school-room, or rooms; how many children do they accommodate, and of what does the other furniture consist?	Four desks, five forms, 12 feet each; teacher's desk and press.
16. State the Christian and surname of the present teacher or teachers, and their age.	James Lynch, 22 years.
17. Have they received instruction in the art of teaching in any, and what model school?	
18. What testimonials can they produce of fitness for their office? and have you examined such documents?	Education at Ballinabranna National School.
19. Have they been at any time previously employed as teachers of a national school?	No.
20. State your opinion of the teachers as to literary acquirements.	Medium.
As to character.	Good.
As to method of conducting the school.	Does not, nor cannot, display much system as yet.
21. Have the teachers any other occupation?	None.
State the nature and emoluments of it.	
22. What is the annual amount of local funds towards payment of the teachers' salary, and repairs of the school-house?	Allowance at present 20*l.* per annum; by the manager.

23. Do the scholars pay anything? What are the rates of payment, and by whom regulated?	All free; by manager.
24. Are any, and what number of children admitted gratuitously, and by whose authority?	
25. If any teacher die or be removed, will the patron or committee take care that such change be reported immediately to the Commissioners?	Yes.
26. Is it proposed to keep a register in the school, recording the daily attendance of the children, and the average attendance in each week and each quarter?	Yes
27. Will the inscription, "National School," be put up conspicuously on the school-house?	Yes.
28. Will the General Lesson be hung up in the school-room, or, if not, will any other, and what will be substituted in its stead?	Yes.
29. Will the Commissioners, by themselves or their officers, be allowed to visit and examine this school whenever they think fit?	Yes.
30. Will the school be *bonâ fide* open for children of all religious denominations?	Yes.
31. Will access be given to the public of all denominations to visit the school, with liberty to inspect the registry, witness the mode of teaching, and see that the regulations of the school are faithfully observed, though not to interfere with the management, or to interrupt the business of the school?	Yes.
32. State the titles of all such books as are intended to be used.	National.
If those published and issued by the Board, state which of them.	All.
33. What arrangements have been made, or are proposed to be made, for the religious instruction of the children, either in the school-house or elsewhere?	At present from 9 to 10 o'clock each day, and on Saturday.
34. Are they such as not to interfere with or impede the secular business of the school?	Yes.
35. Are they satisfactory to the parents of the children, and publicly notified?	Satisfactory, but not yet notified.
36. What is the population of the parish, and what proportion of them are of the poorer classes?	
State anything you can ascertain respecting that portion of the population of the neighbourhood, whose children are likely to attend a national school.	
37. How many children were present at the time of inspection?	18 males.
How many on the books for the last six months?	98 males.
What was the average daily attendance for the last six months?	47 males.
Is any increase expected, and to what extent?	
38. Is the school under the direction of a committee, and by whom chosen?	No; to be managed by applicant.
39. How many days in each week, and how many hours in each day, are employed in instructing the children in the ordinary branches of secular education? State particularly at what hour the school commences, and when it closes.	Five days; 10 to 3 o'clock.
40. Has this application been got up by the teacher or his friends, or for his benefit exclusively?	No.

41. Have

Appendix W.

41. Have you communicated with the clergymen of the different denominations in the neighbourhood with respect to this application, and have they made any, and what objection thereto?

Yes; none made.

42. If this school be taken into connexion, is there a reasonable prospect that adequate local aid, in addition to what the Commissioners contribute, will be provided for its permanent support?

43. State any other circumstances connected with this application you may consider material for the information of the Commissioners, and the grounds upon which you recommend it to be entertained or otherwise.

Owing to the peculiar circumstances connected with this case, I delayed forwarding my report (consequent upon my visit of the 13th September) to this date (the 23d October), until I could do so, giving full and satisfactory information relative to it, and also the causes which originated it.

44. Have you had an interview with the patron or correspondent of the school? State the religious denomination to which he belongs.

Prior to March 1846 all creeds attended the Brackna National School, No. 3,190, built by Lord Ashtown, and managed by his brother, the Hon. C. F. French; but the parish priest, Rev. Mr. Dunn (the present applicant), had been applying to him for two years to permit the master, a Roman Catholic, to teach the Roman Catholic catechism in the school-room, and he having refused to accede to that request [*see* his letter now annexed, dated June 1844], Mr. Dunn, in March 1846, withdrew the children of his communion from that school, and erected the one now applied for, within 50 yards of the Brackna National School.

45. Have you communicated personally with any other individuals in the neighbourhood on the subject, and what has been the result of your interview?

Mr. Dunn having verbally informed me that he would permit the children to return to Lord Ashtown's school (Brackna) if the catechism were permitted to be taught therein, I wrote to Mr. French to that effect; I received his reply, now forwarded (dated 23 September), stating that if he had refused Mr. Dunn's request, Mr. Dunn probably could forward a copy of his refusal to permit such religious instruction. I forwarded him a copy of his letter, dated June 1844, as also Mr. Dunn's reply to a query from me, retracting his verbal proposal to me, and now stating that "as he, Mr. Dunn, had been forced to incur great expense in building a school-house, he would not now be satisfied unless the management of the school and appointment of the teacher were made over to him [*see* his letter dated 29 September.] I annex Mr. French's letter (dated 9 October), by which he requests me to lay the case and correspondence before the Commissioners; objecting to the case on the ground that there is a national school provided by the landlord, convenient as to locality; having a Roman Catholic master; no interference with any religious scruples, and open to the clergy, or their deputies, to give religious instruction to the children of their respective communions, at stated periods, not unless with the secular instruction, and deprecating, under these circumstances, the establishment of a rival national school. I also annex a letter from the Protestant rector, Dr. Joley, dated 21 September, not containing any specific objection to the application and system.

46. State the date of your visit?

23 October 1847.

(signed) C. Graham,
District Inspector.

Nos. 5–6.

Copy Letter to Rev. J. Dunn.

Dear Sir, 2, Hume-street, Dublin, 6 June 1844.

I have to apologize for not replying sooner to your letter of the 24th ultimo, but it was necessary to consult Lord Ashtown on the subject.

We are most anxious to co-operate with the clergy for the purpose of making the Brackna school as useful as possible, and it will be a source of much regret if any circumstance shall arise and mar the good understanding which has hitherto existed respecting the instruction to be afforded in that school.

I cannot, from my own knowledge, say whether the Roman Catholic Catechism is in general taught by the master in national schools, but I have been informed that it is not taught in the national schools of Portarlington or Monastereven, and in two other schools on Lord Ashtown's estates in Galway and Tipperary, the masters of which are Protestant parish clerks; I need hardly say it is not used, or is any other Catechism or book tending to inculcate the principles of any particular religion.

I may remark, that it is contrary to the rules of the Education Board to teach any Catechism in what, strictly speaking, are called "school hours," and that their grant is given to Brackna school exclusively for secular instruction, which includes the reading of the Scripture Extracts; consequently, if your request was acceded to, Lord Ashtown would be the person who provided instruction in your religion, and this he thinks he cannot reasonably be required to provide. For one moment place yourself in a similar position; suppose you were a landed proprietor in England or in India, do you think it would be fairly expected that you would pay a master to teach the Protestant or Hindoo religion? It must be remembered that the school was established for the benefit of all.

There are, I believe, seven or eight Protestant families on my brother's estate in your parish, and although neither they or the children of any other Protestant family in the district have yet availed themselves of the advantages afforded by the school (in consequence, perhaps, of the master being a Roman Catholic), yet I trust this feeling will diminish. I should, however, have but little hope of this result were the master allowed to give instruction in the particular tenets of the Roman Catholic religion.

I am sorry that in consequence of your other duties the children cannot have the advantage of being instructed by you or your curate on Saturdays, but if you will appoint any person to act in your stead for the purpose of teaching your Catechism, instructions shall be given to the master to let the person so appointed have the use of the school-room on Saturdays in the same manner as if you were yourself present. I trust that this plan will be satisfactory, and that thus you will be able to provide for the instruction of your flock in the Catechism.

It is impossible not to respect the motives which have caused your letter; I trust the same motives will induce you to consider favourably the feelings by which my brother is actuated.

I am, &c.
(signed) C. J. French.

No. 7.

Copy Letter to C. Graham, Esq., Inspector of National Schools.

Sir, 21 September 1847.

As the village of Bracknagh is part of Lord Ashtown's estate, and as his Lordship is patron to a school there in connexion with the Board of National Education, having built a school-house, and allowing the master a yearly stipend, I beg leave to suggest the propriety of your writing to the Honourable Charles French, his Lordship's brother and agent, on the subject of your communication; his address at present is, "The Hon. Charles J. French, Woodlawn, Kilconnell."

I am, &c.
(signed) Henry Edw. Joly.

No. 8.

Copy Letter to C. Graham, Esq., Inspector of National Schools.

Sir, Woodlawn, Kilconnell, 23 September 1847.

Beg to acknowledge the receipt of your letter of the 18th instant, and to state that I have always understood that the Rev. Mr. Dunn's reason for preventing the Roman Catholic children from attending the Brackna school has been that the Catechism of this Church has not been taught them daily by the master.

You will see from the rules of the school this is not permitted.

I am not aware that Mr. Dunn has even applied to Lord Ashtown or to me that the master might be permitted to teach the Roman Catholic Catechism on Saturdays. If I am mistaken in this respect, Mr. Dunn has probably a copy of his letter to my brother or to me, and the answer refusing to allow this to be done.

I am, &c.
(signed) C. J. French.

Appendix W.

No. 9.

Copy Letter from the Rev. J. Dunn.

My dear Sir, Clonmel, 27 September 1847.

I enclose Lord Ashtown's letter, as required by you, on the subject of the Brackna school. "You wish me to state, in explicit terms, would I again encourage the attendance of the children to that school, and, consequently, not press my present application, if the master were permitted to teach the Catechism in the school-room on Saturdays."

In reply, I must beg to say I cannot consent to encourage the attendance of the children at that school, circumstanced as it is at present, our having been obliged to incur considerable expense in building a school for the protection of my flock; even should the Catechism be taught, I would not allow the children to attend the school as long as the present teacher is retained.

I must also say that I could not allow the children to attend the school unless the teacher would be a person of my own appointment, or at least such as I would approve of, both as regards capability, morality, &c. &c. This resolution I have been bound to adopt in consequence of the immorality of persons sent here as teachers against my will. Now if Mr. French gives me up the school-house, I shall have the school conducted in accordance with the rules of the National Board, and will pledge myself that there shall be no interference with the children of any creed, as is the case in all the schools under my control. You see now how I am situated, and know my sentiments on the present subject; and having put confidence in your good sense and discretion, I shall now leave all matters in your hands, and beg to remain, &c.

(signed) J. Dunn.

P.S.—I hope you will have the kindness to retain Lord Ashtown's letter for me, as I thought I had better send you the original.

No. 10.

Copy Letter to C. Graham, Esq., Inspector of National Schools.

Sir, Woodlawn, Kilconnell, 9 October 1847.

I must apologise for not having sooner acknowledged your letter of the 30th September, but have been much occupied during the last few days. If you had a copy of Mr. Dunn's letter, written in 1844, before you, I think you must have seen that Mr. Dunn required that the Roman Catholic Catechism should be taught daily in the school by the master. Lord Ashtown does not think it right to pay a person expressly for teaching that which he considers erroneous.

It appears to me objectionable to allow any Catechism to be taught in any national school intended for the instruction of children of different religious persuasions. My brother has three schools under the Board, the rules of which are all similar. One school is in the North Riding of Tipperary (the Lipwell School), the master being a Protestant of the Church of Ireland; his school is very well attended, but if he was permitted to teach the Church of Ireland Catechism, four-fifths of the children who are Roman Catholics would probably be removed, and the school rendered almost useless. The national school at this place is taught by a Presbyterian; and was it a part of his duty, as master, to teach the tenets of his Church, the Roman Catholic clergy would (I should say), as a matter of course, remove the children of their flocks; and the Protestant rector would, at the least, consider the usefulness of such a school very doubtful; and had the Roman Catholic Catechism been taught by the master at Brackna, it is not probable that any Protestants would ever have attended that school.

In my humble judgment the proprietor of an estate has discharged his duty as far as respects education, when he has provided a good school in which the children of his tenantry can obtain what is commonly called secular education, and also instruction in the Christian religion, so far as it is common to all sects in this country; and then he has, furthermore, afforded facilities to the clergy of all denominations for inculcating the distinctive points of their respective creeds.

You, or Professor Sullivan (who recommended James Kavanagh to me), will be able to speak of his abilities as a master: as to his moral character, I believe it to be unexceptionable. I did not consult Mr. Dunn when I appointed him, or his predecessor, who was also a Roman Catholic, recommended by the Board; but I informed Mr. Dunn, some years ago, that I should be always ready to investigate any complaint which might be brought against the master; and that I should not retain a person as master who was not properly qualified.

I do not understand what Mr. Dunn means when he states that he has been obliged to incur expense in building a school for the protection of his flock: if his object really was to provide instruction in the Roman Catholic Catechism, one of the masters of his other schools might have been sent to teach the Catechism on Saturdays and Sundays, or one of Lord Ashtown's tenants might have been employed in this manner, two or three having expressed a willingness to undertake this duty.

Perhaps I ought to mention that when the Roman Catholic children were withdrawn, the Protestants of the neighbourhood commenced attending the Brackna school, and the attendance has since been exclusively Protestant.

When

When this happened, the Protestant rector commenced his warfare, in which, however, for reasons to which it is not necessary advert, he was not so successful as Mr. Dunn.

The master of the rector's school, who was also the parish clerk, having some months since emigrated to America, Dr. Joly, the rector, kindly offered to appoint, as his clerk, the master of the Brackna school, if properly qualified.

The attendance at the Brackna school has lately diminished considerably; and as I think I have given the experiment a fair trial, and have, I regret to say, failed in having a well-attended school taught by a Roman Catholic, I have thought it advisable to see if I can have a good school at Brackna, with a Protestant master; and I have lately engaged a person who is a member of the Church of Ireland; he will be ready to enter upon the duties of his situation on the 1st of November, and then the only objection, I should hope, which can be made to the Brackna school will be that the master is not permitted to teach any Catechism therein.

In conclusion I may remark, that should the Board (after Lord Ashtown has expended upwards of 400 *l.* in building a school-house at Brackna, has had his school conducted for years in strict conformity with the rules of the Board, and has exerted himself to secure a united education, for not only the children of his own tenants, but for the children of the adjoining estates) sanction and support a rival school at about 100 yards distance, and two schools are not required in the district, they will act contrary to a principle which they have laid down, and by which they have professed to be guided in other cases.

You have been so good as to say you would lay my letters before the Board of Education; may I beg you will also send them a copy of mine to Mr. Dunn, dated 6th of June 1844.

I have, &c.
(signed) C. J. French.

No. 11.

Copy Letter to the Secretaries of National Education, Dublin.

Thursday.

In case the Archbishop (who is very busy) should not be able to attend, he wishes to know whether a grant has been made to a second school at Brackna, county Kildare, under the priest (Rev. J. Dunn, P. P.), in avowed rivalry to a national school under Lord Ashtown, and a few yards distant.

CASTLEMAINE NATIONAL SCHOOLS.

No. 1.

Copy Letter to Brian M'Sheehy, Sub-Inspector, Tralee.

Sir, Education Office, 7 October 1853.

The attention of the Commissioners having been called to a statement contained in the inclosed extract from "Saunders's News Letter" of the 30th ultimo, you are requested to lose no time in waiting upon the Rev. B. Drew, manager of the Castlemaine female national school, county Kerry, and obtain from him an accurate statement of the circumstances referred to in the foregoing paragraph; also, in calling upon Catherine Horan, now employed in Tralee gaol, and ascertain what explanation she has to make with regard to the charge preferred against her.

We enclose you a copy of the free stock list, in which you will find marked the names of the books which Catherine Horan is charged with having erased from the list without any authority from the manager, and it will be important for the Commissioners to know the circumstances which led Miss Horan to make the erasures in question.

We are, &c.
(signed) M. Cross, J. Kelly, } Secretaries.

No. 2.

Copy Letter from B. M'Sheehy, Esq., Sub-Inspector.

Gentlemen, Dublin, 12 October 1853.

Agreeably to the instructions contained in your letter of the 7th instant, I had an interview on the 8th instant with the Rev. Browning Drew, rector of Killallagh, and manager of the Castlemaine national schools; and I afterwards communicated personally with Miss Catherine Horan, late teacher of the Castlemaine female school, in reference to

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the charge brought against her by Mr. Drew, and alluded to in the paragraph in "Saunders's News Letter," which you forwarded to me.

The Rev. Mr. Drew informed me that he intended to transmit a statement of the case to the Commissioners within two or three days; he at the same time stated to me, for the information of the Board, the following circumstances:—

Rev. Mr. Drew's Statement (verbal).

Having selected,* in conjunction with the schoolmistress, the books which he considered necessary for the school, and having signed the list in which those books were applied for as the triennial free stock, Mr. Drew gave the list to Miss Horan, to put into the post-office. The numbers of the books applied for were inserted by Miss Horan, under his direction.

On the "invoice" of the free stock reaching Mr. Drew, he perceived that it differed very materially from the requisition he had forwarded, the Scripture Lessons and other books which he had ordered not appearing in the invoice. Within a day or two he called on Miss Horan for an explanation, and her account of the matter he considered so unsatisfactory, and her conduct so great a breach of faith, that he could no longer place confidence in her. He gave Miss Horan notice upon that occasion, that at the expiration of the quarter then current (that ending 1st October) he would discontinue her as mistress of the school; and that, in answering the quarterly queries regarding salary, &c., he would state to the Board his reasons for dismissing her. Miss Horan expressed herself as being thankful to Mr. Drew for continuing her until the end of her quarter. She admitted that the alteration had been made in the list.

During the midsummer vacation,† Miss Horan obtained the situation of schoolmistress in the Tralee gaol, and left the Castlemaine school without giving Mr. Drew any intimation whatever.

Miss Horan afterwards (on a Sunday) offered the keys of the school to Mr. Drew, but he refused to take them until the end of her quarter, and until all the property of the Board in the school should be fully accounted for.

Finding that Miss Horan had altogether closed the school, Mr. Drew issued two summonses against her, one for absenting herself from her engagement, and not giving up the property of the school committed to her care; and the other for altering the list of books.

After the summonses were issued, Mr. Drew considered that if he followed them up it would damage Miss Horan's character in life; but hearing that on the following Sunday "he was held up as a religious bigot, in the chapel at Miltown, for issuing the summonses," he determined to bring the case before the bench of magistrates. On the sitting of the court (petty sessions), Mr. Drew detailed the circumstances, and stated that he was still unwilling to prosecute the case to conviction, in consideration of Miss Horan's youth. He offered to withdraw the summonses upon Miss Horan giving up the school in a proper condition, and accounting for the property of the Board committed to her care. This was promised by the teacher and her father, but has not been‡ since done.

Mr. Drew intends to bring his charges again before the magistrates, if the school be not given up before the next court-day.

I understood from Mr. Drew that he requires the school-house, with the Board's property therein, to be formally delivered up by Miss Horan. He did not complain that any of the school property was missing, but objected to the state of the school-room, as neglected in point of cleanliness, and observed that some of the tablets, &c., were torn.

Before introducing my report of Miss Catherine Horan's statement, I have to remark that she was appointed to the charge of the Castlemaine Female National School in December 1850, having been previously employed in the Castle Island Female (No. 1) National School, which she left on its being permanently closed, in consequence of the establishment of the present convent school of Castle Island. While teacher of the Castlemaine school, she resided with her father, Timothy Horan (teacher of Ballyoughtera National School) at Miltown, about one mile and a half from Castlemaine. She ranks in the second division of third class, and her age was stated by her father, when I inspected her school in June last, to be 17 years.

Miss Horan's explanation.

Being requested to give her explanation in reference to the Rev. Mr. Drew's charge, Miss Horan stated, that she had from the first admitted having erased from the requisition for free stock the Scripture Lessons, and Lessons on the Truth of Christianity; and assigned as her reason that she had already in her possession copies of those works—as many as Mr. Drew had ordered—which she had brought with her from the Castleisland school on its being discontinued.

She represented that it was usual with her to take home to Miltown, for her father's inspection, papers that were to be forwarded to the Secretaries, some documents connected with her school having been returned from the Education Office as incorrect; and that, on her taking home the list signed by Mr. Drew, she recollected her having the books brought from Castleisland; and altered the list, substituting for the Scripture Lessons, and Lessons on the Truth of Christianity, books of secular instruction which she thought would be useful. She

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* There is no date to the list of books ordered, as appears from the copy sent to me.
B. M'Sheehy.

† Miss Horan states that she closed the school for vacation on the 31st August, and was appointed to the gaol school on the 2d of September.

‡ *i. e.* Up to Saturday, 8th October.

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She further stated, that she would have consulted the manager before altering the requisition, but that she had heard, previously to leaving Castlemaine (on the day the list was signed), that Mr. Drew was about to leave home on the following morning; as well as she could recollect, it was to Dublin, or to meet Mrs. Drew on her way from Dublin, that the manager went upon that occasion. She stated that she still intended to inform the manager of her having altered the list, but she did not think it "worth her while" until the "invoice" of the free stock should be sent to him. The Scripture Lessons and Lessons on Truth, &c. she says, she took to the Castlemaine School sometime before the arrival of the invoice; and that on Mr. Drew calling her to account for the discrepancy between the invoice and the order, she showed him those books "at the second word."

Miss Horan pleads that she could not have intended to deceive Mr. Drew in the matter, as the invoice could not but be seen by him, and the omission of the Scripture Lessons, &c., be at once apparent.

Second interview with Mr. Drew.

After receiving Miss Horan's statement, I again saw the Rev. Mr. Drew, and inquired if he had left Castlemaine on the day after his signing the list. Mr. Drew could not remember the circumstance, but said he might have left home as stated. (I have already observed that the free stock order is not dated). I also asked if he recollected Miss Horan having shown him, as she alleges, the books formerly belonging to the Castle Island School. To this he replied, that he had no recollection of her having shown him those books, but that he could not say she had not done so.

Remark on List: Lessons on Evidences not struck out.

A copy of the list, or order in question, having been transmitted to me, I beg to point out one circumstance which, noticed subsequently to my interviews with the Rev. Mr. Drew and Miss Horan, has struck me as of almost decisive weight. It will be seen that among the entries not altered prior to the receipt of the list in the Education Office, is one of six "Easy Lessons on Christian Evidences;" and it seems impossible to avoid concluding that, had the Scripture Lessons and Lessons on the Truth of Christianity been struck out, not for the reason given by Miss Horan, but in consequence of their being objected to *per se*, the item of Lessons on Evidence would also have been expunged from the list.

I enclose the copy of the list, and the extract from "Saunders," which accompanied your letter.

And remain, &c.
(signed) B. M'Sheehy, Sub-Inspector.

No. 3.

Copy Letter to the Secretaries of National Education, Dublin.

Castlemaine School.

Gentlemen, Kiltallagh, Castlemaine, 14 October 1853.

On Saturday last I made a statement to Mr. M'Sheehy, local Inspector, of the late female teacher's (Catherine Horan) conduct, and the reasons for my dismissing her from the Castlemaine School; you, perhaps, have received his report. I refused to take from her the keys of the school, unless the room, books, &c., were at the same time delivered up to me; the former in a state to receive any new mistress to be appointed. I am not yet prepared to say that my desire has been complied with, though the keys are since this morning in my possession.

Yesterday (Sunday) she came to me to fill the query sheet, and which I gave her, still refusing to take the keys until the room and books were ready to be given up as I required. On this morning, very little after day-light, she and her father, the teacher of Miltown school, were at my door, and, on my servant appearing, handed in the query sheet, the school key being folded up in it. She went on, I believe, to Tralee. I have left notice for her to attend at the Castlemaine school on Wednesday; until then I will not open the doors; should she not appear, I will have some persons to witness my doing so, as also to take an inventory of books, &c., when I must again endeavour to punish such misconduct, and bring her to the petty sessions. If Mr. M'Sheehy can come, I will try to have him in attendance. I do hope that if the Board have the power of punishing by fine or otherwise, they will visit their displeasure on this occasion, or I may, as manager of the school, be at some future time placed in a very unpleasant position.

I am, &c.
(signed) Browning Drew.

No. 4.

Copy Letter to the Rev. Browning Drew, Castlemaine.

Sir, Education Office, 3 November 1853.

The Commissioners of National Education having had before them Mr. Sub-Inspector M'Sheehy's report of inquiry into the charge preferred by you against Catherine Horan, late teacher of Castlemaine National School, together with your letter of the 11th ult., we are directed to transmit to you the accompanying extracts from Mr. M'Sheehy's report, containing

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taining the explanation given by Catherine Horan of her conduct; and also, the portion referring to the circumstances on which the Sub-Inspector grounds his opinion, that the teacher could not have erased from the free-stock list the "Scripture Lessons" and other books for any other reasons than those stated by her.

The Commissioners are decidedly of opinion that the conduct of Catherine Horan was reprehensible in making any alteration in the free-stock list, without having first obtained your sanction, and also in removing a portion of the free stock from Castlemaine National School (which ought to have been deposited with the Inspector of the district); and upon both these points the Commissioners will take the necessary steps to express their disapprobation.

We have, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 5.

Copy Letter to the Secretaries, Education Office.

Gentlemen, Kiltallagh Glebe, Castlemaine, 31 October 1853.

I, some days since, mentioned my intention of bringing Catherine Horan, late mistress of the Castlemaine National School, before the magistrates at petty sessions, to account for any deficiency in the property of that school committed to her care. I give a list of such deficiency. By a majority of one, the magistrates did not consider she was accountable, on my prosecution, she not being my servant, and also as I could not say she retained for her own use the property not forthcoming.

I must now appeal to the Board, and beg for a visitation from them on her misconduct. I yet hold the receipt sent me for the salary due to her, and hope the Board will order the value of books, &c., deficient to be deducted from it. I anxiously look forward for such support from the Board, as if not ceded to me, I do feel that I can no longer continue manager of the school. Through my sole exertions the schools have been established here; they have hitherto imparted much benefit; I shall, therefore, feel much regret if forced to withdraw from their management.

I am, &c.
(signed) Browning Drew.

Books, &c., deficient:—

55 First Lesson Books.	Supplement to Fourth Book.
9 Sequel to Second Book.	Biographical Sketches of Poets.
1 Reading Book for Females.	Art of Reading.
1 Spelling-book Superseded.	Sullivan's English Dictionary.
6 First Arithmetic.	Sullivan's English Grammar.
9 Introduction to Geography.	Kirkwood's Atlas.
Commandments.	Keys of Tables.
Sacred Poetry.	3 Panes of Glass.

No. 6.

Copy Letter to the Secretaries of National Education, Dublin.

Gentlemen, Kiltallagh Glebe, Castlemaine, 3 November 1853.

Since writing to you on the 31st of last month respecting Catherine Horan, the late mistress of the Castlemaine school, I have been reminded that I should then have reported the very gross insolence with which I was addressed by her father, the teacher of the Miltown National School. He was several times called to order by the magistrates for his very unruly conduct. If I mistake not, a paper, giving a report of the proceedings, has been sent you; by it you will see he there charged me with violation of my oath when giving my evidence. Have the Board power to punish such conduct? And will they allow gentlemen managing schools in connexion with them to be so insulted with impunity? I showed to Mr. M'Sheehy this day the filthy state in which the school has been thrown up to me.

I am, &c.
(signed) Browning Drew.

No. 7.

Copy Letter to the Rev. Browning Drew, Castlemaine.

Sir, Education Office, 5 November 1853.

We have laid before the Commissioners of National Education your letter of the 31st ult. with respect to the conduct of Catherine Horan, late mistress of Castlemaine National School, as regards deficiency of books, &c.

We

We are now to inform you, that the Inspector in charge of the district shall be directed to ascertain the value of the books, &c. not forthcoming, making due allowance for wear and tear. He is also to obtain from the teacher any explanation she may have to offer on the subject.

The Commissioners will then be in a position to determine what amount should be stopped from the salary now due to Catherine Horan.

We are, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

P. S.—We have just received your letter (8,097) of the 3d, complaining of the conduct of the master of the Miltown National School, and shall direct the Inspector to inquire into this matter also.

(signed) M. C.
J. K.

No. 8.

COPY LETTER to the SECRETARIES of National Education, Dublin.

Gentlemen, Kiltallagh, Castlemaine, 5 November 1853.

I HAVE received your's of the 3d instant, and think it right to forward an immediate reply to Catherine Horan's statements, and which I pronounce altogether pretence. On being first charged with having erased the Scripture Lessons from the requisition for free stock, she attempted to make no excuse. I told her I would consider further on her conduct, and when I next saw her, for the purpose of dismissing her, she then produced some copies of the Scripture Lessons, as also some of the Lessons on the Truth of Christianity, with which she said her father supplied her. It is not true that it was usual with her to take home, for her father's inspection, any papers going to you, as all such have been invariably posted by myself, or some servant from my house. It is not true that I was beyond her reach for consultation when she altered the requisition, Castlemaine being within five minutes walk of my house. The requisition was filled previous to my going to Dublin, in the school-room, and distant but 50 yards from the post-office; nor could the books supplied by her be in the school previous to the invoice reaching me. I feel much respect for the Sub-Inspector, but I do not agree to the opinion he has formed. If she had easy Lessons on Christian Evidences, they also would, I am sure, have been erased, and afterwards introduced with the Scripture Lessons, and that all in a little time would be claimed by her father as his property, and removed from the school; and I feel convinced that the father urged her to this improper conduct, at the desire of his priest in Miltown, who made me the subject of an altar harangue for presuming to find fault with her.

You say the Commissioners will take the necessary steps to express their disapprobation of her conduct: she is no longer under their control, and will little heed any merely expressed displeasure. May I ask, do you state this as a reply to my letter of the 31st ult., requesting the Commissioners to inflict punishment on her?

I am, &c.
(signed) BROWNING DREW.

No. 9.

COPY LETTER to the Rev. BROWNING DREW, Castlemaine.

Sir, Education Office, 17 November 1853.

THE Commissioners of National Education have had before them your letter of the 5th instant, with reference to the conduct of Catherine Horan, late teacher of Castlemaine National School.

We are now to inform you, that Catherine Horan, being no longer in the service of the Commissioners, they have no control over her, nor can they punish her further than by deducting from the salary yet unpaid the value of the books alleged to be missing. This will be considered when the Inspector's report on the subject shall have been received.

We are also to inform you, that it is the practice of the Commissioners, even in cases where the teachers are dismissed for the gravest offences, to pay them the amount of salary which may be due up to the date of dismissal, unless where it can be clearly shown that the teacher has been guilty of wilfully appropriating to his or her own use any of the property of the school.

We have, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

Appendix W.

No. 10.

Copy Letter to the Rev. Browning Drew, Castlemaine.

Sir, Education Office, 18 November 1853.

The Commissioners of National Education have had before them your letter of the 3d instant, complaining of the conduct of Timothy Horan, teacher of Ballyoughtera National School.

It appears, from a report of the case laid before the Board, that Timothy Horan was publicly reprimanded by the magistrates, for the incautious expressions made use of towards you while under the influence of excited feelings. The Commissioners, therefore, do not consider it to be a case which calls for further interference on their part.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 11.

Copy Letter to the Secretaries of National Education, Dublin.

Gentlemen, Kiltallagh, Castlemaine, 21 November 1853.

I have received yours of the 18th instant, stating that the Board of National Education refuse to notice the insulting and unreprimanded language of Timothy Horan, a teacher under them, towards me.

Such being the case, to uphold my authority and respect at the same time, would be out of the question. I feel, therefore, that I cannot longer remain in connexion with the Board of National Education. I return the receipt for the salary due the female teacher, and will hand over the keys, &c. of the school to your Inspector.

I am, &c.
(signed) W. Browning Drew.

No. 12.

Copy Letter to the Rev. Browning Drew, Castlemaine.

Sir, Education Office, 3 December 1853.

We have had the honour of laying before the Commissioners of National Education your letter of the 21st ultimo, resigning the office of manager of the Castlemaine National Schools, on the ground that the Commissioners had refused to notice the insulting language addressed to you at a recent investigation before the magistrates by Timothy Horan, teacher of the Miltown National School.

We are directed to acquaint you, in reply, that the Commissioners learn with deep regret, that you should have thought it right, under the above circumstances, to relinquish your connexion with the Castlemaine National Schools; that you labour under an erroneous impression, if you suppose that the Commissioners do not strongly disapprove of T. Horan's disrespectful conduct on the occasion referred to; but having observed from the newspaper report of the proceedings laid before them, that he had been publicly reprimanded by the bench for his discourtesy, they thought you might consider such reproof sufficient for the purpose, having regard to the fact, that the teacher spoke under the influence of excited feelings.

As it appears, however, from your letter, that you think some further steps are necessary on the part of the Commissioners, they have directed a reprimand to be conveyed to Timothy Horan, through the manager of the school of which he is the teacher, and they direct us to express a hope that the adoption of this course will afford you all the satisfaction you require.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 13.

Copy Letter to the Rev. B. O'Connor, Miltown.

Sir, Education Office, 3 December, 1853.

The Commissioners of National Education have had under consideration a letter from the Rev. Browning Drew, complaining that at a recent investigation before the magistrates, Timothy Horan, teacher of the Ballyoughtera National School, addressed him in very disrespectful and unbecoming language, for which he, T. Horan, was publicly censured by the Bench.

The

The Commissioners strongly disapprove of the discourtesy shown to the Rev. Mr. Drew, by the teacher, on the occasion referred to, and they direct us to request you will reprimand him severely for his misconduct, and impress upon him the necessity of exhibiting greater control over his temper, and a more courteous demeanor for the future.

We are, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 14.

COPY LETTER to the SECRETARIES of National Education, Dublin.

Kiltallagh, Castlemaine, County Kerry,
Gentlemen, 5 December 1853.

MY father is in receipt of your letter of the 2d instant. A family affliction incapacitates him from acknowledging it; and feeling that a prompt answer is necessary, he deputes me to reply. The Commissioners of the Board of National Education must have glanced but slightly at the newspaper reports containing an account of my father's charge against the female teacher of the national school with which he was connected, and of the highly disrespectful language made use of towards him by her father, a subordinate to the Board: on that occasion I was present, and nothing bordering on a reprimand was given to Timothy Horan from the Bench; and one of the then presiding magistrates having called on my father yesterday, your letter was laid before him, and he asserts that no rebuke was given.

My father begs that the Board will not give themselves the trouble of conveying a rebuke to Timothy Horan for what they misname "a discourtesy;" and its being given through one who may have been the originator of this business, would not exactly suit the case, or be the plan of proceeding, that my father, as a Protestant clergyman, would agree to.

In conclusion, I may say, that if the schoolmaster of the Castlemaine National School had held such language to any gentleman as did Timothy Horan to my father, instant dismissal from his post would have been the result.

I have, &c.
(signed) W. BROWNING DREW.

No. 15.

COPY LETTER to Rev. BROWNING DREW, Castlemaine.

Sir, Education Office, 11 January 1854.

THE Commissioners of National Education have had before them your letter of the 5th ultimo, and the previous correspondence relative to the conduct of Catherine Horan, late teacher of Castlemaine national school, and also to the conduct of her father, Timothy Horan, teacher of the Ballyoughtera National School (Miltown).

With reference to your last communication, we are directed to acquaint you, that, as you decline to attach your signature to the receipt for the portion of salary due to C. Horan, for her services in the Castlemaine National School, the Commissioners, in accordance with the practice in similar cases, will dispense with your signature, and pay the amount to herself, deducting the value of the missing books of the free stock, as ascertained and reported by the local Inspector.

The Commissioners further desire to express their regret that you are dissatisfied with their order respecting Timothy Horan, and to state that a severe reprimand has been conveyed to him, through the manager of his school, which is the usual channel through which all reprimands to teachers are transmitted: under these circumstances, the Commissioners do not consider any further steps necessary.

In conclusion, we are to state, that the Commissioners much regret that you should have thought fit to retire from the management of the Castlemaine National School.

We have, &c.
(signed) MAURICE CROSS, JAMES KELLY, } Secretaries.

No. 16.

COPY LETTER to the SECRETARIES of National Education, Dublin.

Gentlemen, Tralee, 8 December 1853.

IN accordance with the instructions contained in your letter of the 23d ultimo, I have made inquiry respecting the deficiency in the free stock of the Castlemaine Female National School, reported to the Commissioners by the Rev. Browning Drew, in his communiction of the 31st October last.

I have

Appendix W.

I have to report, that the books of which Mr. Drew has given a list, are, with a few exceptions, which I shall immediately indicate, missing from the free stock of books granted to the school on its opening in the year 1850. The stock granted this year has not as yet been sent for to the district depôt.

On examination of the remnant of the stock of 1850 now in the school, I find that, of—

15 Sequels, granted	8	
4 Girls' Reading Book, granted	all	remain.
10 Introduction to Geography and History	4	

The manager's list of books deficient is thus reduced to—

		s.	d.
55 First Lesson Book	1*d.*	4	7
7 Sequels	6*d.*	3	6
1 Spelling-book Superseded		–	7
6 Introduction to Geography and History		3	–
1 Sacred Poetry		–	4
1 Supplement to Fourth Book		1	–
1 Biographical Sketches		1	–
1 Art of Reading		–	8
1 Sullivan's Dictionary		1	10
1 Sullivan's English Grammar		–	6
1 Kirkwood's Atlas		1	–
		18	–
For wear and tear, deduct one-third		6	–
		12	–

The above works may be considered as consisting of two classes, viz.:—

1. Books necessarily put into the hands of the pupils.
2. Works of reference.

With regard to the value of the missing property, making due allowance for "wear and tear," on which I am directed to report, I beg to say that I am at a loss to answer this question, so far as relates to the first-mentioned class of books, comprehending the First Books, Sequels, Spelling-book Superseded, and Introduction to Geography and History, to which might be added the Second and Third Books (not mentioned by the manager), of which none remain in any degree fit for use. I consider these books to have been worn out or torn by the children; they were given to the school three years since; and I believe it has not been the practice to take any steps with reference to a deficit in a free stock at a time when another grant has become due.

That the free stock was greatly neglected, is attested by a confused mass of leaves, torn tablets, &c. now in the school. In reference to this, it is to be noted, that the late teacher was when appointed very young and inexperienced, and that the children had not been previously accustomed to the discipline of a national school.

I subjoin the names of the books of reference, with prices annexed. These works cannot have been worn out in the school.

1 Biographical Sketches.
1 Art of Reading.
1 Sullivan's Dictionary.
1 Kirkwood's Atlas.
1 Sullivan's English Grammar.

Miss Catherine Horan, the late teacher, in reply to my inquiries, stated that she could not recollect whether she had left the last-mentioned books in the school on quitting it. She declared that she had not retained any portion of the school property; admitted that she had sometimes taken home books of the free stock for the purpose of study, but asserted, positively, that she had invariably brought such books back to the school.

Should the Board decide that Miss Horan is to pay for the missing books, it would seem that a third, or perhaps half the price should be remitted on account of wear and tear.

In counting the books left, I found a "fourth book," marked "Free Stock," although none was named in the printed list sent from the office: this may have been sent instead of the Supplement to "Fourth Book," which is not forthcoming.

I return herewith the Rev. Mr. Drew's letter.

And have, &c.
(signed) B. M'Sheehy,
Sub-Inspector.

No. 17.

Copy Letter from Rev. T. Cormody, Castlemaine.

Gentlemen, Castlemaine, 2 January 1854.

The male and female national schools were built by me and the Rev. Browning Drew; the expense *ex æquo*. I left the management to Mr. Drew; the female school is idle now four months, the mistress being dismissed by Mr. Drew, for what reason I know not. The

teacher

eacher of the male school complained to me on this day, that the Rev. Mr. Drew refused o sign his query sheet for the quarter ended 31st December 1853. I consider this an njustice to the teacher. Forty pounds were given by the Right Rev. Doctor Egan, to build he schools. If the Rev. Mr. Drew has given up the management of the schools, as it is eported, I, if appointed manager, shall use my influence with my parishioners to make oth schools as efficient as any in the county Kerry.

I am, &c.
(signed) Thos. Carmody, P. P., Castlemaine.

Castlemaine National Schools, County Kerry.

Mem.—Rev. B. Drew, sole applicant.
Inspector's Report on application states, the R. C. Bishop and the priest *have given* the *ne-third* of the expenditure for building.

Roll, No. 5170. 17th day of October 1853.
Received from the Commissioners of National Education, the sum of two pounds three hillings and four-pence, being the amount of salary due to the teacher of Castlemaine emale national school, county of Kerry, for two months in the quarter ended the 30th ay of September 1853.
Rate £.13 per annum.

£.2. 3. 4.

Manager,
Teacher,

Post-town, Tralee.

No. 18.

Copy Letter to Rev. Thomas Carmody, Castlemaine.

Sir, Education Office, 11 February 1854.
The Commissioners of National Education have had before them a letter from the ev. B. Drew, declining to act any longer as manager of the Castlemaine national school, unty Kerry. They have also had before them your letter of the 2d ultimo, applying to be ppointed to that office.
The Commissioners understand that you contributed a considerable portion of the funds cally raised towards the building of the house. Under these circumstances, they have ominated you as correspondent for the school in question; and your name has been entered n the books of the office accordingly.
As you are now the recognized manager of the school, it devolves on you to procure the rvices of a suitable female teacher, and to take measures to bring the school into an ficient state of operation.
We have to add, that the order of the Board above stated was made in the middle of last onth; but the announcement of it was unavoidably postponed, in consequence of an nusual pressure of business, caused principally by the preparation of Parliamentary Returns.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

No. 19.

Copy Letter to Rev. B. Drew, Castlemaine.

Sir, Education Office, 11 February 1854.
The Commissioners of National Education have had before them your letter of the st November last, in which you decline to continue to act as manager of the Castlemaine tional school, county Kerry. They have also had before them a letter from Rev. Thomas armody, P. P., applying for that office.
The Commissioners understand that the Rev. Mr. Carmody contributed a considerable rtion of the local funds raised towards the building of the school-house.
Under all the circumstances the Commissioners have nominated the Rev. T. Carmody as e correspondent for the Castlemaine national school; and his name has been entered as ch on the books of the office.
We beg to add, that the above order was made in the middle of last month, but the nouncement of it was unavoidably postponed in consequence of an unusual pressure of siness, caused principally by the preparation of Parliamentary Returns.

We are, &c.
(signed) Maurice Cross, James Kelly, } Secretaries.

Appendix W.

No. 20.

Application to the Commissioners of Education for Aid towards Building a School-house in the County of Kerry, in the Parish of Kiltallagh, in the Barony of Tuaghanackmy, in the Townland of Gransha, to be called Castlemaine School.

The Secretaries' Education Office, Marlborough-street,
Dublin, 11 November 1847.

Sirs,

Much delay has unavoidably occurred in forwarding these forms of application. The Crown is the lessor in this case, and will I have no doubt grant any length of lease required, and at a mere nominal rent; I calculate the attendance of children, at least, will be 260 male and female; for such a number it will be necessary to have two school-rooms.

Yours, &c.
(signed) Browning Drew, Rector,
Kiltallagh Glebe, Miltown.

District No. 29.

Report upon Application for Aid towards Building a School-house in the County of Kerry.

Name of proposed School, Castlemaine.

Name of Patron or Correspondent, Rev. B. Drew; Post Town, Miltown.

1. Where is the site of the proposed school-house?	On the road-side.
In what townland?	Gransha.
In what parish?	Kiltallagh.
In what barony?	Tuaghanackmy.
2. State the extent of the site, and its dimensions?	80 square feet.
3. Is it in a healthy situation?	Yes.
4. Is it to be inclosed, and how?	Yes, with a wall.
5. Is there any, and what extent of ground for agricultural purposes?	No.
6. Is ita portion of church, chapel, or meeting-house yard?	No.
7. Is it in connexion with any religious establishment?	No.
8. If so, has inquiry been made to procure any other site, and what has been the result of the inquiry?	
9. What is the name and distance of the nearest post town, and in what direction?	Miltown, 1½ mile, South-west.
10. State the christian and surname and residence of the person making a lease of the site, and what title he has to the ground?	The Crown.
11. For what length of time does the grantor agree to give the lease?	For ever.
12. Is the ground liable to any, and what rent?	No.
13. What are the christian and surnames of the trustees, and their places of residence respectively?	
14. What situations do they respectively fill, and do you consider them fit persons to act as trustees?	
15. What number of children may be expected to attend the school, distinguishing males and females, and what is the population of the parish, distinguishing that portion of it likely to need such a school?	140 males; 120 females: 260 total. Population, about 4,000, all of whom require it.
16. Is the school to be under the direction of a Committee, and by whom elected?	Yes, self-elected.
17. What amount of local subscription has been raised, or is likely to be raised, towards the erection of the house?	One-third of the whole expenditure.

18. How

18. How is it proposed to keep the house and furniture in repair?	It is supposed that the Board of National Education will do it.
19. Does a necessity exist for the building of a new school-house here?	Yes.
20. State the names and circumstances of such national schools as are in the neighbourhood within a circuit of three miles, the number of children attending them, and whether vested or not vested.	Miltown, female, and Baloughtra, male, not vested; attendance, about 450 daily.
21. State the names of all other schools for the poor within similar limits, their general circumstances so far as you can ascertain them.	Miltown Parochial Free School; attendance about 30 daily.
22. State the precise distance of the site of the proposed school from the site of any other applicant school, whether for aid towards building, or for salary and books, distinguishing each.	None.
23. Have you consulted the clergymen of the different denominations as to making any arrangement for giving religious instruction in the proposed school?	Yes, the Roman Catholic Bishop and Parish Priest have given the one-third of expenditure for building, and the Protestant Rector is the applicant and correspondent.
24. Have you presented to the parties concerned in this application, including the trustees, a copy of the trust deed?	
25. Are they willing to execute such deed, and to observe the rules therein set forth?	
26. State any other circumstances connected with this application which you may consider material for the information of the Commissioners, and the grounds upon which you recommend that it should be entertained, or otherwise.	A school is sadly wanted in this, hitherto most neglected, locality; the application should, therefore, be entertained.
27. Have you had an interview with the patron or correspondent of the school?	Yes.
28. Have you communicated personally with any other individuals on the subject, and what has been the result of your interview?	Yes, with several of different religious denominations; all are most anxious to co-operate in the establishment of a school.
29. State the date of your visit.	22d October 1847.

(signed) JOHN DEE,
Superintendent of National Schools.

DISTRICT No. 29.

APPLICATION to the COMMISSIONERS of EDUCATION for Aid towards Building a SCHOOL-HOUSE in the County of Kerry, in the Parish of Kiltallagh, in the Barony of Tuaghnackmy, in the Townland of Gransha, to be called CASTLEMAINE SCHOOL.

LETTERS from Rev. B. Drew, requesting increase of grant, in order to build house of larger dimensions—1073. 1309. and 1676. T.—(1848.)
Report of Inspector of District 29, dated 12 April 1848, in favour of application.

Appendix X.

APPENDIX X.

CORRESPONDENCE between the LORD PRIMATE of IRELAND, and the Right Hon. Sir ROBERT PEEL, Bart., on the subject of a PARLIAMENTARY GRANT in Aid of the Schools in connexion with the CHURCH EDUCATION SOCIETY for IRELAND.

CORRESPONDENCE between the LORD PRIMATE of IRELAND and the Right Hon. Sir ROBERT PEEL, Bart.

LETTER I.

From the LORD PRIMATE of IRELAND to the Right. Hon. Sir R. PEEL.

Charles-street, St. James's-square,
31 May 1845.

My dear Sir Robert,

I HAVE been requested by several Members of both Houses of Parliament, who are connected with Ireland, to bring again under the consideration of Her Majesty's Government the condition and claims of those schools for the education of the poor in Ireland in which the Sacred Scriptures are made an essential part of the instruction given to the pupils, and which on that account are denied any assistance out of the funds granted by Parliament for the advancement of education. In compliance with the wishes of the noble and distinguished persons who have assured me of their readiness to support me in making this application, and whose address to me I beg leave to enclose, I would now solicit your attention to this important question. And in doing so, I would also mention that, having recently, in conjunction with a majority of the Irish Prelates, deemed it right to restate publicly the grounds of our conscientious objections to the national system of education, and our reasons for endeavouring to uphold, as far as in our power, the schools which are founded on the principle of making the Holy Scriptures the basis of instruction, our sentiments have been responded to by 1,700 of the clergy, who have expressed their concurrence in the views which we put forward. Nor is this agreement in our sentiments confined to the ministers of the church, for a meeting of noblemen and gentlemen having been convened in Dublin, resolutions were adopted approving of the system on which these schools are conducted, and an earnest hope expressed "that Her Majesty's Government would take into consideration the painful position in which the clergy and members of the Established Church, who conscientiously object to the present national system, are placed in reference to education in Ireland." These resolutions, a copy of which I also enclose, are signed by 1,632 of the landed proprietors and gentry; and amongst the names affixed to them and to the address are those of 33 peers, and a large body of deputy-lieutenants and magistrates. Petitions to the same effect have likewise been presented to Parliament during the present Session, signed by more than 60,000 persons.

It is, therefore, in the name of a majority of the prelates, and more than 3,000 of the nobility, gentry and clergy of Ireland, and supported by the petitions of 60,000 of the people, that I make this appeal to Her Majesty's Government. I make it in behalf of 1,820 schools, which afford a scriptural education to 103,883 children of the poor.

These schools are in connexion with the Church Education Society; the religious education given in them is under the superintendence of the clergy of the Established Church, and they are open to children of every religious persuasion. No compulsion is used to induce pupils to attend them; but they are voluntarily resorted to by 32,900 Roman Catholics and 13,500 Protestant Dissenters; and there is, in fact, more of a really united education to be found in these schools—by which I mean an actual union in the same schools of children of various creeds—than in any other schools now in Ireland. I state this fact as the result of my inquiries into the subject.

On the support of the schools in connexion with the Church Education Society, upwards of 33,000 *l.* were expended in the last year; besides which, a sum of nearly 10,000 *l.* has been raised towards establishing a fund for their permanent endowment, thereby furnishing substantial evidence of the estimation in which the schools are held by the patrons, who, from their residence among the people, and their acquaintance with their wants and feelings, are well able to judge of the value and the suitableness of these institutions. Large, however, as the contributions are which have been given towards the maintenance of the schools to which this letter refers, the sum is inadequate to provide in the manner in which it is desirable for the support of the respectable teachers under whom they are placed, or to defray the expense of introducing into all of them those improvements in the mode of instruction which the friends of education would desire to see adopted in every school for

or the poorer classes; and, large as is the number of the schools and of the pupils attending them, a still greater number would be added were sufficient funds supplied for their support; so acceptable is the system, and so numerous the class of persons desirous to avail themselves of its benefits.

The claim which these schools have to receive some assistance from the State would seem to be just and reasonable. They cannot be considered as exclusive schools, inasmuch as they are attended by 46,000 Dissenters from the Established Church; nor can they be charged with using compulsion to force the Scriptures into the hands of those who are unwilling to read them, for the attendance of the children in these schools is perfectly voluntary. It cannot be said that they do not stand in need of aid, for most of them are very inadequately provided with the means of support; nor can it with any fairness be alleged that their patrons are sufficiently wealthy to maintain them without assistance, while in the far wealthier districts of England the aid of Parliament is liberally given towards the establishment of schools for the poor.

The conscientious objections which the patrons of these schools have to the national system, and their consequent unwillingness to adopt it, are not the result of factious feeling, political prejudice, or transient excitement. The patrons of these valuable institutions are firmly persuaded that they are maintaining a sacred principle in upholding the system on which they are based; and their adherence to that principle has been proved to be sincere and steadfast. A deference for the scruples of those who would not avail themselves of the schools which formerly existed was the reason alleged for establishing the national system. Is it unreasonable to ask that the scruples of those who, on conscientious grounds, feel themselves precluded from adopting that system, should likewise meet with some consideration at the hands of the State, which is to act as the common parent of all the members of the community? Are prepossessions against the use of the Bible entitled to regard, and prepossessions in favour of making the inspired volume the basis of education to meet with no sympathy or encouragement?

In England it is not judged to be inconsistent with the advancement of education to give aid to two societies, conducted on different systems. I am unable to perceive why aid should be placed under greater restrictions in Ireland, and why 1,800 most useful schools, scattered over every part of the country, and so popular as to be attended by 103,800 children, should be refused assistance? Even in the colony of New South Wales, where the Irish system of national education has been introduced, the aid of Government is not limited to schools conducted on that plan. A more liberal mode of distribution has, I am informed, of late been adopted by the colonial authorities, in consequence of the objections which were felt by many against this system; and schools which are founded on other principles are now permitted to share in the bounty of the State.

I would most earnestly submit these statements to the consideration of Her Majesty's advisers; and I shall anxiously hope for such a favourable reply as I shall have pleasure in communicating to the distinguished persons who have requested me to address you upon this subject, upon which such a large portion of the community feel so deeply interested.

I have, &c.
(signed) JOHN G. ARMAGH.

DOCUMENTS enclosed in the LORD PRIMATE'S LETTER.

No. 1.

To the Right Hon. and Most Rev. His Grace the Lord Archbishop of ARMAGH, &c. &c.

WE, the undersigned, beg most respectfully to offer to your Grace the expression of our cordial sympathy in the painful and difficult position in which the Irish branch of the Established Church is placed with reference to national education, and of our deep-felt gratitude for the firm and dignified part which your Grace has taken in maintaining the principles of sound scriptural instruction.

We consider the maintenance of God's Holy Word, as the standard of religious instruction, to be inseparable from our duty to God—from the true profession of the Christian faith, and from the very foundation of our Protestant Church.

We are convinced that the youth of the country cannot be duly instructed in the moral and social duties of life unless that instruction have its basis on the sacred Scriptures, and we do not believe that a people can be trained in solid principles of loyalty to their Sovereign unless they are brought up in a sound scriptural knowledge of their duty to God. Many circumstances warrant us in entertaining a strong hope that a united system might be framed upon this principle, and that, if sanctioned and assisted by Government, it would be taken advantage of by numbers of all denominations.

We deeply regret that, while Her Majesty's Government have continued the system of the National Board of Education in Ireland, and largely increased the grant for its support, they have declined acceding to the request made by your Grace, in reference to scriptural education, in the year 1842, and have refused either so to modify the present national system as to enable those of the Established Church who entertain the sentiments we now express, to form schools in connexion with the National Board, or to grant funds for the purposes of education in the principles of the Established Church.

Appendix X.

We implore your Grace to renew your reasonable and just demands for the attainment of this most important object in whatever manner you may deem most advisable; and we feel it our duty to tender the assurance of our readiness to support your Grace in the maintenance of the principles by which we have hitherto been actuated on the subject, being firmly convinced that sound scriptural education is indispensable to the preservation of the true religion established amongst us, and to the social and moral improvement of the rising generation.

Manchester.	Bernard, M.P.
Downshire.	Northland, M.P.
Roden.	Claud Hamilton, M.P.
Enniskillen.	John Manners, M.P.
Erne.	H. A. Cole, M.P.
Bandon.	A. Lefroy, M.P.
Clancarty.	B. E. Freke.
Lorton.	Frederick Shaw, M.P.
Castlemaine.	James P. Maxwell, M.P.
Carbery.	A. B. Brooke, M.P.
Farnham.	Thomas Vesey, M.P.
Waterford.	William Beresford, M.P.
Thomond.	William Gore, M.P.
Mayo.	John Ffolliott, M.P.
Charleville.	Thos. Edwd. Taylor, M.P.
De Vesci.	Jas. Hans Hamilton, M.P.
O'Neil.	Augustus Stafford O'Brien, M.P.
Courtoun.	Theobald Jones, M.P.
Bantry.	William Verner, M.P.
Berehaven.	Thomas Bateson, M.P.
	Mervyn Archdall, M.P.
	Edward Grogan, M.P.
	Wm. H. Gregory, M.P.
	George A. Hamilton, M.P.
	Edward Conolly, M.P.
	Nath. Alexander, M.P.
	Edmund Hayes, M.P.
	C. P. Leslie, M.P.
	W. Acton, M.P.

No. 2.

At a Meeting of Noblemen and Gentlemen, held at Morrison's Hotel, Dublin, on Thursday, January 30, 1845, the Earl of Roden, K.S.P., in the Chair,

Mr. George A. Hamilton, Member for the University of Dublin, was requested to act as Secretary.

The following Resolutions were unanimously agreed to:—

Proposed by the Marquess of Downshire, K.S.P.; seconded by Lord Viscount Bernard, M.P.

"Resolved, That at a crisis such as the present, the able and dignified declaration on the subject of education made by his Grace the Lord Primate of Ireland, and a majority of the Bishops of the Established Church, is calculated to create confidence and hope among the friends of sound scriptural education, and demands our acknowledgments and support."

Proposed by the Earl of Bandon; seconded by Charles Cobbe, Esq.

"Resolved, That our respectful thanks be tendered to his Grace and those Prelates for the firm, temperate, and conclusive manner in wh ch they have, in that declaration, vindicated the cause of scriptural education, and asserted the principles and claims of the Established Church."

Proposed by the Earl of Rathdown; seconded by Edward Grogan, Esq. M.P.

"Resolved, That without any desire to make the question of education in Ireland a political question, or to embarrass in any way Her Majesty's present Government, in accordance with those principles which we have always conscientiously maintained, and which we feel to involve considerations of paramount importance, we deem it our duty to express our full concurrence in the sentiments contained in that declaration."

Proposed by Viscount Castlemaine; seconded by Captain Taylor, M.P.

"Resolved, That it is our most earnest and anxious desire that Her Majesty's Government may be induced to reconsider this important subject; and, while they have conceded so much to the scruples of other denominations, may regard the just claims of the Established Church in Ireland, and the position in which its members are placed in reference to education, and afford assistance to schools in connexion with the Established Church, on principles

rinciples and conditions of which the clergy and laity may be able conscientiously to pprove."

Proposed by JOHN BARLOW, Esq.; seconded by W. B. SMYTHE, Esq.

" Resolved, That while we thus call upon Government to assist the cause of sound criptural education out of the public funds, we at the same time feel it our duty to urge pon the landed proprietors of Ireland, who are members of the Established Church, the luty of coming forward with increased zeal in aid of the funds of the Church Education ociety, and thus to co-operate with them in the efforts which they are now making to rovide a sound system of education in Ireland."

Proposed by JOHN WYNNE, Esq.; seconded by GEORGE MACARTNEY, Esq.

" Resolved, That the following declaration be circulated throughout every diocese in this ountry, and we respectfully entreat of the parochial clergy to assist the laity in their espective parishes in procuring signatures."

" RODEN, Chairman.
" GEORGE A. HAMILTON, Secretary."

" We, the undersigned, feeling deeply interested in the vital subject of sound scriptural ducation, and having read the Resolutions adopted at the meeting held in Dublin on the 0th of January, at which the Earl of Roden presided, do hereby express our concurrence n the sentiments contained in those Resolutions, and our earnest hope that Her Majesty's overnment will take into consideration the painful position in which the clergy and members f the Established Church, who object conscientiously to the present national system, are laced in reference to education in this country."

[Amongst the names affixed to this declaration are those of the—

Marquess of ELY.
Marquess of WESTMEATH.
Earl of MOUNTCASHEL.
Earl of MAYO.
Earl of CLONMELL.
Earl of RATHDOWNE.
Viscount MASSEREENE.
Viscount LIFFORD.
Viscount HARBERTON.
Viscount BERESFORD.
Lord DUNSANY.
Lord KILMAINE.
Lord CLONBROCK.
Lord CLARINA.
Viscount NEWRY and MORNE, M.P.]

LETTER II.

From the Right Hon. Sir ROBERT PEEL to the LORD PRIMATE of IRELAND.

My dear Lord, Whitehall, 9 June 1845.

I HAVE the honour to acknowledge the receipt of the communication which your Grace ddressed to me, bearing date the 31st of May. I have made it known to my colleagues in he service of the Queen. We hear, with great regret, that your Grace, and the body on whose behalf you have appealed to the Government,—a body so entitled to respectful consideration from the numbers, position, and high character of the individuals who compose t,—continue to entertain conscientious objections to the national system of education, and o the exclusive support given to that system by Parliamentary grants recommended by the Crown.

We consider that the national system is founded and conducted, in all its leading principles, in conformity with the suggestions of a Commission which was appointed some years ince by the Executive Government of Ireland, for the purpose of inquiring into the state f all the existing schools, "and of framing a system of general public instruction, which, while it should afford the opportunities of education to every description of the lower classes f the people, might at the same time, by keeping clear of all interference with the particular religious tenets of any, induce the whole to receive the benefits as one undivided body, under one and the same system, and in the same establishments."

Such was the object contemplated by the Commissioners. It was their unanimous opinion that it was indispensable to the satisfactory attainment of that object, that it should e explicitly avowed and clearly understood, as the basis of any plan of general education n Ireland, that no attempt should be made to influence or disturb the religious tenets of any ect or description of Christians.

The Commissioners expressed a confident hope that in schools advantageously situated, he general adoption of and steady adherence to a course of education manifestly superior n its mode and objects of instruction, and uniting a careful attention to moral and religious principles, with a cordial purpose of respecting the peculiar tenets of different sects of Christians, would excite at first in the immediate neighbourhood, and by degrees in every part of Ireland, a strong prepossession in favour of such establishments, and effectually obviate any prejudices that might have been entertained against them.

It is clear from the whole tenor of the Report to which I am referring, that the Commissioners were fully aware of the difficulties which must be contended with in combining religious instruction with any system of united education. They distinctly recognize the paramount

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mount importance of forming the mind to just notions of duty and sound principles of conduct, and admit that the mind can only be so formed by an early acquaintance with the Sacred Scriptures. But did the Commissioners consider that there would be a violation of religious principle or of conscientious scruples, unless there were enjoined in the schools to be established the unrestricted use of the whole Bible, or unless those schools were in connextion with the Established Church, or unless daily religious instruction were enforced? On the contrary, they state expressly in their Report, that it appeared to them that a selection might be made of extracts from the sacred Scriptures, in which the most important parts of sacred history should be included, together with all the precepts of morality, and all the instructive examples by which those precepts are illustrated and enforced, and which should not be liable to any of the objections which have been made to the use of the Scriptures in the course of education. They state also—and the passage is a very important one—"that the study of such a volume of Extracts from the Sacred Writings would in their opinion form the best preparation for that more particular religious instruction which it would be the duty, and, they doubted not, the inclination of their several ministers of religion to give at proper times, and in other places, to the children of their respective congregations."

The Report to which I refer bears the signatures of,—

The Primate.
The Archbishop of Cashel.
The Bishop of Killala.
Dr. Elrington, Provost of Trinity College, Dublin.
The Right Hon. Isaac Corry.
Mr. Edgeworth.
Mr. Whitelaw, and
Mr. Leslie Foster.

It would be difficult to name persons of higher authority on the question of public instruction in Ireland.

After reviewing the then existing institutions in that country, and the general state of education, and having had the whole subject under their consideration for a period of six years, they closed their labours by the unanimous recommendation of a plan of national education consonant in its general principles with that which has been since adopted with the sanction of the Government and Parliament, and is now conducted by the Commissioners of National Education. In proof of this, I beg to refer to the general purport of the Regulations adopted by the Commissioners in respect to religious instruction in the national schools. I undestand it to be this:—

That opportunities are to be afforded to the children of each school for receiving such religious instruction as their parents or guardians may approve of.

That the patrons of the several schools have the right of appointing such religious instruction as they may think proper to be given therein, provided that each school be open to children of all communions; that due regard be had to parental right and authority; that accordingly no child be compelled to receive or be present at any religious instruction to which his parents or guardians object; and that the time for giving it be so fixed that no child shall be thereby, in effect, directly or indirectly, excluded from the other advantages which the school affords. Subject to this, religious instruction may be given either during the fixed school hours or otherwise.

That in schools towards the building of which the Commissioners have contributed, and which are therefore vested in trustees for the purposes of national education, such pastors or other persons as shall be approved of by the parents or guardians of the children respectively, shall have access to them in the school-room, for the purpose of giving them religious instruction there at convenient times to be appointed for that purpose.

That in schools not vested, but which receive aid only by way of salary and books, it is for the patrons to determine whether religious instruction shall be given in the school-room or not; but if they do not allow it in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school at reasonable times, for the purpose of receiving such instruction elsewhere.

In the case of children of the Established Church, the rule as to religious instruction includes:—the reading of the Scriptures in the Protestant authorised version,—the teaching of the Catechism of the church,—public prayer, and all other religious exercises.

The times for religious instruction are to be determined by the local patrons and conductors of the schools. At least one day in the week must be set apart for the purpose.

Such are the regulations as to religious instruction adopted and acted on by the Commissioners. I refer to them in detail in order that it may be seen whether they are not in general conformity with the recommendations of that Board of Education of which three prelates of the Established Church and the Provost of Trinity College were members.

Under the system of which these regulations form a part, there were in existence at the close of the last year (1844), 3,153 schools, with a number of children receiving the blessings of education, amounting to nearly 400,000. In the present year there will be a very considerable increase of the number of schools and of scholars.

To this system of national education, your Grace informs me that a majority of the Irish prelates have recently re-stated their conscientious objections, and that in those objections more than 3,000 of the nobility, gentry and clergy of Ireland participate. I deeply regret that this is the case. I am quite aware that the effect of such objections, and of the establishment of another plan of public instruction in consequence of them, must materially impair the efficiency of the national system, and must necessarily give to that system more

of

if an exclusive character (so far as regards the attendance of children), than it would have ad if the clergy of the Established Church and the chief landed proprietors of Ireland had lt it to be consistent with their religious convictions, and with their sense of duty, to o-operate zealously in carrying out the national system.

However I may lament the absence of that co-operation, and the result of it, I cannot of ourse question the perfect right of those who conscientiously dissent from a certain plan of ublic education, to withhold their countenance from it, and to establish another more in nformity with their own principles. But it is my duty to inform your Grace, that to that ther plan, so established, Her Majesty's Government cannot lend their sanction. They are npressed with the conviction that the grant of a Parliamentary vote to another and a rival lan of education in Ireland, would be injurious to the cause of public instruction in that ountry, and would, in its ultimate consequences, and at no remote period, be fatal to a ystem of united education, by whatever authority that system might be conducted.

I infer from the general tenor of the communication which I have received from your race, that the most material distinction between the plan adopted by the Commissioners of ational Education and that of the Church Education Society, is this, that in the latter the aily reading of the Scriptures is enjoined and required as a part of the system of education. he printed papers which accompany your Grace's letter speak, indeed, of schools in con- exion with the Established Church, and express regret that funds are not granted by Par- ament "for education in the principles of the Established Church." But I do not under- and that instruction in the principles of the church—that is, in the Catechism and Liturgy the church—is given in the schools of the Church Education Society as a necessary part the system to all children indiscriminately. I apprehend that the rules of that society ffer in that respect from the rules of the National Society in this country. By the rules of e National Society, it is required that the children are to be instructed in the Holy Scrip- ures, and in the Liturgy and Catechism of the Established Church, and that they be regu- rly assembled for the purpose of attending Divine Service in the parish church, unless asons for non-attendance satisfactory to the managers of the school be given.

In the schools of the Church Education Society, I apprehend that instruction in the iturgy and Catechism of the Established Church is not enjoined as a rule of the Society, at there is no obligation to attend Divine Service in the church, and that the children of issenters are freely permitted to receive instruction in the principles of the religion which ey may profess from ministers of that persuasion. If this be so, there is a very important parture from a principle which many would contend ought to be enforced by an institu- on avowedly formed in connexion with the Established Church; a departure justified no oubt by the very peculiar circumstances of Ireland, but resting, surely, for its justification the same ground which induced the Board of Education to recommend, and Her ajesty's Government to sanction, the system of national education.

Your Grace asks, "Is it unreasonable to require that the scruples of those who, on con- ientious grounds, feel themselves precluded from adopting the national system, should meet ith some consideration at the hands of the State? Are prepossessions against the use of e Bible entitled to regard, and prepossessions in favour of making the Inspired Volume e basis of education, to meet with no sympathy or encouragement?" But may not the me questions be put by those who conscientiously believe that the reading of the Holy criptures without the inculcation of any particular doctrine is an imperfect system of struction, and that in a course of public education, professedly in connexion with the hurch, instruction in the principles of the Church ought to be insisted on as an indispen- ble condition? May it not be asked of the Government with equal justice, ought not ch conscientious scruples to meet with some consideration from the State? Are prepos- ssions against the necessary use of the Catechism and formularies of the Church entitled regard, and prepossessions in their favour to meet with no sympathy or encouragement? I firmly believe these questions would be asked, were the Government to avow its intention patronizing two systems of public instruction in Ireland; and that it would soon be scovered that we must take our choice between the upholding and encouraging of a single stem of instruction founded on the principles of that which is now receiving the sanction the Government, and the granting of public aid to at least three different societies in eland, by each of which secular instruction should be combined with religious instruction the particular doctrine of each communion, one in connexion with the Established Church, nother with the Presbyterian, a third with the Roman Catholic religion. In such a case l hope of mixed education must be extinguished, and a line of demarcation would be drawn tween the children of different religious persuasions, more marked than has hitherto existed any period. Her Majesty's Government deprecate this result as a great public evil. ey deeply regret the necessity of rejecting an application recommended to their favourable tice by many powerful considerations, by none more powerful than the support and vocacy of your Grace; but their sense of public duty, their deep conviction that com- iance with that application would be injurious to the welfare of Ireland, leave them no ernative but respectfully to decline proposing to Parliament a vote of public money in l of the funds of the Church Education Society.

I have, &c.

His Grace the Lord Primate. (signed) Robert Peel.

P.S.—Your Grace is authorised to make any use you may deem it advisable to make of s communication, in informing the parties on whose behalf you have addressed me, of the cision of Her Majesty's Government.

Appendix X.

Letter III.

From the Lord Primate to the Right Hon. Sir R. Peel.

30, Charles-street, St. James's-square,
11 June 1845.

My dear Sir Robert,

I beg to acknowledge the receipt of your letter of the 9th instant, which I will communicate to the noblemen and gentlemen, at whose desire I applied to Her Majesty's Government in behalf of the schools of the Church Education Society. It is with sincere regret I learn that Her Majesty's advisers have deemed it their duty to decline proposing to Parliament to grant aid to those schools; and that, therefore, they must depend, as heretofore, on the voluntary contributions of the friends of Scriptural instruction.

I think it due to the memory of the eminent persons who acted as Commissioners of Education in the year 1812, and especially due to the memory of Dr. Elrington, the late Bishop of Ferns, to recall to your recollection, as regards the Fourteenth Report of that Commission, to which you have referred as if it recommended a system of education similar to that which is now patronised by Her Majesty's Government in Ireland, that the Bishop of Ferns, by whom that Report was drawn up, pointed out, in a letter addressed to his Grace the Archbishop of Dublin, in the year 1832, and which has been published, the marked and important differences between the national system, and that which was suggested by the Commissioners in 1812, and showed that the new schools were to be supplementary to the parochial schools, which were to remain under the management of the clergy, and towards the support of which the Commissioners recommended that increased aid should be given.

There is a passage in your letter which, as it might lead to some misconception respecting the rules of the Church Education Society, I feel it incumbent on me to allude to. The passage is as follows:—"In the schools of the Church Education Society, I apprehend that instruction in the Liturgy and Catechism of the Established Church is not enjoined as a rule of the Society; that there is no obligation to attend Divine Service in the Church; and that the children of Dissenters are freely permitted to receive instruction in the principles of the religion which they may profess, from ministers of that persuasion." I beg to observe, that the regulations of the Church Education Society do expressly enjoin, that the children who are members of the Church shall be instructed in the Catechism, and other formularies of the Church, although Dissenters are not required to learn them, and the religious instruction given in the schools is under the direction of the Bishops and parochial clergy, and is in no case under the direction of Dissenting Ministers.

I have thought it necessary to state this distinctly, lest any persons should form an erroneous impression of the system of the Church Education Society, from the terms in which you have expressed your view of its rules.

I have, &c.

Right Hon. Sir R. Peel, Bart.

(signed) John G. Armagh

Letter IV.

From the Right Hon. Sir R. Peel to the Lord Primate.

My dear Lord,

Whitehall, 14 June 1845.

I have had the honour of receiving your Grace's letter of 11th June. I must contend that the opinions of the Board of Education ought to be inferred from the Official Reports made by that Board to the Crown, and not from the letters of individual Commissioners written at a period subsequent to their presentation. The Fourteenth Report of the Board expressly contemplates the framing of a system of general public instruction in Ireland, "which might afford the opportunities of education to every description of the lower classes in Ireland," and which "by keeping clear of all interference with the particular religious tenets of any, may induce the whole to receive its benefits as one undivided body, under one and the same system, and in the same establishments."

The Report certainly applies the term supplementary schools to those schools, formed on the principles recommended by the Board, which might be established in the first instance; but a confident hope is expressed that the success of these experimental schools "would excite by degrees in every part of Ireland a strong prepossession in favour of such establishments."

The Eleventh Report of the Board contains the result of a separate inquiry into the state of the parochial schools in Ireland. The Board certainly recommended that in those parishes where parochial schools were already established they should be continued, and that the establishment of others should be encouraged where it might be practicable. But the Commissioners state, "We are fully persuaded of the inadequacy of the parochial schools as a system of general education for the poor, even if it were practicable to establish an effective parochial school in every union." They add, "This inadequacy is the reason of our not entering more fully into the consideration of any plan for putting the parochial schools into a more effective situation, as such a plan might possibly interfere with or be superseded by a general system for the education of the poor, the consideration of which is reserved for the conclusion of our labours."

Your

Your Grace observes, in quoting a passage in my letter, that it may lead to misconception with regard to the rules of the Church Education Society. I should be sorry if this were the case, as I understood the purport of, and meant to describe those rules according to the explanation of them given by your Grace. I was quite aware that instruction in the Liturgy and Catechism of the Church was given in the schools of the society to the children of parents in communion with the Church; but such children attending the national schools are at perfect liberty to receive the same instruction at times set apart for the purpose, from ministers of the Church willing to afford it. The distinction which I drew was between the rules of the National Society in this country, and the rules of the Church Education Society in Ireland. The former require that all children, without exception, should be instructed in the principles of the Church. The latter impose no such general obligation, but exempt the children of Dissenters from the observance of a rule applicable to children of the Established Church. The different state of society in Ireland accounts for and justifies the difference in the rules of the two institutions. The same cause induces the National Society to adopt a system not differing in any essential principle from that pursued by the Church Education Society, but calculated, in the opinion of Her Majesty's Government, to confer, in a greater degree than any other, the benefits of sound, I might add of Scriptural education in Ireland.

I conclude with repeating the opinion expressed in my first letter, that if Parliament should resolve to lend its sanction to two or more systems of public instruction for the children of the poor in Ireland, each of those systems would gradually assume more of an exclusive character; the argument in favour of combining with secular instruction compulsory instruction in the principles and tenets of particular creeds would become irresistible, and all hope of united education must be abandoned.

I have, &c.

His Grace the Lord Primate. (signed) Robert Peel.

Letter V.

From the Lord Primate to the Right Hon. Sir Robert Peel.

My dear Sir Robert, Charles-street, 14 June 1845.

I have received your letter of this day's date. And in answer to it I would observe, in regard to the Reports of the Commissioners to which you have referred, that, although the 11th Report, presented in the year 1810, stated that even if an effective parochial school were established in every Union, these institutions would be inadequate to the wants of the country; and although they deferred suggesting any plan for putting them into a more effective situation until they arrived at the conclusion of their labours, yet, when they brought their labours to a close, and laid down the system of general education which they recommended for adoption, so far from being of opinion that the keeping up of the parochial schools would interfere with that system, or that the parochial schools ought to be superseded by it, they proposed that the schools on the new system should be supplementary ones, and that the parochial schools should be increased, so that there should be, not only one for each Union (as the 11th Report contemplated, and which it pronounced to be inadequate), but as many schools as there are parishes in Ireland; thereby increasing the parochial to the number of 2,400, which they advised should be distributed throughout the country in such a manner as the Bishops should approve of; and in which schools they calculated that 120,000 children would receive education. The Commissioners, in 1812, did, in fact, recommend that two sets of schools should be supported in Ireland,—parochial and supplementary: and that they should be under the management of different governors, the parochial under the superintendence of the Bishops, the supplementary under a Board of Commissioners appointed by the Government. This is evident from the Appendix, No. 2, to the 14th Report, a copy of which I enclose, lest you should not have it at hand to refer to; for I perceive that the Commissioners of National Education, although they have reprinted the 14th Report, have not reprinted that Appendix, nor made any allusion to it.

I will only add, that Bishop Elrington in his letter, as you will find from the copy of it which I send, does not state the mere impression on his own mind as to the intention of the framers of the 14th Report; but points to the accurate wording of it, as indicating with precision the design of the Commissioners.

I have, &c.

Right Hon. Sir Robert Peel, Bart. (signed) John G. Armagh.

Documents enclosed in the Lord Primate's Letter.

Fourteenth Report, Appendix, No. II.—Parish Schools.

For the purpose of putting the parochial schools into a more effective situation, a subject, the consideration of which we had deferred when making our Report upon them, we beg leave to state, that the number of benefices in the several dioceses in Ireland appears by the returns of the Archbishops and Bishops, made to Parliament in the year 1806, to be

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be 1,182,—that these are composed of a number of parishes, amounting in the whole to about 2,400. If, therefore, a parish school were to be established in each parish of every Union, or that in some other mode of distribution, to be determined by the Bishops of the several dioceses, the number of parochial schools should be made equal to the number of parishes; and that if only 50 were to be taught in each school, education would thus be provided for 120,000 children; and in this proceeding no difficulty would occur relative to local superintendence and control, circumstances which always embarrass establishments entirely new.

For the support of the masters of these schools, in a manner adequate to the objects of the institution, it is impossible to look to the contributions of the clergy alone. Notwithstanding that it would be highly expedient that their contributions should be paid with more regularity, and to a greater extent than has heretofore usual. It might not, it is submitted, be deemed unreasonable that they should be rated at a sum not exceeding two per cent. of their respective incomes, to be ascertained by the Bishops in such manner as may seem to them to be most expedient. In aid of which, we submit, that lay-impropriators should be made liable, as they are at present, for the diocesan schools, to a similar charge on the amount of their tithes, and for the purpose of giving such assistance as shall supply the deficiency of the contributions already mentioned, and provide an adequate salary for the master; and for building the school-houses, money, it is to be presumed, will be willingly granted by Parliament to the Commissioners of First Fruits from time to time, and by them, under proper regulations, given to the rectors of the parishes applying for aid. The repairs of the school-houses should be charged on the parishes themselves, and the money raised as for repairs of churches, with an express proviso that no right should from thence accrue to the several vestries to interfere in the appointment or removal of the masters, or in the regulation of the schools. For the purpose of carrying this plan into execution, it appears to us to be necessary that special powers should be granted to the Bishops for enforcing the payment of the contributions in their several dioceses, and for exercising control over the several schools in the most summary and effectual manner.

LETTER of the late Bishop ELRINGTON to his Grace the ARCHBISHOP of DUBLIN.

My Lord,

I HOPE your Grace will pardon me for taking the liberty of trespassing upon your time, by offering some explanation of a plan, which, 20 years ago, I had some share in preparing, and which has been lately observed upon by Lord Plunket, in a way which would intimate that he considers it as similar to that which has lately produced so much discussion, and that he was inclined to fasten upon me the charge of inconsistency, in now signing resolutions expressing disapprobation of it. There are certainly many subjects on which I now entertain opinions diametrically opposite to those which I should have advocated 20 years ago, and I should not hesitate to avow the changes, and to explain the causes from which it arose, but the mode of extending education in Ireland is not of the number. I held, when I signed the Fourteenth Report, that whatever attempt might be made to extend education, all the existing establishments should remain untouched; and that the spirit of improvement already manifested among them, should be left to operate undisturbed.—[*See* Report, p. 331]. When that spirit had operated with such effect as nearly to double the number of scholars in the space of but 20 years, I certainly am confirmed in my opinion, and particularly when the proportion of Roman Catholics taught in those schools was rather increased than diminished, till the year 1825, when their priests, with a view to obtaining the control of education, exerted their utmost influence to withdraw those of their own communion. The artial success of that influence would undoubtedly have been transitory, had not new prospects risen before them. I speak not merely my own opinion: I would refer your Grace to Mr. O'Driscol's pamphlet on Education. He was a Roman Catholic barrister, resident in the county of Cork, and well acquainted with the question on which he treats; his expression is very strong. Speaking of the Roman Catholic children, he says, "Let them have the written word of God; this is new to them, and will do much of itself. You will be opposed, but not always, and you will succeed if you persevere." In his "Views of Ireland," published in 1823, he maintains the same opinion. That Government have it in their power to give essential aid to the priests in withdrawing children from the schools, which they still attend in very considerable numbers, cannot be disputed.

On looking at the Fourteenth Report, your Grace will observe, that the schools proposed to be established are repeatedly denominated supplementary; with a view to impress the more strongly, that they were not to supersede those then in existence, nor to impede their improvement or increase.

The Commissioners who prepared that Report were cautious in their use of words; and your Grace will observe, that when expressing their hopes, that in preparing books for these supplementary schools, more might be done than introducing such as would merely inculcate moral principles, they are careful to mark what they allude to by the repeated use of the word *extracts*. Extracts from the Scripture themselves; thus excluding the idea, that such books as Gahan's "History of the Old and New Testament," or Fleury's "Catechism," or anything that was not in the words of our Bible, would be satisfactory. In this point the difference between the Fourteenth Report and the new plan is most observable, though, strangely enough, Lord Plunket chose this as the point of resemblance.

It

It has been alleged that we recommended a mixed Board of Protestants and Roman Catholics. On turning to page 331 of the Report, your Grace will see that we did no such thing. We merely stated, that on the liberality and prudence of the Commissioners, and the general confidence placed in them, their success would depend. To the Government we left the determining upon the Commissioners, without attempting to limit their choice. Had we recommended that some of the members should be Roman Catholics, we should probably have felt it necessary to add a caution, that there was, at least, one class which could not be deemed to come under the description given above, those of the order of Jesuits.

I am ashamed of the unreasonable length of this letter, but I feel that I am the only survivor of the Board which signed that Fourteenth Report from whom a detailed statement of this sort could be expected, and having been employed particularly in preparing it, I feel that upon me a proportionate share of responsibility attaches

I have, &c.

Ferns, 15 March 1852. (signed) Thos. Ferns,

Letter VI.

From the Right Hon. Sir Robert Peel to the Lord Primate.

My dear Lord, Whitehall, 15 June 1845.

Though I do not think there would be any advantage in the further continuance of a correspondence on a subject on which I have the misfortune to differ from your Grace, I must be permitted to make one or two observations on your Grace's last letter.

I refer with confidence to the whole tenor of the Fourteenth Report of the Board of Education in Ireland, as a decisive proof that it was the intention of that Board to devise a system of public instruction in Ireland for the benefit of all classes of the community. That the leading principle of that system were to be forbearance from any attempt to influence or disturb the peculiar religious tenets of any description of Christians. That Commissioners for the superintendence of that system were to be appointed, the selection being left to the unfettered discretion of the Crown. That the Commissioners were to have complete control over the books to be used in the schools; and were to prepare a volume of extracts from the sacred Scriptures, as the best preparation for that more particular religious instruction which it would be the duty of the ministers of religion to give at proper times and in other places. That well qualified instructors, Roman Catholic as well as Protestant, were to be trained for the education of the lower classes. That, however carefully considered and gradual the first proceedings of the Commissioners might be, the object contemplated was "a plan of national instruction," intended to comprehend in one course of public education the children of the lower classes without distinction of religious creed, "as an undivided body, under one and the same system, and in the same establishments."

I cannot admit that the letter of the Bishop of Ferns (of which your Grace transmits to me a copy) written 20 years after the Report was made, is calculated to weaken in the slightest degree the authority of that Report, or to justify a different construction of its meaning from that which I have put upon it.

With regard to an Appendix to the Report on the subject of parish schools, to which there is scarcely a reference in the body of the Report, I think your Grace will concur with me, that it suggests a system of instruction utterly at variance with the recommendations of the Report, and which would be impossible to carry into execution. In proof of this, I need only refer to the proposal that there shall be a school in every parish of every Union in Ireland, over which the Bishops shall exercise control in the most summary and effectual manner; and "that the repairs of the school-houses shall be charged on the parishes themselves, the money being raised as for repairs of churches, with an express proviso, that no right shall from thence accrue to the several vestries to interfere in the appointment, or the removal of the masters, or in the regulation of the schools."

I have, &c.

His Grace the Lord Primate. (signed) Robert Peel.

End of the Correspondence.

[*The following is the Address of the Irish Prelates which is mentioned in the Lord Primate's First Letter, and which is referred to in the Resolutions of the Noblemen and Gentlemen at the Meeting held in Dublin, p.* 1606.]

EDUCATION OF THE POOR IN IRELAND.

We the undersigned Prelates of the United Church of England and Ireland, have judged it to be our duty, upon some former occasions, to address those members of the Church who are directly committed to our care and government, and all others who are disposed to look to us for counsel and support, concerning the question of the education of the poor in Ireland.

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land. And as there are various particulars in the actual state of that question, which appear to make a similar address from us peculiarly needful at the present time, we proceed once more to the discharge of this anxious, and in some respects painful, though, as we cannot but feel, clear and most important duty, in humble reliance upon the guidance and blessing of Almighty God.

Upon the former occasions to which we have referred, we felt constrained to make known the very unfavourable judgment which we had formed of the national system of education for this country,—distinctly declaring that we could not approve of it, or assist in the management of it, or recommend to the patrons or superintendents of schools that they should place them in connexion with it.

It was with much reluctance and regret that we felt ourselves obliged to declare so decidedly and publicly against a plan of education established and maintained by the state, to which we owe, and are ready to render all duty not interfering with that which we owe to God. But this higher duty compelled us to express thus plainly and strongly our disapprobation and distrust of this system; and we lament that it does not now permit us to retract, or to soften, those declarations of our opinion. We consider it to be the more necessary to state this explicitly, because it is conceived by some persons that certain modifications of its rules, from time to time introduced by the Commissioners of National Education, have done much to remove the objections, on which it has been from the beginning, opposed and rejected by the greater portion of the members of the Established Church. And as we are unable to form the same opinion of these changes, we deem it our duty to obviate the misapprehension to which our silence might give rise, by stating distinctly, that we cannot discern in them any sufficient reasons for withdrawing or qualifying the condemnation, which we have deliberately and repeatedly pronounced.

When the Government first announced its determination that this system should supersede those to which the State had before given support, it was very generally opposed by the clergy and the laity of our Church. The grounds on which this opposition was made to rest were various. The undue prominence given to secular, to the depreciation of religious instruction—the disregard shown to the position and claims of the clergy of the Established Church, tending to throw the direction of national education into the hands of the priesthood of the Church of Rome,—and other defects and evils, both of the system itself and of the machinery by which it was to be worked, were urged as grave objections against the proposed plan of education. While its opponents differed as to the importance which was to be assigned to some of these objections, there was one, upon the paramount importance of which all were agreed. The rule by which the Holy Scriptures were to be excluded from the schools during the hours of general instruction, was treated by all as so fundamentally objectionable, that while this should continue to be the principle of the system, they could not conscientiously connect their schools with it, even though all the other grounds of opposition were taken away.

In the former societies for the education of the poor, with which the clergy were connected, they had, in accommodation to the unhappy divisions of this country, consented to forbear from any attempt to teach the formularies of our Church to the children of Dissenters, Protestant or Roman Catholic, who attend the schools of which they had the superintendence. But they did not judge themselves at liberty so to deal with the Word of God. There was in every school a Bible class, and in every school to read the Bible was a part of the daily business; and all the children in attendance, of whatever religious communion, took their places in this class, as soon as their proficiency enabled them to profit by the reading of the Holy Scriptures. But the distinction of the new system was, that it placed the Bible under the same rule with books of peculiar instruction in religion, and excluded it, with them, from the hours of general education; and, moreover, this great change was avowedly made as a concession to the lawful authority by which the Church of Rome withholds the Holy Scriptures from its members.

It should not have been expected that the clergy of our Church, who are bound by obligations so sacred to resist the spiritual tyranny, and to oppose the errors of the Church of Rome, would join in a system of education, of which the distinctive claim to acceptance and support was the aid which it gave to one of the most violent exercises of this tyranny—that which is in fact the strength and protection of its worst errors. It was not merely a question of the amount of good which was to be done by retaining the Bible in its proper place in the education of the poor; though it would have been painful to give up this means of doing so much good to the Roman Catholic children, to whom (commended as they are in so many ways to their sympathies) the clergy, in general, have the power of doing so little; but there was a still graver question of the amount of evil which would result from the change, and the part which the clergy were to take in effecting it. The principle of "the sufficiency of the Holy Scriptures," as it is maintained by our Church, is a fundamental principle of the most momentous importance. It is by means of it that truth has been guarded and handed down to us by those who have gone before us; and it is by means of it we are to preserve this deposit of truth, and to defend and transmit it, pure and unmutilated, to those who are to come after us; while, on the other hand, it is by rejecting this principle that the Church of Rome is able to retain and to defend its errors, its superstitions, and its usurpations. It is well known that our Church exacts from all its ministers an express declaration of their belief of this great doctrine, and a solemn promise that they will regulate their ministrations in conformity with it. And the steady maintenance of it is still further bound upon our clergy, when they are, by God's Providence, placed in circumstances in which they have to carry

carry on a continual contest for the truth, not merely for the deliverance of those who are in error, but for the preservation of those who are more immediately committed to their care, and in which it is plain that their prospect of success in either object depends altogether upon their adherence to this principle, and that when it is in any degree allowed to become obscure or doubtful, in the same degree the cause of truth is weakened and that of error strengthened in the land. And they could not doubt, that if they connected their schools with the national system, and thereby entered into a compact to dispossess the Bible of the place which it had hitherto occupied in them, they would be, in the eyes of the young and of the old of both communions, practically admitting the false principles of the Church of Rome, and submitting to its tyranny, and abandoning the great principle of their own Church, concerning the sufficiency and supremacy of God's Holy Word.

It would seem that the Board, to which the management of national education is committed, has not been insensible to the force of this grand and primary objection. It changed the offensive, but true ground, on which the exclusion of the Scriptures from its schools was originally placed, for another which was much more specious and popular; and parental authority was brought in to occupy the post at first assigned to the authority of the Church of Rome. Those who were acquainted with the state of the country, knew that there was no real objection on the part of Roman Catholic parents, speaking generally, to read the Bible themselves, or have it read by their children, but the contrary; and, in fact, when ecclesiastical authority was first exerted to put down scriptural education in this country, it had to encounter very stubborn resistance from parental authority—a resistance which undoubtedly would have been successful, if it had been aided, as it ought to have been, by the State. But a renewal of this struggle was not to be looked for. For however true it be, that Roman Catholics in general would prefer that their children were taught the Bible, this desire is seldom so enlightened or so strong as of itself to arouse them to a contest with the authorities of their Church. Under former systems they resisted the despotic power which forbad their children to read the Bible, chiefly because their submission to it would have involved the loss of an improved method of secular education; but when, in consequence of the establishment of the national system, no such loss would ensue, it was not to be expected that any considerable number would persist in opposing the mandates of their clergy, or that the latter would find any difficulty in constraining the parents, from whom they were able to withhold the Bible, to forbid the use of it to their children. This being the case, it must be felt that, under all the modifications which have taken place in the rules, the matter remained, in substance and fact, unaltered; and that the parental authority, which is put forward so prominently, is really the authority of the Church of Rome, exercised on and through the parents of the children.

It is still further to be considered, that parental authority, like civil and ecclesiastical, and all other lawful authority, derives all its force from the authority of God, and therefore can possess none when it is exerted in opposition to the Divine authority on which it rests. And although a child who from tender years or false training is unable to see clearly the opposition which may exist between his parent's will and the will of God, or to apprehend its effect in releasing him from the duty of submission, is not to be instructed or encouraged to resist the authority of his parent, even when it is unlawfully exerted. Yet that parent has no right to require others who clearly perceive this opposition, and understand its effects, to be his instruments in enforcing an unlawful exercise of his authority over his child, and others have no warrant to become his instruments in such a case. The distinction is obvious. Our clergy would and ought to abstain from any direct efforts to excite resistance, or even to encourage it on the part of a child, until they had good grounds for regarding that resistance as intelligent and conscientious. But they could not recognize such an exertion of parental authority as if it were lawful, and lend their assistance in enforcing it. So that even if it were voluntarily exerted in forbidding the Bible to be read, our clergy could not consent to bind themselves to aid in giving effect to such an unlawful command. But when they regard the parent as himself in bondage to the usurped authority of the Church of Rome, and as not exercising his own free will, but obeying, as a passive agent, in binding the same yoke upon his children, the duty of refusing to co-operate with him is still clearer. The clergy may be able to do but little towards delivering their Roman Catholic countrymen from such bondage, but they can at least keep themselves free from the guilt of becoming instruments in riveting its chains upon them, and this accordingly they resolved to do. In which resolution, as in all that they have done in this matter, they had the full concurrence and support of the lay members of the church.

The exclusive appropriation of the Parliamentary grants for education, having left the Church destitute of its accustomed aids for the instruction of the children of the poor, the clergy and laity, to supply the want which had been thus created, united in forming the Church Education Society for Ireland. The immediate and chief object of this society is to afford the means of religious education to the poorer children of our own communion. But an earnest desire being felt to extend the benefits of the schools to other communions also, not only is the freest access given to all, but everything is done which can be done consistently with principle, to take away every hindrance to their availing themselves of the advantages which they afford. While the reading of the Bible forms a portion of the business of the schools, in which all children when qualified are expected to take a part, the formularies of the Church are required to be learned by none except the children of its own members. And although the attendance of Roman Catholic children at the schools of the Church Education Society fluctuates considerably, as ecclesiastical authority is more or less actively

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exerted to restrain it, yet on the whole there appears no room to doubt that united education has been effected in a much higher degree in the schools of this society than in those of the National Board.

The very limited resources of the society, however, being inadequate to the full attainment of its objects, diocesan and other petitions were presented to Parliament, praying for such a revision of the question of education in this country as might allow the Established Church to share in the funds appropriated to the education of the poor. These petitions having been unsuccessful, the operations and the wants of the Church Education Society were in the same way brought before the Legislature, with the view of obtaining a separate grant for the maintenance of its schools. And afterwards an application was made to the Government soliciting that the Irish part of the United Church might be allowed to participate with the English in the grant of money, from which the latter annually draws support for a system of education in conformity with its own principles. These appeals have been hitherto unsuccessful; but we cannot bring ourselves to think it possible that the striking inequality of the measure which has been dealt towards the Established Church of this country in the important concern of education, and the great hardship of the position in which it has been thereby placed, can fail ultimately to attract towards it such fair consideration as may procure for it due sympathy and redress. We, on the contrary, entertain a confident hope, that whatever be the hindrances which have hitherto obstructed that fair consideration, they are but temporary, and that they will pass away, leaving the Government free to afford the assistance which is so greatly needed by the Church Education Society, and to which its objects and its circumstances give it so strong a claim.

To all, then, who are interested in the maintenance and extension of the schools of the Church Education Society, we recommend steady perseverance, and the employment of all suitable efforts to bring its case calmly and effectively before the public. And we cannot believe that our brethren in the faith in England will look on with apathy, while the church in this country, faithful to its high office, as "a witness and a keeper of Holy Writ," is struggling unaided to discharge its most pressing duties, first to the children more immediately committed to its care, and then to all whom God has placed within the sphere of its influence. But this will be as God pleases, and when He pleases. Let it be the aim of those who are engaged in this sacred cause, by His help to do His will, leaving the issue of their labours—the time and measure of their success—altogether to His wisdom. "And let us not be weary in well-doing, for in due season we shall reap, if we faint not."

John G. Armagh.
Charles Kildare.
Robert P. Clogher.
J. Kilmore, &c.
Rd Down & Connor and Dromore.
S. Cork & Cloyne.
Ludlow, Killaloe & Clonfert.
J. T. Ossory & Ferns.
Robert Cashel, &c.

APPENDIX Y.

CHURCH EDUCATION SOCIETY FOR IRELAND.

QUERIES addressed to CANDIDATES recommended for Admission into TRAINING.

To be answered in the handwriting of the Applicant.

QUESTIONS.	ANSWERS.
1. Where and when were you born and baptized?	
2. Have you been confirmed? and are you a communicant?	
3. How long have you been a teacher, or engaged in giving instruction of any kind?	
4. To what trade or calling were you brought up? were you apprenticed to the trade?	
5. How have you been employed for the last four years?	
6. Is your health good? (If labouring under any bodily infirmity, or chronic disease, let your medical adviser certify whether it is likely to interfere with your duties as a teacher.)	
7. State the contents of the Church Catechism in consecutive order?	
8. Mention a text, or texts, to prove that "Holy Scripture containeth all things necessary to salvation," (6th Article of Religion).	
9. Mention the subjects of the 11th, 12th and 13th Articles of Religion, and quote a text in proof of each.	
10. Mention the chief (*subjects of any book, incidents in any narrative, or points in any portion of the Bible*).*	
11. Write a short life of (*any of the Scripture characters*).	
12. What prophecies are fulfilled by (*any of the events in our Lord's life, or subsequent history of his Church, &c. &c.*)	
13. What is the meaning of the words (*justification, sanctification, &c. &c.*)	
14. What events are commemorated (*by Christmas-day, Easter, Whitsunday, &c. &c.*)	
15. Describe the order of Morning and Evening Service in the Prayer-book.	

* *N.B.*—The Clergyman recommending a candidate for the training school, will be so good as to particularize some precise point, out of the subjects suggested in *italic* type, which he will write down for the candidate to answer.

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Questions.	Answers.
16. Name the creeds received by our Church, and give the reason why they are so.	
17. Describe the situation of (*any place in general or sacred geography.*)	
18. Parse the following sentence:—(*any sentence that may suggest itself to the Recommender.*)	
19. Work a sum in the most advanced rule of which you have any knowledge, and give the operation.	
20. Give a specimen of your writing in large and round hands.	
21. State, in the form of a letter to the Secretary, your views of the duties of a teacher of the Church Education Society's Schools.	

Certificate to be signed by the Clergyman who recommends the Candidate.

I hereby certify that_____has written the enclosed Answers to the above Queries, in my presence, or (in the presence of _____) *at the time when they were first proposed to*_____*and without assistance of any kind.*

Signed and dated.

Rector or Vicar or Curate.

CHURCH EDUCATION SOCIETY FOR IRELAND.

First Class Certificate.

M_____ having received special instructions in the system of the Church Education Society, and having been carefully examined therein, is awarded this Certificate as evidence of his competency to conduct a school on its principles.

_____ } Hon. Secretaries.
_____ }

_____ Catechist.

_____ { Chairman of the Sub-Committee of Schools.

Date_____

Second Class Certificate.

We, the undersigned, certify that Mr._____ has attended the course of special instructions recommended by the Church Education Society, and has been examined and approved.

_____ { Chairman of the Sub-Committee of Schools.

_____ Catechist.

_____ Assistant Secretary.

Date_____

Appendix Y.

CHURCH EDUCATION SOCIETY FOR IRELAND.

General Instructions to Inspectors.

1. Each Inspector to be actually engaged inspecting schools under the society for six months in each year, at such particular times as the committee may determine.

2. He is to give to the superintending clergyman of each school one clear day's notice, at least, of the day of inspection; longer notice if possible. When circumstances will permit, the Inspector is to wait upon the clergyman of each parish, previous to the examination of the schools therein.

3. Duplicate reports on each school are to be sent in to the committee not less frequently than once in a month. New work in other dioceses not to be commenced until all the documents connected with the previous tour are lodged in the society's office. No school on the list of the society to be passed by without a visit on the part of the Inspector, unless the omission be sanctioned by the Clerical Superintendent.

4. The Inspector is to keep a journal, according to a form furnished by the committee, in which he is to enter for each day, whilst he is on the business of the inspection, in what way he has been engaged in the duties of his office; at the end of such journal, the Inspector is to give a summary of the tour of inspection, to include the following particulars:—

1. The number of schools actually inspected.
2. The number of schools not inspected (the reasons to be stated under the proper date).
3. The number of days occupied in the examination, exclusive of Saturdays and Sundays.

He is also, at the close of each tour of inspection, to make a general report to the committee, embracing any facts which may have come under his observation, or which may have been communicated to him on good authority, illustrative of the operations of the society, such as the increase of the children in attendance, distinguishing the several denominations of Church children, Protestant Dissenters and Roman Catholics, the flourishing condition of any of the schools, the difficulties which they have experienced, and the moral and religious improvement discernible in a neighbourhood from their influence.

5. No school to be inspected on Saturday, except on the special permission of the superintending clergyman, and in cases in which he may represent that the attendance of pupils on that day will not be less than on other week-days.
Saturdays should be employed in writing up and transmitting reports.

6. The Inspector is to devote a reasonable time to the inspection of each school, so as to ascertain with accuracy its degree of efficiency, and to be cautious to avoid even the appearance of haste. Two small schools under the same roof, or within a moderate distance of each other, may be examined on the same day; and on every week-day set apart for inspection, and where the schools are not more than 15 miles asunder, it is expected that one of the society's schools should be examined.
The Inspector should also endeavour to communicate personally with the diocesan secretary as soon as possible after entering each diocese, and to forward his address to the office in Dublin, at least once in each week, during his tour of inspection.

7. Should any Inspector not proceed upon his tour on the day fixed upon for him by the committee, or should he leave his work before the time appointed, without receiving sanction from the office in Dublin, a fine of 10 s. to be imposed for each day during which he shall in consequence absent himself from his work, unless the absence be caused by some emergency which the committee may deem a sufficient and reasonable excuse.

*** The above regulations are subject to revision and alteration by the committee, according as circumstances, from time to time, may render necessary.

9 February 1848.
36, Dawson-street, Dublin.

CHURCH EDUCATION SOCIETY FOR IRELAND.

No. 36, DAWSON-STREET, DUBLIN.

Rev. and Dear Sir, 185

IN acknowledging the receipt of your letter of the instant, I beg to transmit a printed list of queries, adopted by the central committee, and to be answered in writing by the teacher seeking for admission to the training school, in the presence of the parochial clergyman, who will complete such of the questions as require addition, and then sign the document, returning it to this office, accompanied with such a recommendation, as to religious character and qualifications, as he may think it right to forward; and remembering that until the sanction of the committee of the "Church Education Society for Ireland" be obtained and made known, the teacher must not be sent to Dublin.

In sending you the paper above referred to, I am directed by the committee to state, that the object of the training school being, not so much to impart knowledge to the masters and mistresses, as to instruct them in the best way of making known to others the knowledge which they already possess, it becomes of the greatest importance that none should be proposed for admission but those whose acquirements are likely to fit them to become efficient and useful teachers, at the termination of the session for which they may be admitted for training, and which lasts for four and one-half months.

It must also be distinctly understood, that the committee does not pledge itself to give certificates on the teachers leaving the training schools, as that must wholly depend on the proficiency manifested at a public examination at the close of the session.

Should the teacher, on whose behalf you apply, be sanctioned by the committee for admission as an in-door pupil, the expense of training and dieting will be borne by the Society, while the travelling expenses to and from Dublin must be defrayed by the individual master or mistress, or friends.

As a preliminary step, previous to the decision of the committee on your application, please to answer the questions on the *fly-leaf*, and separating it from this, return the same at once to me.

I am, Rev. and dear Sir,

Yours very faithfully,

Assistant Secretary.

N.B.—The Committee have resolved, that in future all candidates for the training school shall be examined in writing from dictation, in order to ascertain their proficiency in spelling, as well as in other branches of general knowledge.

Appendix Y.

(*Fly-leaf.*)

CHURCH EDUCATION SOCIETY FOR IRELAND.

CANDIDATES for the TRAINING SCHOOLS.

1. The name of the teacher,

2. Parish and diocese,

3. Please to state if you wish the master or mistress to be received as an in-door or out-door pupil,

4. Is the individual appointed to a school; and if so, name the school?

5. If not actually nominated to a school, say if you have one in prospect for the teacher; or will pledge yourself to use endeavours to procure one on leaving the training school,

Signed

Address,

Dated this day of 185

THE COMMITTEE of the CHURCH EDUCATION SOCIETY for IRELAND, No. 36, Dawson-street, Dublin, request that all Persons making Application to them for Aid to Schools, will send full and explicit Answers to the following

QUERIES.

1. What is the name of the school, and in what parish and diocese is it situated?

2. The name of the post-town?

3. State whether the school is in connexion with, or derives aid from, any other Society—and if so, the name of the Society.

4. How many scholars are there usually in attendance?

In summer, males, females.
In winter, males, females.

5. State the classification of the pupils, according to the annexed form:

1 Form { 1st Class - / 2d Class -		4 Form { 1st Class - / 2d Class -	
2 Form { 1st Class - / 2d Class -		5 Form { 1st Class - / 2d Class -	
3 Form { 1st Class - / 2d Class -		6 Form { 1st Class - / 2d Class -	

N.B.—If the school be not classified according to the Society's Scale of Proficiency, state how many children are in the Alphabet Class, How many learning to read, How many advanced readers, How many learning grammar, How many geography, And how many geometry.

6. State the sources from which the annual income of the school is derived, and the amount.

7. Do the scholars pay anything, and what?

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8. What are the names of the present master and mistress?

9. Are they members of the Established Church?

10. What salaries are paid to them respectively?

11. Is the school conducted in strict conformity with the regulations of the Society? If any deviation from them, state it.

12. Is there an annual sermon preached in the parish church in aid of the school or of the Diocesan or Central Societies?

13. What number of schools are there in the parish or neighbourhood; and at what distance from your school-house?

14. What books and school requisites are at present in the school?

15. Specify the names of the books, and the precise quantity of school requisites, on the annexed Catalogue, and, if granted, how you wish same to be forwarded.

Name_____

Post Town_____

N.B.—In dioceses where there is a Diocesan Association, all applications for grants *must* come through the Diocesan Committee, and be supported by its recommendation.

Appendix Y.

CATALOGUE of Books and School Requisites, as supplied by the Church Education Society for Ireland.

Thus (*) marked are mentioned in the Scale of Proficiency.

☞ No Accounts opened except with Diocesan Societies.

Number of Copies.		Dozen.		Single.		£.	s.	d.
		s.	d.	s.	d.			
	*Articles of Religion, with Scripture Proofs	1	6	–	2			
	Arithmetic (Chambers')	–	–	–	9			
	——— (Thompson's) Part 1—to Decimal Fractions, 12mo, sheep	–	–	1	3			
	——— Part 2—from Practice to the end, 12mo, sheep	–	–	1	3			
	Arithmetical Tablets	–	–	1	10			
	Bonnycastle's Mensuration, 12mo., bound	–	–	2	9			
	Catechism of the Church of England, per dozen	–	5					
	Child's First Book, Part 1, per dozen	–	9					
	Copy Pieces, all the gradations, five sheets, per set	–	–	–	10			
	English Grammar, Murray's 1st (Davis's Edition) 18mo., linen	3	6	–	4			
	*——— by Lindley Murray (Davis's Edition), 18mo., sheep or linen	7	6	–	8			
	*Euclid (Simson and Playfair's, edited by Bell, published by Chambers)	–	–	2	–			
	——— (Elrington's) 12mo., cloth	–	–	2	–			
	*Geography, Elements of	–	–	–	3			
	*History of our Blessed Saviour, taken from the New Testament, per dozen	–	5					
	Ink Powders (Walkden's), per package of six	–	–	1	3			
	Jackson's Book-keeping, 8vo., cloth	–	–	3	–			
	Maps (Arrowsmith's) the World (Globular), 2 feet 8 inches by 4 feet 2 inches	–	–	7	6			
	——— Ditto – – ditto – (Varnished)	–	–	9	6			
	——— The British Islands, on one Map, 4 feet 3 inches by 3 feet 5 inches	–	–	10	6			
	——— Ditto – – ditto – (Varnished)	–	–	13	6			
	——— Europe, Asia, Africa, America, Australia and New Zealand, England, Scotland, Ireland, Palestine, 2 feet 10 inches by 2 feet 2 inches, each	–	–	4	6			
	——— Ditto – ditto – Varnished	–	–	6	–			
	——— (Betts') small set (Eastern Hemisphere, Western Hemisphere, Europe, Asia, Africa, North America, South America, British Isles, England, Ireland, Scotland, and Palestine), 9*d.* each	–	–	9	–			
	——— Ditto – – ditto – Varnished, each	–	–	1	1			
	*Miracles of our Saviour, per dozen	–	5					
	Paper, ruled, per ream	–	–	6	6			
	*Parables of our Saviour, per dozen	–	5					
	Prayers for Sunday and daily Schools	–	–	–	2			
	Quills, per 100	–	–	–	8			
	Reading, First Book of	1	6	–	2			
	——— Second Book of, 18mo., cloth	–	–	–	6			
	——— Third Book of, 12mo., bound	–	–	1	–			
	——— Fourth Book of, 12mo., bound	–	–	1	6			
	Register for Schools	–	–	–	7			
	Report Book, ditto	–	–	2	3			
	Roll-book – ditto	–	–	–	7			
	Slates, unframed, 10 inches by 7 inches, per dozen	1	8					
	Slate Pencils, 3 to 5 inches long, per 100	–	–	–	5			
	Slate-pencil Cases, per dozen	–	3					
	*Spelling-book (Dublin), Part 2, linen	–	–	–	4			
	*——— Part 3, linen	–	–	–	4			
	Spelling Tablets, per set	–	–	1	6			
	Table-book	1	6	–	2			
	Watts' Divine Songs, per dozen	–	5					
	TOTAL	–	–		£.			

☞ The prices attached are those at which the above books are sold at the Central Depository, 36, Dawson-street, Dublin, to Diocesan Societies and Schools in Union.

October, 1852.

Appendix Y.

_____day of_____185.

APPLICATION

FOR A

GRANT of BOOKS and SCHOOL REQUISITES,

FOR

_____School,

Diocese of_____

Amount, £._____

_____Chairman.

Date of last Grant_____

MEM.—This endorsement to be filled up in the Office.

Appendix Y.

LIST of Books, &c., on Sale at the Depository of the Church Education Society for Ireland, No. 36, Dawson-street, Dublin.

☞ No Accounts opened except with Diocesan Societies, nor longer credit given than six months' current account.

No Books taken back or exchanged.

LIST OF BOOKS.	To the Public.		To Diocesan Societies, or Schools in Union.	
	Dozen.	Single.	Dozen.	Single.
	s. d.	*s. d.*	*s. d.*	*s. d.*
Algebra (Pinnock's), Two Parts, each	- -	- 9	- -	- 7
Articles, Thirty-nine, of Religion, with Scripture Proofs	- -	- 2	1 6	- 2
Arithmetic (Chambers') 12mo, cloth	- -	1 -	- -	- 9
——— (Thompson's), Part I., to Decimal Fractions, 12mo, in sheep	- -	1 8	- -	1 3
——— Part II., from Practice to the end, ditto	- -	1 8	- -	1 3
Bible, ruby, 12mo., in sheep	- -	1 8	- -	1 8
——— Portions—Genesis, Matthew, Mark, Luke, John—cloth, separately	- -	- 4	- -	- 4
Bell's (Dr.) System of Instruction, broken into Question and Answer, for the use of the Masters and Teachers in National Schools (England)	- -	- 2	1 6	- 2
Bonnycastle's Mensuration, 12mo., bound	- -	3 6	- -	2 9
Book of Animals, 18mo., bound in cloth, with numerous cuts	- -	1 6	- -	1 2
——— Birds, ditto ditto	- -	1 6	- -	1 2
——— Fishes ditto ditto	- -	1 6	- -	1 2
——— Reptiles ditto ditto	- -	1 6	- -	1 2
——— Shells ditto ditto	- -	1 6	- -	1 2
——— Trees ditto ditto	- -	2 2	- -	1 9
Catechism of the Church of England	- 7	- 1	- 5	- 1
——— broken into Short Questions	1 6	- 2	1 2	- 2
Church Catechism, Scripture Proofs and Illustrations of the	2 -	- 2	1 6	- 2
——— with Scripture Proofs	2 6	- 3	1 11	- 2
Church Scholar's Reading Book, 3 vols. 12mo., cloth	- -	9 -	- -	6 9
Child's First Book, Part I.	1 -	- 1	- 9	- 1
Common Prayer, with Marginal References, 8vo., bound in cloth, lettered	- -	3 2	- -	2 5
English Grammar, First, by Lindley Murray (Davis's edition), 18mo., bound in cloth	5 -	- 6	3 6	- 4
——— by Lindley Murray - ditto - ditto	- -	- 10	7 6	- 8
Euclid (Simpson and Playfair's), edited by Bell, published by Chambers, 12mo., cloth	- -	2 6	- -	1 11
——— Elrington's, new edition, 12mo., cloth	- -	4 6	- -	2 -
Gastrell's (Bishop) Faith and Duty of a Christian	2 2	- 3	1 8	- 2
Geography, Elements of	- -	- 4	- -	- 3
History of England, by the Editor of "The Cottager's Monthly Visitor," 18mo., half-bound	- -	2 2	- -	1 8
History of our Blessed Saviour, taken from the New Testament	- 7	- 1	- 5	- 1
Instructions for Teaching Arithmetic to Little Children, by the Lord Bishop of Sodor and Man	- -	- 6	4 6	- 5
Instructor, with numerous cuts, 7 vols. 18mo., bound in cloth, lettered	- -	14 -	- -	10 6
——— Vol. I.—Tales, Lessons and Conversations on Familiar Subjects	- -	2 -	- -	1 6
——— Vol. II.—The House, Materials used in Building, Furniture, Food and Clothing	- -	2 -	- -	1 6
——— Vol. III.—The Universe, the Three Kingdoms of Nature, the Human Form, Lessons on Health	- -	2 -	- -	1 6

Appendix Y.

List of Books, &c.—*continued.*

LIST OF BOOKS.	To the Public.		To Diocesan Societies, or Schools in Union.	
	Dozen.	Single.	Dozen.	Single.
	s. d.	*s. d.*	*s. d.*	*s. d.*
Instructor, Vol. IV.—The Calendar: the Year, Months, Weeks, Days; the Seasons; Appearances of Nature; Winter, Spring, Summer, Autumn	- -	2 -	- -	1 6
——— Vol. V.—Descriptive Geography, the various Divisions of the World, their People and Productions, with Maps	- -	2 -	- -	1 6
——— Vol. VI.—General History, Ancient History	- -	2 -	- -	1 6
——— Vol. VII.—Modern History	- -	2 -	- -	1 6
Each No. may be had separately—Nos. 1 to 42, sewed, at	- -	- 4	- -	- 3
Jackson's Book-keeping, 8vo., cloth	- -	5 -	- -	4 -
Liturgy compared with the Bible, 8vo. cloth, lettered	- -	5 -	- -	3 9
Miracles of our Saviour	- 7	- 1	- 5	- 1
Nicholls on the Morning Service of the Church	2 9	- 3	2 3	- 3
Old Testament History, Parts I. & II., with a Map and Appendix	- -	3 6	- -	2 8
——— in Two Parts, without Appendix, each	- -	1 6	- -	1 2
Prayers for Opening and Closing Schools	- -	- 2	1 6	- 2
Parables of our Saviour	- 7	- 1	- 5	- 1
Reading, First Book of	- -	- 2	1 6	- 2
——— Second Book of, 18mo., cloth	- -	- 8	- -	- 6
——— Third Book of, 12mo., bound	- -	1 4	- -	1 -
——— Fourth Book of, 12mo., bound	- -	2 -	- -	1 6
Register for Schools	- -	- 9	- -	- 7
Report Book for ditto	- -	3 -	- -	2 3
Roll Book for ditto	- -	- 9	- -	- 7
Spelling-Book (Dublin), Part II., in linen	4 -	- 5	- -	- 4
——— Part III., ditto	4 -	- 5	- -	- 4
Selections from the Old Testament, by the Association for Discountenancing Vice, three Parts	- -	3 6	- -	2 8
Testament, minion, 24mo., in sheep	- -	- 8	- -	- 8
Table Book	1 6	- 2	1 6	- 2
Watts' Divine Songs	- 7	- 1	- 5	- 1
WORKS ON AGRICULTURE.				
British Husbandry, 2 vols.	- -	16 -	- -	12 -
Modern Agricultural Improvements, intended as a Supplement to the foregoing	- -	3 -	- -	2 3
Stephens's Manual of Practical Draining	- -	5 -	- -	3 10
Professor Johnston's Elements of Agricultural Chemistry and Geology	- -	6 -	- -	4 6
——— Catechism of - - ditto	- -	- -	- -	- 9
Murphy's Treatise on the Agricultural Grasses	- -	1 10	- -	- 8
Richardson's Pests of the Farm	- -	1 -	- -	- 9
——— The Hive and the Honey Bee	- -	1 -	- -	- 9
——— The Pig	- -	1 -	- -	- 9
——— Domestic Fowl	- -	1 -	- -	- 9
Lambert's Catechism of Draining	- -	- 1	- 9	- 1
A Treatise on Horse Feeding	- -	- 4	- -	- 3
Practical Instructions for Small Farmers	- -	- 1	- 7	- 1
A Tract on Green Cropping	- -	- 2	1 6	- 2
Plain Directions for Small Farmers	- -	- 3	2 6	- 3
Hints on Dairy Management	- -	- 2	1 6	- 2
Fetherston's Agricultural Catechism	- -	- 8	- -	- 6
MUSIC.				
Hullah's Large Sheets, Nos. I. to C., in ten parcels of ten Nos. each, per parcel	- -	7 6	- -	6 6
Standard Tuning Forks	- -	2 6	- -	2 1
Singing Tablets for Elementary Schools, per set	- -	10 -	- -	9 -
Wilhelm's Method of Singing, Parts I. and II., in cloth, each	- -	2 6	- -	2 3
——— Exercises and Figures, Books I. II. III., each	- -	- 6	- -	- 5

Appendix Y.

List of Books, &c.—*continued.*

LIST OF MAPS, &c.	To the Public.				To Diocesan Societies, or Schools in Union.			
	Dozen.		Single.		Dozen.		Single.	
MAPS.	*s.*	*d.*	*s.*	*d.*	*s.*	*d.*	*s.*	*d.*
Arrowsmith's, The World (Globular), 2 ft. 8 in. by 4 ft. 2 in.	-	-	10	-	-	-	7	6
Ditto - - - ditto - - - ditto - Varnished	-	-	14	-	-	-	9	6
——— The British Islands, on one Map, 4 ft. 3 in. by 3 ft. 5 in. - - - - - - - - - -	-	-	14	-	-	-	10	6
Ditto - - - ditto - - - ditto - Varnished	-	-	18	-	-	-	13	6
——— Europe—Asia—Africa—America—Australia and New Zealand—England—Scotland—Ireland—Palestine—Land of Promise—Land of Canaan—Travels of St. Paul, 2 ft. 10 in. by 2 ft. 2 in. each - -	-	-	6	-	-	-	4	6
Ditto - - - ditto - - - ditto - Varnished	-	-	8	-	-	-	6	-
Betts' (*Eastern Hemisphere*—Western ditto—British Isles—England—Scotland—Ireland--Europe*--Central Europe—Prussia, Northern Germany, Belgium, Holland and Denmark—France, the Western part; France, the Eastern part—Southern Germany, Switzerland and Northern Italy†—Southern Italy—Spain and Portugal—Norway and Sweden—Russia—Austrian Empire—Turkey and Greece—*Asia—Palestine*—Central Asia—India—China and Birmah—*Africa—North America*—United States—*South America*—Australasia—New South Wales—South-Eastern Australia—Western Australia—New Zealand—Romanum Imperium), mounted on mill-board, separately - - - - - -	-	-	1	-	-	-	-	9
Ditto - - - ditto - - - ditto - Varnished	-	-	1	4	-	-	1	-
Chambers' School-room, mounted on rollers (Europe, Asia, Africa, North America, South America, England, Ireland, Scotland, Palestine), each - - - - -	-	-	14	-	-	-	10	6
Ditto - - - ditto - - - ditto - Varnished	-	-	18	-	-	-	13	6
Ditto of the World, on rollers - - - - -	-	-	21	-	-	-	16	-
Ditto - - - ditto - - - ditto - Varnished	-	-	25	-	-	-	19	-
STATIONERY AND SCHOOL REQUISITES.								
Arithmetical Tablets, per set, 60 sheets - - - - -	-	-	2	-	-	-	1	10
Ditto - ditto mounted on mill-boards - -	-	-	10	-	-	-	7	10
Copy Pieces, all the gradations, five sheets, per set -	-	-	1	3	-	-	-	10
Ink Powders (Walkden's), per package of six - -	-	-	1	8	-	-	1	3
Ink Wells (Pewter) - - - - - - - - -	1	8	-	-	1	3		
Mill Boards, 18 inches by 11, for mounting Tablets, &c. -	2	9	-	3	2	3	-	3
Paper, ruled, per ream - - - - - - - -	-	-	8	-	-	-	6	6
Quills, per 1,000 - - - - - - - - -	-	-	8	-	-	-	6	6
——— per 100 - - - - - - - - -	-	-	-	10	-	-	-	8
Slates, unframed, 10 inches by 7 - - - - -	2	6	-	-	1	8		
Slate Pencils, 3 to 5 inches long, per 1,000 - - -	-	-	4	6	-	-	3	6
——— per 100 - - -	-	-	-	6	-	-	-	5
Slate Pencil Cases - - - - - - - -	-	4	-	-	-	3		
Spelling Tablets, per set, 38 sheets - - - -	-	-	1	6	-	-	1	6
Ditto - mounted on mill-boards - - -	-	-	7	6	-	-	6	-

* Those in *italics* are the general school set.

† Double size, and charged as two.

June 1850.

Appendix Z.

Appendix Z.

COPY of Petition of Clergymen of the United Church of England and Ireland, residing in England, praying for the unrestricted use of the Scriptures in Schools attached to the Irish Branch of the United Church; presented and referred to the Select Committee on National Education, Ireland, 23 June 1854.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the undersigned Clergymen of the United Church of England and Ireland, residing in England,

Showeth,

That your Petitioners are deeply interested in all that concerns the welfare and progress of the United Church of England and Ireland, and especially in the education given to the children attending parochial and other schools, under the direction of ministers or members of the Church.

That your Petitioners have regarded with much anxiety the rules and practice of the Irish National Board of Education, in accordance with which, as it now is clearly ascertained, even the parochial schools of the Established Church in Ireland, if receiving aid, could not be permitted to make instruction in the Word of God an essential part of the education of all the children attending the same.

That your Petitioners have, with thankfulness, observed the decided stand made by a very large majority of their clerical brethren in Ireland in favour of Scriptural education, and cordially sympathise in their efforts to secure in their schools the unrestricted use of the Word of God; whilst in their steadfast refusal to connect themselves with the National Board, under conditions which would prevent them from instructing in the Holy Scriptures every child in attendance, they have only acted in accordance with the principles of the Church, and in strict fulfilment of their ordination vows.

That your Petitioners have noticed that in England there is no interference with the religious instruction given in schools assisted by the State; that in all Protestant schools the Scriptures are taught to every child attending; and in Roman Catholic schools such instruction as their Directors think proper is given to all the children in attendance; consequently, it seems unjust and invidious to place the Irish branch of the United Church in a position which would not be assigned to any sect or denomination in England.

Your Petitioners therefore humbly pray your Honourable House to pass such enactment, or make such other provision as may secure for the ministers and members of the Irish branch of the United Church who seek or receive aid from the Commissioners of Education, the free and unrestricted use of the Scriptures in their schools, and enable all persons freely to read and honour God's Holy Word, and thus to remove every hindrance to giving or accepting public aid for promoting sound and Scriptural education in every part of the United Kingdom.

And your Petitioners, as in duty bound, will ever pray, &c.

APPENDIX A A.

PETITION of PATRONS and MANAGERS of NATIONAL SCHOOLS in IRELAND, for maintaining inviolate the fundamental Principle of the National System of Education in IRELAND, and praying for the unrestricted Use of the Scriptures.

To the Lords Spiritual and Temporal, in Parliament assembled.

The Petition of the Undersigned,

Most humbly showeth,

THAT your Petitioners are the patrons or managers of national schools in Ireland, or friends and adherents of the system of national education, founded on Mr. Secretary Stanley's Letter of the 31st of October 1831, as that document was finally settled and sent to the Duke of Leinster, the intended President of the Board of Education.

That in the first draft of the Letter the plan projected by Government was described as one of "combined literary and separate religious education," each department altogether to exclude the other; but when that draft was submitted by Mr. Stanley to the intended Commissioners (considered respectively as fair representatives of each communion), it appears that some of them, before they accepted the office, objected to administer a system which was designed to exclude all religious teaching from the combined education.

That accordingly, after mature deliberation between Mr. Stanley and the several members of the Board as to the possibility of introducing into the united education such Scriptural teaching as might involve no matter of controversy among Christians, the first draft of the Letter was altered, with the full consent of the Government and the Commissioners, by describing the system to be established as one for "combined moral and literary, and separate religious instruction," and by adding to that description the following proviso, that is to say, "it is not designed to exclude from the list of books for the combined instruction such portions of Sacred History, or of religious or moral teaching, as may be approved of by the Board."

That the Letter so amended, then became—what the first draft never was—the basis of the system to be administered by the Commissioners, and as such was held forth by them to the public, and produced before several Parliamentary Committees, as will fully appear from the evidence then reported.

That on this basis (understood to be definitively settled), the system of national education in Ireland gained the support of many persons who would otherwise have opposed it; and by giving scope for the concurrence of all parties, merited the character it affected, of being a national system.

That, as your Petitioners submit, the proviso thus deliberately adopted, introducing a religious element into the combined education, is, of all the conditions imposed upon them, the last that the original or succeeding Commissioners should be permitted to endanger or neglect.

That the Board having undertaken this trust, proceeded, with the fullest opportunity for repeated revision on the part of each member, to prepare, and from time to time to publish, at great cost, certain books of the kind mentioned in the proviso, which they afterwards recommended and issued for combined education in the schools, namely, four volumes of Selections from the Holy Scriptures, five Books of Lessons, with their Sequels and Supplements, each on general subjects, but yet interspersed with much Christian teaching of an uncontroversial character; an Appendix to the Fourth Lesson Book, being "Lessons on the Truth of Christianity," compiled (as the Board annonnced), "with the express view of avoiding everything that could be justly considered offensive to Christians of any denomination"; a collection of Sacred Poetry; and, finally, they placed on the list of books sanctioned by them a work intituled, "Introductory Lessons on Christian Evidences."

That the severe ordeal to which those books were submitted before publication was, even by the Commissioners themselves, understood to be so decisive as to preclude the possibility of withdrawing them after they had been issued to the schools; in proof whereof, your Petitioners beg leave to refer to the evidence of Mr. Commissioner Carlile, on the 6th of March 1837, before the Committee of the House of Lords, when, being interrogated as to the mode of "preparing the Scripture Extracts, and other books, previous to publication," he stated, "The Extracts are subjected to a most careful examination. I draw out the draft of them, placing the authorised and the Roman Catholic versions, with the originals, before me. They are then put in type, and proofs are sent to the Archbishop of Dublin and Dr. Murray. When they have observations upon them, if any alterations are suggested, those are made, and new proofs taken off, and returned to these Prelates. When they have passed through that revision, then proofs are sent to the whole members of the Board; if they are satisfied with them, they then go to press."

Appendix A A.

That Mr. Carlile thus clearly intended to represent, that "a most careful examination,' such as he described this to be, could not be more careful than it was; that the well-considered judgment passed upon the books by those who were empowered to judge them could not afterwards be reversed, save for some error assigned; and that those books, when once issued, could not be withdrawn, except for the purpose of substituting improved works on the same subject.

That, accordingly, from the time when these books were issued to the schools, in which they were used very generally, and with great advantage, they were never withdrawn by the Board until the occasion of which your Petitioners complain.

That in the preface to the "Scripture Extracts," one of the books affected by the decision of which your Petitioners complain, "the Commissioners offer them to the careful attention of teachers and children, not only as truth, but as truth recorded under the influence of inspiration, and truth with which it is of the utmost importance for them to be well acquainted." That in the introduction to the "Lessons on the Truth of Christianity," another of those books, the "chief purpose" of the work is said to be, "to suggest such reasons to those who believe in Jesus Christ as may serve to protect them from the artifices of infidels, and enable them to strengthen the faith of others, or to restore those who may have fallen away from Christian profession."

That in the same work, revised by Archbishop Murray, and sanctioned by the late Pope, there is contained the following remarkable declaration: "Although it is not to be expected that a child should be able to weigh the proofs of the Christian religion; although in his childhood he must depend upon his parents, or on those religious teachers under whom his parents may place him, for religious instruction; yet it is important, both for his own sake and the sake of those he lives with, that he should be made early acquainted with some better reason for being a Christain than his parents were so before him."

That, as your Petitioners submit, books represented so deliberately, and on such authority, to be both safe and useful, should not be lightly withdrawn, after being so long used in national schools, especially as no child was obliged to read them contrary to the parents' wish.

That those books having been appealed to as characterizing the system of education, not only in the Reports of the Board, but in every successive Ministry, and in every successive Parliament, by friends and by opponents of the system, must be taken to be part of the system itself, and an essential element therein, which the Commissioners were bound to preserve by retaining those books, or substituting others of a better description, on the same subjects.

That the Board, in further discharge of their duties, did also, from time to time, "invite applications for aid in building and maintaining schools from every part of Ireland;" and they invited such applications on the principles defined in Mr. Stanley's settled Letter, as will fully appear from Mr. Carlile's evidence on the 4th of August 1834, given before the Committee of the House of Commons.

That, as your Petitioners submit, the Board are bound themselves, therefore, to observe these principles, especially that of not excluding from the combined education portions of religious teaching which they had approved of for such purposes.

That the Board likewise required from the applicants for aid a list of the books intende to be used in their schools, or else "an undertaking to use the books published by the Board," as will appear by the evidence of Commissioners Blake and Carlile, given on the 14th of April 1837, before the Committee of the House of Commons.

That, as your Petitioners submit, the imposing of an obligation includes a liberty to perform it; that what the applicants were bound to do, they received power to do; that when the Board required of them an undertaking to use their books, they gave a permanent permission to use them.

That it appears from the evidence given before that Committee, on the 12th of May 1837, by Mr. Kelly, of the Irish Bar, then Secretary to the Board, that when the Commissioners granted aid for building schools, they "required the site to be vested in trustees by lease;" that he "was the counsel who framed the draft-deed;" that he did so "with reference to Mr. Stanley's Letter and the Rules of the Board then existing," which are set out in the deed; that "it did not contemplate any alteration in the then existing Rules;" that "the Board have no power to enforce any new conditions, adverse to the spirit of the conditions on the faith of which the connexion was originally formed;" that to attempt to do so, would put "an end to the binding efficacy of the deed upon the trustees and managers," when "the Board would have no means of keeping the schools in connexion with them, or of recovering the grants for building."

That the form of the trust-deed, as at different times published by the Board, invariably states, that it is the true intent and meaning of it, and of the several parties thereto, that the conveyance of the school-ground thereby made, shall be subject to the conditions therein declared, one of which is, "That no books shall be used in the ordinary school business except those which shall be reported to and sanctioned by the Commissioners."

That, consequently, when that condition, in the case of any vested school, had been fulfilled, by procuring, for instance, the sanction of the Board for the use of the Scripture Extracts and the Lessons on the Truth of Christianity, in the ordinary school business, such sanction could not afterwards be legally withdrawn; and that the managers were ever after entitled to use those books for that purpose, without any hindrance by the Commissioners, subject, however, to the rule, that no child be compelled to read them contrary to the will of the parent.

That

That as to the schools not vested in trustees, the Board have declared they require submission to their regulations only during the period for which the occasional grants are made; but during this period, the said condition as to the books that may be used in the ordinary school business, applies to these schools as well as to the vested schools; and, therefore, as your Petitioners submit, when that condition had been fulfilled in like manner by managers of non-vested schools, the sanction procured could not afterwards be equitably withdrawn.

That the discretionary power of the Board is, by Mr. Stanley's Letter, limited to "matters of detail, not inconsistent with his instructions;" and in their Report for the year 1844, the Board, repeating this, declare, that it would be "an ill use of their power," such as would justify the "appointment of more trustworthy" persons, if they were to impose "greater or less restrictions than might be necessary to promote the efficiency of the system," which by reason of their books they maintain to be "essentially religious."

That, in some of the lately established model schools, some officers of the Board having, without directions, or a meeting of the Board, convened to consider the subject, taken on themselves to exclude some of the books recommended by the Commissioners, this usurpation of their authority, instead of being discountenanced, as one of the body required, was rather confirmed, and followed up by still further encroachments on the system; so that resolutions were proposed, and some of them carried, of a character palpably at variance with it; as, for instance, that in each model school it should be a question to be decided by the Board, which of their books should be used or excluded, thus destroying the uniformity essential to model schools, and discouraging in their own schools the books they had recommended to others.

That the Board having thus allowed their own servants to control them in the management of their own model schools, proceeded themselves to infringe the rights of the Petitioners in like manner.

That, accordingly, as your Petitioners have now to complain, the Board did, upon the 8th day of July last, without assigning any reason for their act, withdraw from their list two of the books approved of for combined education, comprising a whole course of study, namely, the "Lessons on the Truth of Christianity," and the "Lessons on Christian Evidences."

That the exclusion of those books from the schools is a great detriment to the many children who were using them; that it is contrary to the proviso introduced into the charter of the Board; that it is inconsistent with the undertaking to use them, required from the applicants for aid; that it is opposed to the spirit of the trust-deed, and to the condition which had been fulfilled by the managers of vested and non-vested schools; that it is a restriction no way necessary, because the rules existing protected children from being obliged to read those books if the parents objected to it; and, moreover, that it is destructive of the great principle of no coercion and no exclusion; consequently, to quote the words of their own Report, "an ill use of the Board's discretionary power," which calls for the appointment of more trustworthy Commissioners.

That your Petitioners have further to complain, that the Board did also, on the same occasion, and in the same arbitrary way, decide that, in case any child in a school objects to read the Scripture Extracts, then all the other children shall be deprived of any opportunity to read the same, except out of the time of their ordinary school business, when experience has proved that children will not, or cannot attend.

That, in the Commissioners' Report for the year 1837, it is conceded, that "to limit in this way the time for instruction, tends to discourage it altogether."

That thus limiting the time for the use of the "Scripture Extracts," besides being unjust, was unwarranted and unwise, inasmuch as, by the rules then in force, no child was obliged to read them whose parents objected, or was deprived of any other advantage in consequence of declining.

That this decision was not caused by any objection to the "Scripture Extracts" from pupils, parents, or patrons, but itself encouraged the objection, as until the decision became known those books were used without complaint, both in the model schools and in several other national schools, the decision having been, in fact, made to meet the views of some of the Board, who, in accordance with the opinions of an intolerant section, just then published, out on one of their rules a construction which would render the objection of any one child to read a certain book sufficient to debar all the rest from the privilege of using it, a construction quite opposed to the liberal spirit of the system, and also utterly at variance not only with the known intention of the framers of the rule, but with the sense in which it had been explained and acted on by the Board, as will appear by their correspondence with Mr. Tottenham, ordered to be laid before Parliament, and their letter to Mr. Gallagher, of the 8th of February last, in which, referring to the "Scripture Lessons" and "Evidences of Christianity," they thus write: "As managers of the school, you may, if you think fit, require the teacher to instruct the children in the books specified; but no child is to be compelled to read them whose parents or guardians object."

That it has been urged in justification of that recent decision of the Board, that although the books affected by it are in themselves uncontroversial, yet a teacher might use them to proselyte the pupils; but this old objection was answered by Mr. Commissioner Blake, in his evidence, on the 7th of March 1837, before the Committee of the House of Lords, by showing that the books of the Board afford no more opportunity to proselyte "than the teachers would have in the use of works having any reference to religion;" and that "it is impossible to find any proper books for children that will not have some reference to religion."

 That

Appendix A A.

That according to this evidence, given by a most intelligent Roman Catholic, not only all the books still used for combined education, but any that the Board could properly sanction for the same purpose, are liable to this objection, said to have been lately revived against the books affected by the recent decision.

That, besides this, the remaining books not yet prohibited, which contain any religious teaching, are more open to the objection that a teacher might use them to proselyte the pupils, inasmuch as a manager may require all the children to read those remaining books; whereas the books lately decided on were not to be read by any child whose parents or guardians objected.

That if the Board are to be permitted thus, at any time, to prohibit books which their predecessors in office had duly sanctioned, then the objection of even one Commissioner to any book must be considered as a sufficient ground for prohibiting it, since it has always been a fundamental rule, that "no book is to be used for united education which is not approved by all the Commissioners."

That your Petitioners are, therefore, deprived of the security to which they are entitled, and are apprehensive that the Commissioners, unless restrained, may go on still more to exceed their power, and to exclude indefinitively from the combined instruction other whole courses of study, withdrawing one after another books and portions of religious teaching, so as utterly to destroy the spirit of the system they are bound to preserve, and which the Petitioners were invited and engaged to support.

That, however men may differ as to what a system of combined education in Ireland ought to be, all must agree that religion is an essential element of the system which has been established for the purpose, and that it is the duty of the Executive to maintain that system, until the legislature shall see fit to alter it; and that if, notwithstanding the unexpected success which, despite the opposition of extreme parties, has attended the present system, all that has been already done with such cost and labour is now to be undone, this, as your Petitioners submit, can only be attempted by the legislature, who cannot suffer an administrative body like the Commissioners of education to usurp the functions of Parliament.

That your Petitioners still adhere to and approve of the system of national education established in Ireland, and are ready and willing to support and advance the same, so long as they are enabled by the legislature; and, therefore, your Petitioners most earnestly pray, that your Lordships will take such measures in the meanwhile as to your wisdom and justice may seem fit to have the system restored to its integrity, by preserving the religious element which has hitherto pervaded the combined instruction, and at least in the several hundred schools which were actually using them, to leave the books already published for the purpose free to all children during the hours of their ordinary school business, subject to the rule that no child whose parents or guardians may object to their use be compelled to read them, or be thereby deprived of any benefit of the schools.

And your Petitioners, as in duty bound, will ever pray.

Gosford, D.L., Patron, Markethill.
J. West, D.D., Archdeacon of Dublin.
&c. &c. &c.

APPENDIX B B.

AGRICULTURAL TRAINING OF PAUPER BOYS.

EXTRACTS from APPENDICES to 17th, 18th and 19th Reports of the COMMISSIONERS of NATIONAL EDUCATION, relative to the Agricultural Training of Pauper Boys in IRISH WORKHOUSES.

RED HALL, CARRICKFERGUS.

"My dear Sir, 24 February 1851.

"IN all the unions of my district there is a larger or smaller quantity of land attached to the workhouses; and I can, if you desire it, send you the exact quantity appropriated to agriculture. This averages about eight statute acres. It is usually in a high state of cultivation, and besides supplying the inmates with vegetables, there is a considerable quantity sold. But as there are no able-bodied males in the houses, and as agricultural employment is not suited for the class of females usually found in workhouses, and whose time, moreover, is fully occupied by household pursuits, we have arrived at the maximum quantity of land we can till. In fact, the cultivation may be said to be almost altogether carried on by the boys; but as there is a steady demand for boys so soon as they are strong enough for work (say at 12 years old), and as, after all, a respectable place in a farmer's service is both better for the boys as well as for the rate-payers, than remaining an inmate of the workhouse, we cannot farm largely. Our general plan is to give three hours in the workhouse school to literary pursuits, and to employ all the rest of the boys' time at the farm. On this plan the scholars have improved in health; and the fact of an early training to habits of labour contributes to the demand for their services from the rate-payers. Not one boy in five comes back to the workhouse at the end of his engagement; whilst the demand for children of both sexes is far greater than the supply, the wages given being fully equal to those given to labourers' children in the district.

I am yours sincerely,

"Thomas Kirkpatrick, Esq., M. D. E. SENIOR."

DANGAN Auxiliary to GALWAY Poor Law Union.

MR. MEARA, agriculturist, states, "I feel much pleasure in recording the development of much natural genius in many of the agricultural pupils, which is observable from the unwearied assiduity with which they devote themselves to their several avocations. Of the few who have yet left the establishment, all have been found to give entire satisfaction, but the dearth of employment from the general depression of the country prevents the possibility of my sending out many fully competent to realize the results of the benefits they have here acquired.

"On the whole, the general aspect of the Dangan Auxiliary affords much encouragement, and is likely to produce corresponding results in the surrounding localities, from the numerous visits of parties interested in the rotation of crops, and of intelligent farmers who come to witness the success of our operations. I am fully borne out in these remarks by the flattering tokens of approval inserted on the minutes by strangers of high experience in workhouse concerns, one of whom, Mr. W. H. Porter, Dublin, on his visit, 8th October 1850, writes, 'I have visited many workhouses—this is the first bright spot I have seen in the system:' and this success, which I fondly hope will have an abiding influence in the locality, is mainly attributable to the untiring and effectual zeal of our guardians, and the equally praiseworthy application of our youthful paupers."—(17th Report, p. 316.)

"I HAVE read with much interest, in the last Report of the Commissioners of National Education, that part of your report which relates to Workhouse Agricultural Schools . . For nearly 13 years that I have been officially connected with the administration of the Poor Law in this country, I have laboured, and I am happy to say with success, in carrying out the views so clearly expressed in your report.

"I have got farms in connexion with all, except two, of the union workhouses in my district. I fully agree with you, that theoretic as well as practical instruction in agriculture should form a principal feature in the education of the boys. Some of the agriculturists are

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quite competent to effect this; but the greatest difficulty I have to contend with is in procuring qualified instructors, and in impressing on them that the object of the farm is more as a mode of instruction for the boys, than as a source of profit for the union.

"To Dr. Kirkpatrick, &c. &c. JOSEPH BURKE."

BALLYMONEY Workhouse, County ANTRIM.

MR. BOGLE, agriculturist, writes, "Attached to this house there are twelve and a half statute acres of land, which are entirely cultivated by spade husbandry, and principally by the boys, as, I may safely state, there has not been one able-bodied man in the house for the last two years. There are 60 boys attending school at present, but the greater number of them are very young. From 25 to 30 of them are employed on the farm after school hours; and it is gratifying to observe the superior manner in which they can dig, make and form drills, sow the different sorts of seeds, and finish up the ground, all of which operations are performed by them in a neat and workmanlike manner. I have no hesitation in saying, that from your examination, and the arrangements you have made here, beneficial results may be expected from the boys being instructed in practical farming, and receiving industrial training, heretofore too much neglected amongst the lower classes of the community.

"In connexion with the farm, I may mention the cows and pigs, which are kept and fed on the farm produce. They are attended by an old man, assisted by the boys, who also by this means acquire a knowledge of an important department of farming, viz., the care and management of cattle. This is the more necessary, as farmers complain that they cannot get farm servants who know any thing of the proper feeding or management of live stock. The boys who have acquired knowledge of this description, are the first asked for as farm servants; and any who have been taken out of this establishment have been very favourably reported of by their employers. For example, I may mention the case of Robinson Dool, a boy aged 14 years, who was taken out by Mr. Wm. M'Affee, one of our guardians, nearly two years ago. Mr. M'Affee tells me, that Dool feeds from 20 to 24 head of cattle, and that he knows more about green-cropping and house-feeding than any servant he ever had. I beg to enclose herewith Mr. M'Affee's answer to my inquiry about him.

'Dear Sir, Coleraine, 3 March 1852.

'In answer to your inquiry respecting Robinson Dool's qualifications as a farm servant, I am happy to be able to say, that he is every thing I could wish or expect. I took him in November 1850, and in the year following I put him in charge of 17 head of black cattle (ten milch cows and seven fatteners), all of which he attended in the best manner. During the summer of 1851 he assisted in the culture of my green crops, which he understands thoroughly, more so than any servant I have had. At November last he took charge of 22 head of cattle, all of which have done well under his care; as a proof, I may state, that a few days since I was offered 31 *l.* 10 *s.* for three heifers, not yet two years old, by a butcher. Hoping the above will prove satisfactory,

I remain yours, &c.

'Mr. Bogle, Workhouse, Ballymoney. WM. M'AFFEE.'

"I have occasionally also brought some of the boys into my office to write; they very soon became good writers and accountants. One of them is at present a clerk, at a good salary, to Mr. Wallace, one of the most respectable solicitors in Belfast. Another boy was sent for, and his passage and outfit paid by a respectable merchant in Philadelphia, who formerly lived in Ballymoney, and had an opportunity of knowing the boy's talents. This boy is doing so well, that he is sending home money to support his mother (formerly an inmate of the workhouse), and purposes soon to send for his brothers.

"There are several other cases I might mention, but these will suffice to show the value of industrial training in workhouses. Of course boys in workhouses, as elsewhere, have various dispositions and talents; but it is unquestionably the duty of the master to ascertain, as far as possible, the talent and disposition of each boy, and, as opportunity and circumstances will permit, to put them to such occupation or trade as they may appear best qualified or adapted for. It is my firm conviction, that if judicious attention be paid to them in this way, they may soon be able to support themselves, cease to be a burden on the community, and become useful members in their sphere of society."—(18th Report, p. 704–5.)

LARNE Workhouse.

MR. WHITE, agriculturist, states, "*School Department.*—About 60 boys attend school daily, ages varying from three to 14 years, only six exceeding 12 years. Of these, all who can avail themselves of the benefits of industrial training are of course permitted to do so. The smaller ones perform the lighter descriptions of farm work suited to their capacities, while the larger are engaged in the more difficult and laborious operations. None are allowed to remain idle, if at all useful—nor do any desire to be so—all co-operate voluntarily in the cultivation of the farm.

"*The Agricultural Class.*—This class is composed of 16 of the most advanced boys, in literary studies, in the classes to which I have alluded; and it affords me much pleasure to have

have it in my power to inform you that their conduct and proficiency are both satisfactory and respectable. Of those who have left during the past year, all have given satisfaction to their employers, so far as is known to me."—(18th Report, p. 701.)

Clones Workhouse, County Monaghan.

Mr. Kirkpatrick, the master, writes, "One other result I should not omit to bring before your notice. It is most important and most encouraging. I allude to the well-known fact, that since the commencement of the farm there has been an increasing willingness among the rate-payers to employ the young male and female inmates of the workhouse as farm servants. Before they used to allege '*they were good for nothing*;' now there is a kind of competition to get them. The boys are invariably preferred out of the 'agricultural' class, and some of these have been sought after and hired by farmers from the neighbouring unions."—(18th Report, p. 717.)

"It is most gratifying to state that the guardians of the Clones Union have determined on requesting their master, Mr. Kirkpatrick, to deliver a course of evening lectures on the principles and practice of agriculture. This is to be done in a plain style, suited to the understanding of the younger paupers, for whose benefit and improvement the matter has been originated.

"Such a proceeding is most praiseworthy, as it will lay the foundation of a sound agricultural education, which maturer years will develope. Some of the rate-payers have determined to attend during the lectures, that they may encourage the proceeding, both by their presence and example. A judicious resolution of this kind will be a stimulant to all parties, and the impression produced on the young mind cannot fail of being lasting. The series of lectures will embrace a plain history of agriculture; the unquestionable necessity of adopting the present improved practice; also a detailed instructive description of all the operations necessary to be performed on a well-cultivated farm. The rotation of crops will be taken separately, and as it forms the basis of all good farming, particular attention will be bestowed on the subject.

"It may be remarked, that the Clones Workhouse has 40 acres of good land attached to it, which enables the guardians to keep 20 stall-fed milch cows of the most approved breeds, and the same number of pigs, the former producing a greater supply of milk and butter, which forms so heavy an item in most workhouse accounts, than is necessary for the consumption of the inmates. In fact, whilst walking through the house, and over the ground attached, the place seems to change character, for instead of believing you were in a workhouse, you would imagine you were in some large industrial and agricultural establishment—the girls being instructed by the schoolmistress in a kind of coarse but profitable embroidery (better known in the locality by 'sprigging'), whilst the boys are engaged at their outdoor labour on the farm.

"This is most encouraging, as it shows that the spirit of enlightenment is abroad; and instead of workhouses being the scene of riot and confusion, it is hoped they will become throughout the country the models of enlightened labour and active industry."—(Extract from "Ulster Gazette," p. 718.)

Dangan Auxiliary to Galway Workhouse.

Farm Account and Report of Dangan Farm, and Mr. Kirwan's Observations thereon.

"Sir, Fort Eyre, Galway, 21 April 1851.

"I enclose you herewith, according to your request, the Report of the Committee of the Guardians of the Galway Union of the Dangan Farm.

"The farm of Dangan is about two English miles from Galway, and is on the west banks of the River Corrib, which connects Lough Corrib with the sea. The soil is naturally of a tolerably good quality. The lands under cultivation are 15 statute acres.

"The farm, until very lately, has been cultivated entirely by the spade labour of pauper youths, from 15 to 20 years of age, under the superintendence of an agriculturist, who was fully qualified to instruct them in green crop husbandry, the cultivation of flax, and the cereal crops; also to instruct them in the system of rotation of crops, and the advantages of taking *stolen crops* under certain circumstances.

"The proper management of the manure heap has also been pointed out to them by the agriculturist.

"The night-soil and the ashes, and other refuse from the workhouses, are the only manures used upon the farm; and the quantity that can be supplied from these sources is much greater than what is required for it.

"I have stated above that the farm, until lately, was cultivated entirely by lads from 15 to 20 years of age; but latterly some of the pauper school boys, from 10 to 15 years of age, have been engaged for a portion of their time in weeding, hoeing, and other light work, by way of habituating them to labour, and being in other respects useful to them, at the same time not interfering with their literary education.

"The various crops that have been grown at Dangan by pauper industry have been of

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the finest descriptions, and the premiums of the Royal Agricultural Society have been awarded for some of the root crops exhibited at their shows.

" As the produce of the farm is for the use of the workhouse, such crops as are best suited for the dietary of the paupers are those which are principally cultivated. I will enumerate them according to their merits for that purpose: 1st, onions; 2d, cabbage (varieties of); 3d, Swedish turnips, parsnips, carrots; 4th, other varieties of turnips.

" Potatoes are also grown to a small extent, but not in a sufficient quantity to make me include them in the supply of vegetables to the workhouse from the farm.

" Mangel wurzel is also grown to a small extent.

" The cultivation of flax is particularly attended to, not only with the view of its subsequent manufacture in the workhouse into various useful articles for pauper clothing, bedding, &c., but also with the object of imparting a good knowledge of its cultivation and after-management to the paupers.

" Some few boys who have acquired a knowledge of the management of the flax straw, the removal of the seed therefrom, and other processes to which it is subject, have been employed by parties for that particular purpose; showing thereby that an *industrial* education was attended with good effects—alike of advantage to the rate-payer and the recipient of relief.

" Some few boys have been taken out of the workhouse as farm labourers, but not to that number which one might be led to expect; but, with an improving state of the country, and a progressive improvement in agriculture, I have little doubt that after a short time very many of the Dangan lads will find employment throughout the Union, and perhaps in many cases beyond its bounds.

" I will conclude these observations by stating, that the general appearance of the Dangan lads is superior to that of persons of the same age throughout the neighbourhood—they certainly have acquired a degree of smartness and general bearing superior to the ordinary peasant.

" The agricultural class averages in numbers about 200.

" Any further information that you may require, I will readily supply you with on your applying to me for it.

" I have written this statement somewhat hastily (I have not taken a copy of it), I therefore fear that I have not drawn it up in as perfect a manner as either you or I could wish, but press of time and press of business must be my excuse for its imperfections.

Sir, your obedient servant,
Richard A. H. Kirwan,
Vice-Chairman, Galway Union."

" To Dr. Kirkpatrick,
Board of Education, Dublin.

Galway Union Board Meeting, 26 March 1852.

The following Report was handed in by the Committee appointed to report on the Dangan Farm:—

" In accordance with instructions from the Board of Guardians, your committee visited the farm of Dangan, and have great pleasure in reporting that, with little exception, they found the farm and establishment connected with the agricultural class in a satisfactory condition. The land appears to be very well cropped, but the walks and roads in connexion with it are not kept in so creditable a condition as your committee could wish, and the neglect in this respect has given a slovenly appearance to the farm, which detracts from its general aspect. Your committee would recommend that the agriculturist should not cultivate the cereal crops to so large an extent as has been the practice during the last two years, but that the cultivation of flax, onions, turnips, carrots, &c. should be more extended. The growth of the cereal crops should be solely with the object of imparting to the agricultural class a knowledge of the best means of cultivating them, but not as a source of profit to the Union.

" The committee would also recommend that, for the present, the keeping of cows at the farm should be dispensed with, but think that at some future time it might be attended with advantage to keep them.

" The committee have great pleasure in referring the Board to the schedule of expenditure and receipts, or to what may be more properly called the farm account, from which it will appear that in the debtor side there is an expenditure of 179 *l.* 13 *s.* 7 *d.*, and in the creditor side a credit to the farm of 399 *l.* 18 *s.* 7 *d.*, showing a clear profit by the farm in the year from the 15th March 1851 to the 13th March 1852, of 220 *l.* 5 *s.*

" No debit is taken in this account for the manure used on the farm, or the labour of the agricultural class; but when it is remembered the useful and industrial education the growing men in that class are receiving, it may be fairly hoped that the knowledge that they have acquired in agriculture will be attended with beneficial results, not only to them individually, but also to every district in the Union.

" A. O'Flaherty, Chairman.
R. A. H. Kirwan, Vice-Chairman.

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"BALANCE SHEET of the DANGAN AUXILIARY WORKHOUSE FARM, for the Year ended 13th March 1852.

Dr.	£.	s.	d.	*Cr.*	£.	s.	d.
To value of Stock, Farm Implements, &c., on the 15th March 1851	28	10	–	By Articles, the Produce of the Farm, supplied to the Workhouse and Auxiliaries for the year, including Flax Straw, but not the Seed	285	4	5
Ditto for Farm Produce	12	10	–	„ Produce of the Farm sold to different persons	32	18	2
Cost of Implements since purchassd	4	16	–	„ Value of Stock on hands, Implements, &c. viz.:—			
„ Repairs	–	5	–	Two Cows	15	–	–
„ Cows purchased	19	10	–	Horse, Car and Harness	9	–	–
„ Shoeing Mule and Horse	1	3	11	Mule, Car and Harness	5	10	–
„ Seeds for Farm for year	10	15	–	Plough and Harrow	1	–	–
„ Outlay for Food for Horses	2	3	8	Spades, Shovels, &c.	6	10	–
„ Salary and Rations of Agriculturist	50	–	–	Wheelbarrows, &c.	3	–	–
„ Rent of Land and Garden	50	–	–	12 tons of Turnips	7	4	–
				12 cwt. of Carrots	1	4	–
				12 tons of Mangels	7	4	–
				368 stones of Potatoes, at 6 *d.* per stone	9	4	–
				Flax Seed, good and bad	10	–	–
				Flax Straw on hands	6	–	–
£.	179	13	7				
Balance, Profit for year	220	5	–				
£.	399	18	7	Total Credit of Farm £.	399	18	7"

(18th Report, pp. 733–4–5–6.)

DR. KIRKPATRICK'S Report on Agricultural Schools.

"I, therefore, beg to submit the following extracts from the valuable work of Mr. Symons, from which I have already quoted:—

'Mr. Bowyer, one of Her Majesty's Inspectors of Union Schools, speaks thus of many of the schools in workhouses; and assuredly it is quite as true and applicable to the majority of schools for the independent poor:—"They are reared like the sons of persons of fortune, and their days are passed in alternate lessons and play. A boy thus brought up is entirely unfitted for an agricultural labourer; he can neither dig, hoe nor plough; is puzzled with a harness, and afraid of a horse. Any hard or continuous labour exhausts his body and wearies his mind; he has formed a completely false conception of the life that awaited him; instead of the joyous voices of his play-fellows, he hears the rough commands of an unindulging master or a scolding mistress; he is continually reproached for his awkwardness and timidity, and reminded of his pauper origin. Under these circumstances, it can hardly be wondered at if he often look back with regret to the happy indolence of his childhood."'

"Again, after referring to the success of industrial training at the Quatt Workhouse School, in the Bridgnorth Union, where the pauper boys and girls are boarded, lodged and educated entirely apart from the workhouse (an excellent arrangement, wherever it can be conveniently carried out), he says:—

'Although the children cannot of course learn all the various work to be done in farms, so as to become perfect labourers, and though the girls in their various occupations in the house, the kitchen, the dairy, the bakehouse, the washhouse and the laundry, do not in all cases become perfect servants, yet both boys and girls learn the elements of profitable industry in all these useful spheres of service. They become apt, instead of inapt, for industrial pursuits. Instead of leaving the workhouses, as the children in them generally do, nerveless, spiritless, inert, unskilled even in the use of their hands and arms, those at Quatt go forth well qualified to profit both themselves and those who employ them. This result seems to be fully appreciated by the farmers and others who are desirous of obtaining them as servants.'

"Again, in showing the necessity of having teachers of the poor qualified to superintend and take part in industrial employment, he says:—

'A capital nursery for really good teachers is that of workhouse schools; and had we but district industrial schools for these poor children, apart from workhouse contamination, instead of bringing them up as paupers, such schools would train for us an excellent race of teachers. Some of the workhouse schools are industrial already, and afford, in many respects, excellent examples of spade labour, and of useful household work for girls. In these schools, three hours at least daily are set apart for school instruction, and a large portion of the rest of the day to labour.'

"Again, in speaking of the willingness with which boys work when properly treated and organized, deeming it a privilege to be considered worthy of being so employed in preference to their companions, he remarks:—

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'In the industrial workhouse schools in my district (extending over a fifth part of the kingdom for the last four years), I have found it universally felt as a severe punishment not to allow a boy to work when he has misbehaved himself, though occasionally parents will be found to object from vanity, but this will rarely happen.'

"And, as regards the kind of work that should be taught, he says:—

'Whether in-door or out-door, the ruling principle of the establishment should be *to make the children themselves do all work.* Their pursuits would be chiefly the following:—

Boys.	Girls.
1. Spade husbandry in all its branches.	1. Household work of all kinds, including cooking.
2. Attending to the cattle, pigs, &c.	2. Dairy work (for eldest girls).
3. Shoemaking, baking.	3. Washing and ironing (idem).
4. Preparation of flax for the spinners.	4. Needlework.
	5. Spinning flax.'"

(19th Report, p. 368–9.)

Circular from the Poor Law Commissioners to their Inspectors.

Agricultural Training of Workhouse Boys:—Circular to Inspectors thereon.

Poor Law Commission Office, Dublin,
20 January 1853.

"Sir,

"I am directed by the Commissioners for administering the Laws for Relief of the Poor in Ireland, to forward for your information a copy of the last Report of the Commissioners of National Education, by which you will observe that the Commissioners of Education are desirous that the number of workhouse agricultural schools in connexion with that Board, now amounting to 16, should be increased.

"There are many unions not included in that number, in which the boys are at present trained in agricultural work, but without assistance from the Commissioners of National Education; and in any case in which the Guardians may desire to receive that assistance, it will be necessary for them to enter on their minutes a resolution to that effect, stating further, that a class of boys is, or will be, taught by the schoolmaster (or agriculturist) the theory and practice of agriculture. On the receipt of this resolution there is reason to believe that the Commissioners of Education will provide a free stock of agricultural class books.

"The Commissioners of Education will further direct their Agricultural Inspector to visit the school, and should his report be favourable, both as to the state of that portion of the farm cultivated by the boys, as well as to the attention given by the schoolmaster or agriculturist to teaching the elementary knowledge of agriculture, a gratuity, which may be an annual one, will be given to the teacher by the Education Board, not exceeding 15*l.* Agricultural schools have in many unions been in successful operation, which are not in connexion with the National Board; but the grant of books, and a premium to the teacher, will, the Commissioners trust, be found an additional encouragement to the full working of the system, whilst no doubt the practical information of the Agricultural Inspector, as to the best method of farming, will also be valuable.

"The Commissioners believe that there are few workhouses which have not a sufficient quantity of land attached to them to enable the guardians to set apart a portion for the purpose of training an agricultural class. The crops to be raised would most probably be those requiring the greatest amount of care and spade labour, and should the cultivation of the land by the boys go no further than to raise the various kinds of vegetables required for the use of the inmates, a better system of cultivation of the more useful green crops might probably be introduced into the district.

"The agricultural instruction (in unions where there is no skilled agriculturist), both in the school-rooms and field, will devolve on the schoolmaster, who should devote a portion of his time to these objects, without sacrificing the three hours in school prescribed by Article 23 of the Workhouse Regulations. A difficulty may be raised in carrying out this system, from alleged want of leisure on the part of the schoolmaster; but in ordinary instances it has been found sufficient to devote one hour before breakfast, and three before dinner, to literary instruction, and to devote from two to five to the farm.

"It has been observed, that where the school-hours have been limited, and the children employed in the open air, they have assumed a stronger and healthier appearance, whilst they have not fallen back in other branches of knowledge. The Commissioners believe it to be of the utmost importance that children who have to live by their labour should be trained to labour early; a boy who has not handled a spade at the age of 14 will rarely turn out an active labourer, and that it is, therefore, most desirable that the boys generally should be accustomed to work at the earliest practicable age.

"It has been observed, that the success of all benevolent institutions for the education of the children of the poor, at home and on the continent, has, in no small degree, turned on the amount of industrial teaching provided for the children, and that those institutions have been less useful where the chief efforts have been directed to literary attainments. The guardians should, of course, provide the necessary agricultural implements suited to the age and strength of the children.

"The

"The Commissioners have, therefore, to request that you will take an opportunity of conveying these views to the Boards of Guardians of any union of your district in which proper arrangements for agricultural instruction of the boys are not in operation, or in which you may consider the existing arrangements may be improved by adopting the above suggestions.

"It has been represented to the Commissioners, that the minimum amount of nutriment required to be given to Class 4, by the Dietary Regulations (Article 13 in Workhouse Rules), is scarcely sufficient for boys between the ages of 12 and 15, when engaged several hours of the day in active and laborious employment; and the Commissioners have been requested, in some cases, to constitute these boys into a separate class, intermediate to Classes 3 and 4, with an additional allowance of food.

"On full consideration hereof, the Commissioners have determined not to alter the existing regulations relating to the dietaries, but they desire to point out that they are prepared, under paragraph No. 10 of those regulations, to entertain any proposal which may be made to them by the Board of Guardians, under the advice of the medical officer, to give a somewhat larger allowance of food to boys between the ages of 12 and 15, engaged in agricultural or other industrial training, than to the other children included in Class 4.

By order of the Commissioners,

"To each Poor Law Inspector. W. Stanley, Secretary."

(19th Report, pp. 372-3-4.)

Ballymoney Workhouse.

Mr. Bogle, agriculturist, writes, "I am happy to say that for years there has not been an able-bodied male pauper in this house, so the farm is principally cultivated by the boys before and after school-hours; and particular attention is directed to their instruction in both the theoretical and practical details of agriculture, and to the inculcation of habits of industry and economy, which I consider even of more importance than the amount of profits derived from the farm, inasmuch as I find they are eagerly sought after by the neighbouring farmers as farm-servants, and are generally much liked, and well reported of by their masters."—(19th Report, p. 658.)

Clones Workhouse, County Monaghan.

Mr. Kirkpatrick, the master, writes, "The 'Agricultural Class' has been progressing steadily, with the brief interruption last summer to which I directed your attention, on the occasion of your late inspection, and which proceeded from a cause over which I could have no control. There is still a ready demand for the boys, as soon as they are fit to do light work, and can be recommended. The wages they receive are fully equal to those given to the same class of young labourers in the district; and I have remarked that very few return to the workhouse at the end of their engagements. It appears from the Agricultural Class Register, that 31 have been hired during the past year, only six of whom have come back—these since November last—one of them alleging that he wanted to get to the night-school again during the winter months, and that his mistress had promised to take him back when the spring work sets in.

"At present, 14 lads from 15 to 16 years old compose my evening class, who, besides receiving a lesson in agriculture, write, and do a little arithmetic. We meet an hour every night, except Monday and Saturday, while other (10 younger) boys receive a similar course of training in the day-school from Mr. Harris, our teacher, who is well qualified to impart instruction of a much higher order."—(19th Report, p. 674.)

Rathkeale Workhouse, County Limerick.

Mr. Wallace, agricultural teacher, writes, "In conclusion, I beg to remark, that for some time I have been witness of the highly moral and sanitary effect of constant and well-directed industry on workhouse children. When I see a number of young lads return in the evening from their work, with rosy cheeks, cheerful countenances, and healthy constitutions—when I take into account the great improvement which they in a short time make in the various agricultural operations in which they are engaged, whether in the field or kitchen-garden, and compare them with the stupid, slovenly and surly dispositions of many of those less fortunate ones, who spend their years trudging round the back-yards of a confined workhouse, studying nothing save mischief and idleness—I am convinced that the odds is entirely in favour of those who, under the guidance of kind but firm and skilful superintendents, devote their time to the attainment of that agricultural skill which is the surest and safest agency by which man attains a respectable status in the scale of moral and social happiness."—(19th Report, p. 688.)

Lismore Workhouse, County Waterford.

Mr. Flood, agriculturist, writes, "A short time ago a motion was brought forward at the Board, to have the farm given up, and my services dispensed with; but I am happy to say (not from any selfish consideration, but from a desire to see a useful system of industrial training continued in operation here), that it was rejected.

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"Mr. Curry, the chairman on this occasion, whose untiring exertions and zeal for the diffusion of agricultural knowledge is so well known, said, '*It is not solely for profit we should keep the farm, when the education of so many destitute youths is at stake; but as men of understanding, we must look to the proper training of the youthful and ignorant inmates of the workhouse, who, if they had no industrial employment, would grow up a mass of idleness, and inevitably become, hereafter, a burden on the country, and a pest to society, as they would be incompetent to support themselves by honest industry in the performance of the agricultural labours of the country.*'"—(19th Report, p. 719.)

Enniscorthy Workhouse, County Wexford.

Forms of Orders for, and Certificates of, Sales of Farm Produce at Enniscorthy Workhouse.

(Form A.)

No. —— Enniscorthy Union.

4th day of January 1853.

Please to give Bearer, Thomas Murphy, an Order on the Agriculturist for the following Farm Produce, on his paying you for same, at the prices stated; viz.—

Name of Article.	Quantity.	Price.	Amount.
			£. s. d.
Mangels -	10 cwts. -	15 *s.* per ton	- 7 6

G. Maguire, Master.

To the Clerk of the Enniscorthy Union.

(Form B.)

No. ——

The Bearer, Thomas Murphy, has paid me Seven Shillings and Sixpence for the articles herein mentioned, which you will please deliver to him.

Name of Article.	Quantity.	Price.	Amount.
			£. s. d.
Mangels -	10 cwts. -	15 *s.* per ton	- 7 6

J. Kennedy, Clerk of Union.

Mr. Hawkins, Agriculturist.

(Form C.)

No. ——

I have delivered the articles herein mentioned to Thomas Murphy, of Enniscorthy.

Name of Article.	Quantity.	Price.	Amount.
			£. s. d.
Mangels -	10 cwts. -	15 *s.* per ton	- 7 6

Dated this 4th day of January 1853.

R. Hawkins, Agriculturist.

To the Clerk of the Enniscorthy Union.

(Form A.)

No. —— Enniscorthy Union.

4th day of January 1853.

Please to give Bearer, Thomas Murphy, an Order on the Agriculturist for the following Farm Produce, on his paying you for same, at the prices stated; viz.—

Name of Article.	Quantity.	Price.	Amount.
			£. s. d.
Mangels -	10 cwts. -	15 *s.* per ton	- 7 6

G. Maguire, Master.

To the Clerk of the Enniscorthy Union.

(Form B.)

No ——

The Bearer, Thomas Murphy, has paid me the Sum of Seven Shillings and Sixpence for the articles herein mentioned, which you will please deliver to him.

Name of Article.	Quantity.	Price.	Amount.
			£. s. d.
Mangels -	10 cwts. -	15 *s.* per ton	- 7 6

J. Kennedy, Clerk of Union.

Mr. Hawkins, Agriculturist.

The Agriculturist retains the Ticket.

(Form C.)

No. ——

I have delivered the articles herein mentioned to Thomas Murphy, of Enniscorthy.

Name of Article.	Quantity.	Price.	Amount.
			£. s. d.
Mangels -	10 cwts. -	15 *s.* per ton	- 7 6

Dated this 4th day of January 1853.

R. Hawkins, Agriculturist.

To the Clerk of the Enniscorthy Union.

Appendix B B.

INDUSTRIAL CLASSES.

EXTRACTS from APPENDICES to the 16th, 17th, 18th and 19th Reports of the COMMISSIONERS of NATIONAL EDUCATION, relative to the Working of the "INDUSTRIAL CLASSES."

GLASNEVIN Industrial National School, County DUBLIN.

MR. HAWE writes, "*Industrial Class.*—During the past year, no difficulty was experienced to induce the advanced pupils of the school to become and continue members of this class, which at present consists of 15 pupils, whose general conduct and attention to the duties of the industrial and literary departments have been highly creditable and most satisfactory. They attended in the gardens with the greatest punctuality, even during the Christmas, Easter and Midsummer *vacations*; and even, when required, frequently remained after hours, and *cheerfully* performed the duties allotted to them."—(19th Report, p. 409.)

DUNMANWAY District Model National School, County CORK.

MR. CONNOR writes, "The Industrial Class is composed of 12 young lads, from 12 to 18 years of age, selected from the agricultural class, and whose proficiency and orderly good conduct warrant their admittance. They are obliged to work two hours each day, and, as a stimulant to industrious habits, each pupil receives sixpence per week. Any act of negligence or insubordination is punished by stopping a certain sum from their weekly allowance. Nothing can be more cheering than to observe with what energy, quickness and willingness they perform the several routine of farming operations."—(16th Report, p. 359.)

RAHAN National School, KING'S County.

MR. O'FLANAGAN writes, "The stimulant of sixpence per week to each of the six boys for working a certain portion of each day on the farm has been productive of great good, and is likely to do more for the diffusion of an improved system of husbandry than any other mode yet proposed. These boys, though young, are becoming familiar, practically as well as theoretically, with the principles on which improved farming depends, and the notions they are beginning to conceive of the errors of old farming, and of the necessities of a change, cannot fail to make a permanent impression on their minds, beneficial to themselves and to the whole community. You would be pleased with the expert and lively manner in which they exert themselves, and at the change such a short time has produced. It can also be perceived that their exercise on the farm, instead of impeding, accelerates their progress in their literary studies."—(16th Report, p. 364.)

BELVOIR National School, County CLARE.

MR. BROGAN writes, "With reference to the paid 'Industrial Class,' established in this school in September last, I feel happy in being able to say that it has more than realised my best anticipations. When it was instituted, I framed a set of rules for its direction, which received the sanction of the patron, and a copy of which I forwarded to you for your approval. These rules have been strictly enforced, and yet but one boy has been dismissed for irregular attendance—none for bad or negligent conduct. Previous to its institution, the attendance, owing to local causes, was small and irregular; but since that period it has greatly improved both in numbers and regularity (it is now low, in consequence of the spring work being carried on with great activity in the present fine weather). The pupils, six in number, composing the class, are, with one exception, the sons of farmers, yet they consider the sixpence a week a great boon, and their conduct in deserving it is both satisfactory and praiseworthy. As a permanent class for performing the light work of the farm, I have found them very useful and efficient; they work before the regular school hours, and also an hour, from 12 to 1, at which time all the pupils who are able are required to assist in such part of the business as is suited to their capacities."—(16th Report, p. 371.)

LARNE, County ANTRIM.

MR. M'DONNELL writes, "The 'Industrial Class' is made up of six of the most active and deserving boys in the agricultural class. They are required to occupy themselves for two hours every evening on the model farm, and occasionally to act as monitors to the junior classes in the school. They receive a small sum weekly, varying from sixpence to one shilling each, as a premium for good conduct, attention to school and farm business, cleanliness, orderly habits, &c.; and as each is anxious to obtain the largest amount, a spirit of emulation is kept up amongst them in the school and on the farm, that is attended with the most satisfactory results. I find, generally, that the pupils in this class make greater progress in literary and agricultural studies, and are more orderly and attentive than any other boys attending the school; and I have been informed by some parents, that since the appointment of their sons to the 'Industrial Class,' they have observed a marked improvement in them. It was only a few days since, that a pupil of this class was selected, out of a great number of candidates, for a situation of considerable trust and respectability, where,

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where, in a little time, he will be able to support himself respectably, and render pecuniary assistance to his father, who is a labouring man. I believe that I do not attach any undue importance to the system of awarding small money premiums to the most deserving boys in our agricultural schools, when I state that it will stimulate them to attain a degree of excellence in their school and farm duties, that might not be expected under a different arrangement."—(17th Report, pp. 342–3.)

Bailieboro' District Model National School, County Cavan.

Mr. Steuart, agriculturist, writes, " *Industrial Class.*—This class numbered from six to nine during the year. I am exceedingly well pleased with the conduct of its members for that time. The boys comprising it have the advantage of the instruction given in the schools to the agricultural class. Indeed this was the only time allotted for their instruction, but the Inspector very kindly allowed me to have them here in the pupil-teachers' study, during the hour set apart for the agricultural instruction of the pupil-teachers and agricultural boarders. They all attend regularly in the mornings, which is a very promising sign. They work two hours daily, and are paid sixpence per week as remuneration. Any boy absenting himself for a day forfeits one penny. Misconduct is punishable by fine. The forfeits and fines were intended to go to the purchase of books, to be given as premiums to the most deserving. I considered that if the money were expended on the purchase of a number of good cheap agricultural works, to constitute a library for the sole use of this class, it would be much better. I therefore gave some books I had by me for a beginning, and I am now able to buy about 24 *s.* worth of books for this purpose. This library will be always increasing, and will, I hope, become in a few years of incalculable benefit to the ' industrial class.' Two boys from this class were, during the past year, promoted to the desirable rank of ' free pupil.' "—(18th Report, p. 453.)

Larne National School, County Antrim.

Teacher writes, " The ' Industrial Class' continues to be well attended, and to work most satisfactorily. The pupils in this class are more regular in attendance, and make greater progress in literary and agricultural studies than any other boys attending the school."—(18th Report, p. 495.)

Markethill National School, County Armagh.

Mr. O'Hagan, teacher, writes, " I am happy to be enabled to report most favourably respecting the progress the pupils forming the ' Industrial Class' have made both in their literary and agricultural studies since the class was established about a year since. The members of this class get one shilling per week, as a premium for industrial and orderly habits, regular attendance, and proficiency in their literary and agricultural studies. This weekly payment has had the desired effect of accomplishing, in an eminent degree, all that was intended ; and so regular have they been in their attendance, that I have had no reason to institute any fines for neglect in this respect, although three of these boys come from a distance of nearly two miles. They work two hours on each of the five days of the week, and three hours on Saturdays, at such employments on the farm as are suited to their respective ages and capacities. When vacancies occur in the class, such are filled up by selecting the most eligible of the boys attending the agricultural class in the day school.

" To show that the industrial training of these boys does not in any degree interfere with their literary instruction, I may mention a fact which came under my notice a few days ago. At the half-yearly examination of the scholars attending the day school, which took place last week, those boys who obtained the most premiums for good answering in their respective classes were the members of the ' Industrial Class.' This result was very gratifying to me, inasmuch as it was very frequently stated by the parents that the industrial training of these boys would interfere with their literary progress at school. The late Lord Gosford and Mr. Blacker, who were very anxious to promote agricultural education, had frequently used their influence to introduce this system of industrial training into this school, but failed in doing so, from the deep-rooted prejudice entertained by the parents against it. I feel, however, great pleasure in saying, that this prejudice is now in a great measure removed; and I may state, that when vacancies occur in the class, the parents evince a lively interest in having their sons admitted. This, and several other instances equally satisfactory, which have come under my notice, prove that the formation of an ' Industrial Class' in this school has been productive of the most satisfactory results."—(18th Report, p. 509.)

Ballinakill National School, County Galway.

Mr. Campbell, teacher, writes, " The ' Industrial Class' has given ample satisfaction at several examinations held before the patron of the school and others. The District Inspector was pleased to make the following report at his last inspection :—' By the temporary teacher the school is fairly conducted ; but the department which most gratifies me is that conducted by Mr. Campbell. The instruction imparted to the agricultural class is at once learned and useful; and the answering exhibits a high degree of proficiency, and bespeaks the great attention of the teacher.' The parents of the pupils in the ' Industrial Class' have given to each of them about four perches of land for the cultivation of turnips, &c. Every little plot is trenched by its owner, and, as an encouragement, I will give a few small premiums to those who shall have the cleanest and best crops. When those small

small plots shall have been successfully cultivated, a similar, but more extensive mode of cultivation, will, in all probability, be adopted by their parents."—(18th Report, p. 581.)

Piltown National School, County Kilkenny.

Mr. Cunningham, teacher, writes, "*Industrial Class.*—This class consists of eight pupils, who work on the farm two hours each day, receiving, as a reward and encouragement, 6 *d.* per week. They are very careful and diligent in performing whatever work is appointed for them. The most careful acts as monitor for the term of three months, and directs the others while at work. Although no additional reward is given to this boy, it is considered a post of trust and honour, and all vie with each other to merit the appointment at the expiration of the quarter."—(18th Report, p. 655.)

Kilskyre National School, County Meath.

Mr. Clarke, teacher, writes, "The four boys paid by the Board as an 'Industrial Class,' are working efficiently, and also making good progress in the theory and practice of agriculture. I hope you will be well pleased, at your next inspection, with the manner in which they will acquit themselves. Mr. Newell, the District Inspector, was well pleased, at his last visit, with the state of the school, and took special notice of those boys, which shows that their labour on the farm accelerates rather than impedes their progress in literary studies."—(18th Report, p. 661.)

Cappaduff National School, County Mayo.

Mr. Norris, teacher, writes, "The pupils are very efficient in working on the farm. The greater number of them have induced their parents to grow green crops, which are succeeding better than they expected."—(18th Report, p. 682.)

Bailieboro' District Model National School, County Cavan.

Mr. Steuart, agriculturist, writes, "*Industrial Class.*—This class numbers six, and continues to work satisfactorily. They are engaged on the farm for two hours on each day of the week, except on Saturday, when they work three hours. They assist at the different farm operations, such as hoeing, digging, sowing seeds, cleaning yards, currying and feeding cattle, &c. They are thus gradually initiated into the proper methods of doing these things, and many of them become expert and skilful workers. I calculate little on the *intrinsic* value of the work they are capable of performing—the *real* value of their labour does not rest in that. I consider an 'Industrial Class,' when properly organized and instructed, to be the right arm of an Agricultual Educational Institution. The stimulant of a free scholarship, open to it yearly, causes a keen rivalry among its members; while a *library* (small as yet, but steadily increasing), purchased from a portion of its own funds, being the amount accumulated from fines, &c., in accordance with the *rules* for the management of such classes, affords them excellent facilities for improvement."—(19th Report, p. 421.)

Athy District Model School, County Kildare.

Mr. M'Meekin, agriculturist, writes, "There was no difficulty experienced in finding pupils to enter as members of the different agricultural classes. Professional men, as well as farmers, have been roused to a sense of the importance of securing such an education for their sons as an establishment of this kind can impart. In the 'Industrial Class" we have the sons of some highly respectable families; and although they are required to perform even the most disagreeable operations of the farm, they never murmur. One of our agricultural boarders is the son of a professional gentleman of high standing, and he evinces no more reluctance to perform his appointed work, whatever it may be, than the humblest pupil of the school. These boys understand right well that to know how to *direct* they must first learn how to *perform.*

"It is surprising to find how soon the pupils become sensible of the imperfections of the system of farming pursued in the neighbourhood, and the numerous and searching questions they ask in reference to the improvements that are taking place. Everything different from what we practise or have taught is eagerly criticised and discussed, and if not settled among themselves, is referred to me for judgment. These observations, inquiries and investigations are encouraged as much as possible, as in this way they will discover the shortcomings of the prevailing system, and more fully appreciate the advantages of the improved, which we are endeavouring to propagate."—(19th Report, pp. 431–2.)

Markethill National School, County Armagh.

Mr. O'Hagan, teacher, writes, "I had occasion, last year, to report favourably respecting the 'Industrial Class,' and the earnest desire evinced by the parents in having their sons admitted when vacancies occur. From the result of another year's experience of its working, I feel great pleasure in being enabled to confirm my former statements respecting the steady progress the members composing this class continue to make, both in literary and agricultural education. Its formation in this school has been the principal means in removing, to a great extent, the prejudice hitherto entertained by the parents against allowing their children to take an active part in the cultivation of the farm. The good effects arising from its establishment are already apparent, and I trust I shall be able, hereafter, to add additional testimony of its efficiency, and the good it is capable of accomplishing."—(19th Report, pp. 491–2.)

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Ballinakill National School, County Galway.

Mr. Campbell, teacher, writes, "In my last report I mentioned that the pupils in the 'Industrial Class' had each of them a small plot of land given them by their parents. These plots were trenched last winter, and well prepared for a crop of turnips. The emulation which has been evinced among them was most praiseworthy, each strenuously endeavouring to raise the greatest amount of produce; and after due inspection, I am happy to say, that the cultivation would have done credit to abler hands. When those young cultivators become occupiers of land themselves, it is more than probable that the useless and crooked fences will be removed, the land properly drained and deepened, a regular course of cropping carried out, and that the half-starved cow shall no longer be allowed to roam over bare pastures without either a sufficiency of food or of shelter."—(19th Report, pp. 538–9.)

Kilskyre National School, County Meath.

Opinion of Rev. P. Kelly on the Industrial Class.

"Dear Mr. Clarke, Kilskyre, 4 January 1853.

"In reply to your inquiry, I can have no hesitation whatever in saying, that so far from those little duties imposed on the children in connexion with the industrial school interfering in any manner with their literary advancement, I should rather think that the reverse is the result.

"The children require some recreation during school hours: this is attained by their employment on the farm; and as those children belong in a great measure to that class, and will in due time constitute that class destined for the cultivation of the land, any impediment (should it exist) to literary advancement has its best and most profitable counterpoise in that agricultural knowledge which will enable them to maintain themselves by improved labour.

"Besides, you must know better than I do, and I think I am not mistaken, that some of your best scholars have been at all times your most constant and assiduous agriculturists; for instance, those who are teachers in other national schools, and others who have been selected to the office of monitors in the Trim model school.

"Such is the deliberate opinion on the question proposed to, dear Sir,

Yours truly,

"To Mr. Clarke. Patrick Kelly."

SCHOOL GARDENS, &c.

EXTRACTS from Appendices to Reports of the Commissioners of National Education, relative to School Gardens, &c.

Glasnevin Industrial School Gardens.

Mr. Hawe writes, "*Allotment System.*—In consequence of the success attending the labours of those pupils who obtained allotments for the year 1851, and detailed in my Report for the same year, they applied themselves with increased zeal and industry to the cultivation of their respective allotments during the past year; and the results are entirely satisfactory, and much beyond my expectations. The following table will show the comparative profits realized on the allotment gardens for the years 1851 and 1852, with an acreable computation for Irish and statute measurement:—

Allotment.	Area.	Profit in favour of Cultivator.			Name of Cultivator.
		Year 1851.	Year 1852.	Increase.	
	Perches.	£. s. d.	£. s. d.	£. s. d.	
A.	12	2 10 11	3 3 8½	– 12 9½	William Walker.
B.	11	2 3 6½	2 15 11½	– 12 5	John Flood.
C.	11	1 10 9	2 16 10½	1 6 1½	* Alexander Campbell.
D.	12	2 4 9	3 4 10½	1 – 1½	* Patrick Flood.
E.	10	2 3 5½	2 5 7	– 2 1½	Hugh Campbell.
F.	10	1 12 8½	2 14 10½	1 2 2	* John M'Dermott.
Total -	66	12 6 1½	17 1 10½	4 15 9	
Average per Statute Acre - - -		29 16 8	41 8 9½	11 12 1½	
Ditto, Irish Acre -		48 6 6	67 2 6	18 16 –"	

(19th Report, p. 409.)

"Nothing

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"Nothing can be more striking than the increased attention of the owners of these allotments to the practical instructions given in the school or model garden. The simplest operations are most carefully performed by them, and every word of instruction stored up, and turned to account on their own small gardens, the state of which shows, in those pupils, an amount of skill and industry highly gratifying, and which I chiefly attribute to the spirit of emulation observable amongst them. They form a little society in themselves, and entertain the most friendly feelings towards each other. If one is sick or unavoidably absent for any length of time, the others deeply regret his absence, sympathise with him, and attend to the duties of his little garden with the same care and interest as if each were employed on his own allotment."—(18th Report, p. 441.)

ACCOUNT, showing the RECEIPTS and EXPENDITURE of two Plots of Ground, managed by the Pupils attending the GLASNEVIN Industrial School, during the years 1851 and 1852.

WILLIAM WALKER in Account with the COMMISSIONERS of NATIONAL EDUCATION.

Dr.

Allotment A.	£.	s.	d.
1851:			
eb. 8, To 3 Loads of Manure, at 2*s.* 6*d.* per Load	–	7	6
„ 15, „ Thomas Cluskey, two-thirds of a day, at 1*s.* 4*d.* per day	–	–	10½
arch 3, „ 1 stone of Seed Potatoes, at 6*d.* per stone	–	–	6
„ 5, „ 200 flat Dutch Cabbage Plants, at 3*d.* per 100	–	–	6
ay 15, „ White Dutch Turnip Seeds, 4 oz., at 2*d.* per oz.	–	–	8
„ 18, „ ½ lb. Swedish - ditto - at 9*d.* per lb.	–	–	4½
ne 20, „ 157 Savoy Cabbage Plants	–	–	4
ct. 13, „ 312 Nonpareil - ditto	–	–	4½
c. 16, „ Cart-hire for carriage of Vegetables to town, to this date	–	2	8
„ Rent of 12 Statute Perches, at 5 *l.* per Irish Acre	–	4	7½
c. 31, „ Balance, being Profit for Labour on 12 Statute Perches, or 33 *l.* 18*s.* 10½ *d.* per Statute Acre	2	10	11
£.	3	9	4

Cr.

Contra.	£.	s.	d.
1851:			
June 26, By 3½ lbs. of Potatoes, at 2 *d.* per lb.	–	–	7
„ „ Hazards of ditto	–	–	1
July 5, „ ¼ stone of - ditto, at 1 *d.* per lb.	–	–	3½
„ 12, „ 2½ ditto - ditto, at 1 *s.* per stone	–	2	6
„ „ Hazards - ditto, 2 stone	–	1	1
Aug. 2, „ 4 stone - ditto, at 8*d.* per stone	–	2	8
„ 4, „ ½ ditto - ditto - ditto	–	–	4
„ 5, „ ½ ditto - ditto - ditto	–	–	4
„ 6, „ 1 ditto - ditto - ditto	–	–	8
„ 7, „ 1 ditto, with Hazards	–	–	9
„ 9, „ 5 bunches of White Dutch Turnips to George's-street, at 6*d.* per bunch	–	2	6
„ 14, „ ½ stone of Potatoes, at 8 *d.* per stone	–	–	4
„ 16, „ 3 days' Vegetables to the Training Establishment at George's-street, at 2*s.* 6*d.* per day	–	7	6
„ „ ½ stone of Potatoes, at 8*d.* per stone	–	–	4
„ 18, „ Turnips	–	–	2½
„ 21, „ ¾ stone of Potatoes, at 6*d.* per stone	–	–	4½
„ 26, „ Cabbage	–	–	2
„ 30, „ Turnips	–	–	1
Sept. 13, „ 4 dozen Cabbage for Great George's-street, at 9*d.* per dozen	–	3	–
„ 20, „ 4 - ditto - ditto - ditto	–	3	–
Oct. 11, „ 2 days' Cabbage for ditto, at 2*s.* 6*d.* per day	–	5	–
Nov. 1, „ 1 - ditto - ditto - ditto	–	2	6
„ 15, „ 4 heads Cabbage, at 9*d.* per dozen	–	–	3
„ 22, „ 4 - ditto - - - ditto	–	–	3
„ 29, „ 1 dozen ditto - - - ditto	–	–	9
Dec. 6, „ 1½ ditto - - - - ditto	–	1	1½
„ 16, „ 1 large head	–	–	1
Stock and Value in Allotment:			
„ 31, By 25 dozen of Savoy Cabbage, at 4*d.* per dozen	–	8	4
„ „ 25 ditto - Nonpareil ditto, at 3*d.* ditto	–	6	3
„ „ 54 stone of Turnips, at 4 *d.* per stone	–	18	–
£.	3	9	4

(18th Report, p. 444.)

John Flood in Account with the Commissioners of National Education.

Dr.

1851:	*Allotment B.*	£.	s.	d.
Feb. 8,	To 3 loads of Manure, at 2*s.* 6*d.* per load	–	7	6
„ 15,	„ Thomas Cluskey, two-thirds of a day, at 1*s.* 4*d.* per day	–	–	10½
March 3,	„ 1 stone Seed Potatoes, at 6*d.* per stone	–	–	6
„ 5,	„ 200 flat Dutch Plants	–	–	6
„ 12,	„ 1 pint of Pease for Seed	–	–	4½
„ 13,	„ 1 pint of long pod Beans	–	–	4
„ 14,	„ 1 oz. of hollow-crowned Parsnip Seed	–	–	2½
„ 20,	„ ½ oz. of Onion Seeds	–	–	1½
May 23,	„ ¼ lb of Swedish Turnips	–	–	4½
„	„ 308 Savoy Plants	–	–	4½
„ 30,	„ ¼ lb. White Stone Turnip	–	–	4½
Sept. 5,	„ 297 Nonpareil Plants	–	–	4
Dec. 31,	„ Rent of 11 Statute Perches, at 5*l.* per Irish Acre	–	4	3
„	„ Balance as Profit for Labour on 11 Statute Perches, being 32*l.* per Statute Acre	2	3	6½
	£.	2	19	8

Cr.

1851:	*Contra.*	£.	s.	d.
June 26,	By 46 lbs. of Potatoes to market	–	7	2
„	„ Hazards of ditto	–	–	6
July 29,	„ 1 quart Pease	–	–	3
„ 30,	„ 1 ditto ditto	–	–	3
„ 31,	„ 1 ditto ditto	–	–	2
Aug. 16,	„ 2 ditto Beans	–	–	2
„ 26,	„ 3 ditto ditto	–	–	3
„ 30,	„ Early Turnips to George's-street	–	3	–
Sept. 13,	„ Cabbage to ditto	–	3	6
„ 16,	„ ½ stone of Onions, at 6*d.* per stone	–	–	3
„ 27,	„ 2 stone of ditto at 8*d.* ditto	–	1	4
Oct. 8,	„ Cabbage	–	–	4
„ 11,	„ Ditto, for George's-street	–	2	6
„ 25,	„ Ditto, ditto	–	2	6
„ 31,	„ Sales to Public	–	1	1
Nov. 8,	„ 3 days' Turnips to George's-street, at 2*s.* 6*d.* per day	–	7	6
„	„ 1 day's Cabbages, at 2*s.* 6*d.* per day	–	2	6
„	„ Turnips to Mr. M'Donnell	–	–	2
„ 15,	„ 2 stone of Onions, at 6*d.* per stone	–	1	–
„	„ 1 ditto Parsnips ditto	–	–	6
„	„ Turnips	–	–	2½
„	„ 3 days' Turnips to George's-street	–	7	6
„	„ ½ doz. Cabbages, at 9*d.* per doz.	–	–	4½
„ 22,	„ 20 heads ditto ditto	–	1	5
Dec. 6,	„ 6 ditto ditto to Talbot-street, at 9*d.* per doz.	–	–	4½
„ 13,	„ 6 ditto ditto ditto ditto	–	–	4½
„	„ 2 doz. Savoy, at 7*d.* per doz.	–	1	2
	Stock per Value in Allotment:			
„ 31,	By 21 doz. Savoy Cabbages, at 4*d.* per doz.	–	7	–
„	„ 26 ditto Nonpareil ditto, at 3*d.* ditto	–	6	6
	£.	2	19	8

(18th Report, p. 445.)

Glasnevin Industrial School.

William Walker, Pupil of the Industrial Class, in Account with the Commissioners of National Education.

Dr.

1852:	*Allotment A.* (12 Perches.)	£.	s.	d.
	To Amount of Valuation at the commencement of year	1	2	7
March 10,	„ 2 loads of Manure, at 2*s.* 6*d.* per load	–	5	–
„	„ 150 Flat Dutch Cabbage Plants, at 3*d.* per 100	–	–	4½
„ 14,	„ 1 stone of Seed Potatoes, at 6*d.* per stone	–	–	6
April 4,	„ 4 oz. Dutch Turnip Seed	–	–	4
May 16,	„ 3 ditto, Swedish ditto	–	–	4
July 9,	„ 350 Nonpareil Plants, at 3*d.* per 100	–	–	10½
Oct. 4,	„ 350 ditto ditto	–	–	10½
Dec. 31,	„ Rent of 12 Statute Perches, at 5*l.* per Irish Acre	–	4	7½
„	„ Balance as Profit in favour of Allotment at the close of year, being at the rate of 42*l.* 10*s.* per Statute Acre	3	3	8½
	Total £.	4	19	2½

Cr.

1852:	*Contra.*	£.	s.	d.
Jan. 12,	By Nonpareil Cabbage	–	1	7
„	„ 11 stone Turnips, at 4*d.* per stone	–	3	8
„ 24,	„ Cabbage	–	–	7
„	„ 12 stone Turnips, at 4*d.* per stone	–	4	–
„ 31,	„ 11 ditto ditto	–	3	8
„	„ 1½ dozen Cabbages, at 6*d.* per dozen	–	–	9
Feb. 7,	„ 1¾ ditto ditto	–	–	10
„ 21,	„ 5 ditto ditto	–	2	6
„ 28,	„ 1½ ditto ditto	–	–	9
„	„ 11 stone Turnips, at 4*d.* per stone	–	3	8
Mar. 10,	„ Cabbage	–	–	2
„ 11,	„ ditto	–	–	3
„ 15,	„ ditto	–	–	2
„	„ ditto, 11 dozen at 6*d.* per dozen	–	5	6
„ 20,	„ Sprouts	–	–	6
„ 30,	„ Cabbage, 4 dozen, at 4*d.* per dozen	–	1	4
Aug. 21,	„ 50 bunches of Dutch Turnips, at 3*d.* per bunch	–	12	6
„ 28,	„ 10 ditto ditto	–	2	6
„	„ 14 dozen Flat Dutch Cabbage, at 9*d.* per dozen	–	10	6
„	„ 27 stone Potatoes, at 6*d.* per stone	–	13	6
Sept. 8,	„ Fruit	–	–	7
	Stock and Value in Allotment:			
1853:				
Jan. 1,	By 30 dozen Nonpareil Cabbage, at 3*d.* per dozen	–	7	6
„	„ 33 dozen Nonpareil Cabbage, at 2*d.* per dozen	–	5	6
„	„ 50 stone Turnips, at 4*d.* per stone	–	16	8
	Total £.	4	19	

(19th Report, p. 414.)

OHN FLOOD, Pupil of the Industrial Class, in Account with the COMMISSIONERS of NATIONAL EDUCATION.

Dr. *Allotment B.* (11 Perches.)	£.	s.	d.
1852:			
To Amount of Valuation at the commencement of year	–	13	6
rch 10, „ 150 Flat Dutch Plants, at 3 *d.* per 100	–	–	4½
„ 2 loads Manure, at 2 *s.* 6 *d.* per load	–	5	–
„ 1 stone Seed Potatoes, at 6 *d.* per stone	–	–	6
il 14, „ 4 ounces Dutch Turnip Seed	–	–	4
y 16, „ 8 ditto Swedish ditto	–	–	4
e 20, „ 300 Nonpareil Plants, at 3 *d.* per 100	–	–	9
t. 4, „ 300 ditto - - ditto	–	–	9
„ 31, „ Rent of 11 Statute Perches, at 5 *l.* per Irish Acre	–	4	3
„ Balance as Profit in favour of the Allotment at the close of the year, being 40 *l.* 13 *s.* 11 *d.* per Statute Acre	2	15	11½
TOTAL £.	4	1	9

Contra. *Cr.*	£.	s.	d.
1852:			
March 10, By 37 dozen Nonpareil Cabbage, at 6 *d.* per dozen	–	18	6
July 12, „ 1 bunch Turnips	–	–	4
Aug. 14, „ 56 ditto - ditto, at 3 *d.* per bunch	–	14	–
„ „ 24¾ stone Potatoes, at 6 *d.* per stone	–	12	4½
„ 21, „ 13½ dozen Flat Dutch Cabbage, at 9 *d.* per dozen	–	10	1½
Stock and Value in the Allotment:			
Jan. 1, By 25 dozen Nonpareil Cabbage, at 3 *d.* per dozen	–	6	3
„ „ 25 dozen Nonpareil Cabbage, at 2 *d.* per dozen	–	4	2
„ „ 48 stone Turnips, at 4 *d.* per stone	–	16	–
TOTAL £.	4	1	9

(19th Report, p. 415.)

LOUGHGLYNN School Gardens.

"Sir, Loughglynn House, Loughglynn, 10 February 1851.

"IN answer to the information you desired respecting the origin and working of the '*School Gardens*,' I beg to say, that a small beginning was made a few years ago in inducing a few of the upper girls in the female school to make little flower plots round their houses. A feast was given to them in summer, and premiums to those who could show the best nosegay, and to the one who had her garden in the neatest order. In the beginning of 1847, when the failure of the potato turned all attention to the raising of other crops for food for the people, efforts were made to introduce the cultivation of vegetables as well as flowers, and to enlist the boys as well as the girls in the work. About 40 children of both sexes made that year some beginning, getting from their parents a little piece of ground near the house (they were encouraged to take the waste spots, previously left vacant, by their parents, and bring them into order and cultivation). Seeds of the ordinary garden vegetables were supplied to them gratis. The schoolmaster undertook to go the rounds and superintend the sowing, &c. &c. Many, of course, failed from their entire ignorance of the cultivation necessary, and from the wet state of the land. Many more crops never came to perfection from pilferings; but some 15 or 20 had *something* to show at the little vegetable and flower show in August.

"The following year those who had failed were encouraged to try again, and those who had succeeded, to make fresh efforts. Seeds were again given at a low price, as it was found that when they were given gratis they were wasted. More improvement was made that year, and during the subsequent years; a steady progress has been going on, the pupils showing a decided desire to improve, and a greater taste for neatness growing among them. There are now some of the gardens really very creditable, and about 15 more fair attempts. The rest (say about 50 more) are as yet but small attempts.

"Prizes are given at the examination, and a feast in summer for—1. The best vegetable garden; 2. The best flower garden; 3. The best parcel of vegetables shown; 4. The best flowers shown. A pig is the first prize, and garden tools or garden books are the other prizes. Much emulation is shown among the 12 or 14 head competitors.

"Some of the boys have made from 3 *l.* to 4 *l.* of their vegetables and fruit in the year; and the parents have, in some instances, given up to the skill of their son the whole of the plot round the house which previously grew nothing but cabbage. The sisters attend the flower gardens, while the brothers have the vegetable ones.

"It was found so difficult for the master to attend to the many applicants for instruction how to till their gardens, that last year a piece of ground close to the school was made into a model garden, to be under the master's care, and where he could instruct the boys. A great readiness is shown to work in it, and better still, *much honesty—neither fruit nor vegetables having been touched, though open to all.*

I am, Sir, your obedient servant,

"Thomas Kirkpatrick, Esq. THOMAS STRICKLAND."

(17th Report, pp. 274-5.)

LOUGHGLYNN SCHOOL GARDENS.

REPORT on the LOUGHGLYNN School Garden s for 1852.

"Sir,

"I BEG to state, that for the year 1852 a steady progress has been made, not so much in increasing the number of gardens, as in improving those already in progress; and there is a decided advance both in the general management and in the course of cropping pursued,

Appendix B B.

and in the plan of increasing the plots, arising from the increased pecuniary profits made by the boys on their crops for the last year.

" Much more is expected to be done this year; and I hope to be able, when called on, to forward a satisfactory report of our progress.

" The crops generally grown are the ordinary garden vegetables, the seeds of which are given to the boys at half price, for the reasons stated in the report for 1850; and it is found that much good has emanated from the change made, as the cultivation and keeping of the crops have been much more carefully attended to than when seeds had been given quite gratis.

" While I say so much for the boys, I cannot here avoid alluding to the girls, who have paid the strictest attention to the cultivation of their flowers, and who have kept their little gardens in the neatest order; and, as I shall immediately show, have reflected on themselves credit at their little flower show in August last.

" The flower show was held in August, and the number of exhibitors amounted to 37, from the age of six or seven to 15 and upwards. A great many respectable visitors were present at the show, and all were highly delighted at the variety and excellence of the produce exhibited. The judges, after examining the nosegays, awarded the premiums according to merit.

" The vegetable show was held on the 14th of October, and I must say that it was very creditable indeed. When the different parcels were arranged on a platform erected for the purpose, the judges appeared, with many other respectable persons, all of whom were highly delighted with the pleasing spectacle before them, and concluded that great good must certainly result from such industrial emulation.

" Some of the boys have made from 2 *l.* to 5 *l.* of their vegetables during the year, together with supplying domestic wants. The area of the largest garden does not exceed 30 perches.

" An agricultural class has been formed in the school, who are instructed twice a week, some of whom seem to have a good idea of the subject.

" Hoping you may find this report satisfactory,

I remain, faithfully yours,
CHARLES STRICKLAND."

" Thomas Kirkpatrick, Esq., M.D.
Agricultural Inspector.

(19th Report, p. 657.)

" IN the case of the Loughglynn National School, it continues to progress most satisactorily, as stated in the report kindly furnished by the manager, C. Strickland, Esq., and also from the following extract from the report of Mr. Brogan, who visited it in December last:—

' I visited several of the little gardens in and around Loughglynn, which are cultivated by the pupils under the direction of Mr. Fallon. Although the season was the most unfavourable that could be selected for judging of the progress that has been made in this species of industrial education, I saw quite sufficient to convince me that a most salutary and hopeful change is being effected in a department of management heretofore very little understood, and consequently sadly neglected. In many instances, most gratifying and encouraging results have been realized, so that the parents now seem as anxious for the progress of the system as the pupils themselves; and I am happy to say that, from all I have heard, the system is on the *increase*, not only by the accession of new proselytes to improvement, but by the extension of the operations of those who first joined the movement, whose parents, seeing the success attending their labours on a *small scale*, have added more land to be managed on the improved garden system."—(19th Report, p. 366.)

PILTOWN Agricultural National School, County KILKENNY.

MR. CUNNINGHAM writes,—" *School Gardens.*—The advantage of school gardens, worked and attended to by boys under 16 years of age, has already been tested in this neighbourhood, the Countess of Bessborough having set apart a sum of money to be awarded as premiums to boys who exhibit the best root crops, grown in their father's garden, at the Iverk Farming Society's annual cattle show. At the last show two pupils of this school carried off 13 prizes, one seven and the other six. In order to extend the benefits of this species of industrial training, I have been induced to set apart for this purpose a portion of the model farm, which I divided into ten plots of two perches each, and gave to the cleverest and best conducted boys in the school. The plots are certainly small, but in case the scheme proves successful they will be enlarged."—(18th Report, p. 654.)

" *School Gardens.*—I mentioned in last year's report that a portion of the farm was set apart for school gardens. Early in spring eight boys took charge of eight small plots, and prepared them for cropping. The crops cultivated were cabbages of sorts, parsnips, carrots, onions, beans, lettuces, turnips and mangels; each boy provided manure, the seeds being presented by Lord Bessborough. The crops were used at home by their respective families.

" I am happy to be able to say, that the owners of these allotments took an interest and a pleasure in the management of their little gardens, exhibiting a laudable emulation as to who could raise the best crops and keep the neatest garden.

" In the course of the year a marked improvement was visible in the boys, not only as regards

regards improvement in their ordinary school business, but also in their moral conduct. Instead of idling about the roads, every spare moment they could command after school duties was devoted to their gardens. As a proof of the benefits resulting from such training, I may mention that at the 'Iverk Farming Society's' annual cattle show, their root crops were exhibited, and their enormous size and weight attracted the marked attention of the visitors and farmers of the district. One of the boys is now apprenticed as a gardener, the superior neatness of his garden being the only recommendation required. He is now giving every satisfaction to his patron."—(19th Report, p. 613.)

"SEVEN COURSE ROTATION,"

Suitable for a Workhouse Farm where some Grain would be cultivated.

1st Year.—Mangolds and Swede turnips.

2d Year.—Wheat, oats or barley, with grass seeds.*

3d Year.—Grass for soiling and hay; to be liquid manured after each cutting.

4th Year.—Potatoes in ridges, with cabbages in the brows, to be succeeded by "stolen" crops of Savoy and borecole.

5th Year.—Flax, succeeded by "stolen" crops of rape and winter vetches.

6th Year.—Cabbages (flat Dutch, drum-head and cow-cabbage).

7th Year.—Parsnips, carrots, beet, onions, leeks, lettuce, &c.

The above shows the order of succession of the different crops on the *same division* during the course of the rotation.

* If it were thought advisable to have a *second* division under grain *without grass seeds*, it might come in after the grass, and extend the rotation to an "eight course shift." Another "stolen" crop of cabbages might in that case be taken after the grain; but the main crop of potatoes should, in this case, be planted in drills, the cabbages (early varieties) being planted in the alleys, and the latter should be fit for use before the growth of the potatoes would be liable to be impeded by them.

"EIGHT COURSE ROTATION,"

Suitable for a Workhouse Farm on which it might not be advisable to cultivate any of the Cereal Crops.

1st Year.—Mangolds and Swede turnips.

2d Year.—Cabbages (nonpareil, early York and borecole).

3d Year.—Flax, laid down with Italian rye-grass.

4th Year.—Italian rye-grass for soiling and hay; to be liquid manured after each cutting.

5th Year.—Potatoes in ridges, with cabbages planted in the brows; to be succeeded by rape and vetches.

6th Year.—Mangolds and Swede turnips (the former after rape, and the latter sown or transplanted after vetches).

7th Year.—Carrots and parsnips in beds, interlined with beans and peas, if thought desirable.

8th Year.—Onions, leeks, celery (for soup or broth), and lettuce for pigs or bullocks.

The above shows the order of succession of the different crops *on the same division* during the course of the rotation. It will be perceived that mangolds and turnips occur *twice* in the rotation, but by *alternating* them each year, that is, by taking care to have turnips where mangolds grew the previous season, and *vice versâ*, either will only occupy the same ground only *once* in the course of the rotation.

N. B.—It would be desirable that a bullock should be kept for the purpose of carting.

GRATUITIES awarded to Workhouse Agricultural Schools, during Year 1853.

SCHOOL.	COUNTY.	AMOUNT Paid.	TERM for which Gratuity was granted.	RECIPIENTS.	OFFICE.
		£. s. d.			
Belfast	Antrim	5 – –	Year ended 30 Sept. 1853	Hugh Pettigrew	Assistant Teacher and Agriculturi
Ballycastle	,,	5 – –	- - ,, - -	George Butter	Master and Agriculturist.
		3 – –		Alexander M'Alister	Schoolmaster.
Larne	,,	10 – –	- - ,, - -	John White	Schoolmaster and Agriculturist.
Ballymoney	,,	15 – –	- - ,, - -	Robert Bogle	Master and Agriculturist.
Ballymena	,,	5 – –	- - ,, - -	William J. Bradshaw	- ditto.
		3 – –		John Peacocke	Schoolmaster.
Banbridge	Down	12 – –	- - ,, - -	John Johnston	Schoolmaster and Agriculturist.
Newtownards	,,	5 – –	- - ,, - -	John Ritchie	- ditto.
Rathkeale	Limerick	7 10 –	9 months, ended 30 Nov.	Hugh Delany	Agriculturist.
Kilmallock	,,	10 – –	Year ended 30 Sept. -	P. F. O'Hagan	- ditto.
		2 – –		Michael Harkin	Schoolmaster.
Newcastle	,,	11 – –	Year ended 31 Dec. -	Lawrence O'Shaughnessy	Agriculturist.
Carrick-on-Suir	Tipperary	5 – –	½ year ended 30 Sept. -	Richard Power	- ditto.
Clogheen	,,	12 – –	Year ended - ,, -	James Keane	- ditto.
Tipperary	,,	5 – –	½ year ended ,, -	John Molony	- ditto.
Nenagh	,,	3 – –	- ,, - ,, -	Patrick Cranley	- ditto.
		2 – –		Edward Reynolds	Schoolmaster.
Roscrea	,,	3 – –	- ,, - ,, -	William Hayes	Master and Agriculturist.
		2 – –		John Fahy	Schoolmaster.
Lismore	Waterford	13 – –	Year ended - ,, -	William Flood	Agriculturist.
N. Dublin	Dublin	6 – –	½ year ended 30 June -	Matthew Casey	- ditto.
Enniscorthy	Wexford	12 – –	Year ended 30 Sept. -	Robert Hawkins	- ditto.
Galway	Galway	6 – –	Year ended 30 April -	Edward O'Brien	- ditto.
	£.	162 10 –			

Brought from the Lords, 11 *August* 1854.

I N D E X

TO

REPORT

FROM THE

SELECT COMMITTEE OF THE HOUSE OF LORDS,

APPOINTED TO INQUIRE INTO

The Practical Working of the System of National Education in Ireland.

Session 1854.

Ordered, by The House of Commons, *to be Printed,*
12 *August* 1854.

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I N D E X

TO THE

REPORT of the LORDS COMMITTEE appointed to inquire into the Practical Working of the System of NATIONAL EDUCATION in IRELAND.

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Ballyglass School. Copy of a minute by the Board relative to correspondence in 1842 between Superintendent Birmingham and Mr. Blackett, patron of Ballyglass National School, adverted to as showing the coincidence between the then Commissioners and witness, relative to the interpretation of the 8th rule, *Right Hon. F. Blackburne* 928, 929. 932; *Dean of Clonfert* 7961.

Ballymena District. Exceedingly defective condition and operation of the schools in the Ballymena district in 1838, when witness was district inspector there, *M'Creedy* 2967, 2968. 2981-2983——Number of reports by witness when in the district, *ib.* 3172——Decrease of party or sectarian hostility in the district, *ib.* 3541.

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Particulars relative to the objections by Mr. Lynch, Roman Catholic clergyman at Ballymena, to some of the books used in the model school, and to the course of study prescribed for the resident pupil teachers, *M'Creedy* 3259-3275——Effect of these objections on the conduct of the school, *ib.* 3276-3280——Cordial support given to the school by Mr. Lynch at its opening, and for some time after, *ib.* 3261. 3263——Objection by Mr. Lynch to the little poem entitled "The English Child," in "Hullah's Manual," *ib.* 3262-3264——Also to the "Lessons on the Truth of Christianity," *ib.* 3262——Also to "Sullivan's Literary Class Book," *ib.* 3264——Objection also by Mr. Lynch to a passage in the Girl's Reading Book, or Supplement to the Fourth Book, relative to "consecrated ground, &c." *ib.* 3264. 3268, 3269——These objections were subsequent to his approbation of the school, at which time the Literary Class Book only had been introduced, *ib.* 3265-3267.

Consideration of Mr. Lynch's objections to the Literary Class Book, *M'Creedy* 3264. 3270-3275——Details relative to three Roman Catholic pupil teachers who resigned their

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appointments and left the school, because Mr. Lynch would not allow them to remain and read the Literary Class Book, *M'Creedy* 3270–3275——Mr. Lynch has recently prohibited the reading of the Sacred Poetry and the Scripture Lessons by the Roman Catholic children, who do not now use them, *ib.* 3275. 3278. 3280——So far as the pupil teachers and paid monitors are concerned, Mr. Lynch's opposition to the books of the school has had no effect upon its conduct, *ib.* 3276, 3277——The Presbyterians and Protestants of the Established Church still read the Sacred Poetry and the Scripture Lessons, *ib.* 3277.

Further reference to Mr. Lynch's objections to the Literary Class Book, as having applied to the fact of extracts from Hume, Gibbon, and Robertson being contained therein, and not at all to the subject matter of such extracts, *M'Creedy* 3580——Defence of the extracts in question, *ib.* 3581——Objection entertained by Mr. Lynch to a passage in a poem by Montgomery, entitled "A Voyage round the World," contained in the Fourth Book of Lessons, *ib.* 3581——Expediency of withdrawing the objected passages, if the objections can be fairly sustained, *ib.* 3581, 3582.

Nature and result of the objections by the Rev. Mr. Lynch to the poem of "The English Child," in "Hullah's Manual," as read in the Ballymena model school, *Sir T. N. Redington* 5368, 5369.

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Ballynahinch. Reference to a scriptural school near Ballynahinch, from which the Roman Catholic children were withdrawn by the priest, *Buxton* 4416.

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Particulars as to the visit of Dr. Haly, the Roman Catholic bishop of the diocese, to the school under witness at Ballysax, *Frew* 7387, 7388——Dr. Haly objected to the book on the Evidences of the Truth of Christianity which was read in the school, and soon after his visit the numbers rapidly diminished, until there was not a single Roman Catholic in attendance, *ib.* 7388. 7404-7406——Copy of a correspondence between witness and Dr. Haly on this subject, *ib.* 7389, 7390. 7392. 7400. 7402, 7403——Correspondence between witness, the Commissioners, and Archbishop Murray, on the same subject, *ib.* 7390. 7393. 7400, 7401.

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Reference to the letter from the Archbishop of Dublin to Mr. Frew respecting a dispute between the latter and the Rev. Dr. Haly as to the management of Mr. Frew's school, *Cross* 7918-7922——Names of the Commissioners who were present at the meeting to which the Archbishop refers in his letter, *ib.* 7919——Vague recollection that the construction of the eighth rule was the subject of discussion on that occasion, *ib.* 7920——Letter, dated 13 February 1850, from Dr. Haley to the Commissioners, with reference to the use of the "Lessons on the Truth of Christianity" in the "Ballysax School," produced and read, *ib.* 8537——Reply thereto, dated 28 February, stating that it is optional with the managers of the schools whether the book in question shall be used or not, *ib.*——Further letter from Dr. Haley in reply, dated 24 April 1850, *ib.*——Subsequent withdrawal of the Roman Catholic children from the Ballysax school, *ib.* 8537, 8538.

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Ballysloughan School. Incorrect entry in the report-book of the number of children in attendance at this school when visited by witness, *Powell* 5775-5780.

Banbridge School. The subscriptions to this school have fallen off since its union with the Board, *T. Campbell* 8296.

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There were a few Protestants in one of the schools, but they were not obliged to attend the religious instruction, *D. Murphy* 6537, 6538——In the convent school religious instruction was given from nine to ten o'clock, *ib.* 6540-6542——Difficulties encountered by witness in establishing the schools, *ib.* 6543-6546——Witness is not now a manager of the schools, having been removed to Cork about a year ago, *ib.* 6547-6549.

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Baptism. Impression that a Presbyterian school was struck off the rolls on account of baptism having been administered in it, *Cross* 1518——Correction of foregoing statement; threat only held out to this school, *ib.* 2425.

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Belfast:

1. *Generally.*
2. *Brown-street School.*
3. *Deviation from Rule in National Schools under Presbyterians.*
4. *Donegal-street School.*

1. *Generally:*

In Ulster there was a considerable amount of united education in the national schools in 1851, under the patronage of the Established Church or the Presbyterians; reference specially to Belfast, *Heald* 3013, 3014. 3032. 3109——Instances of Roman Catholic priests having opposed the introduction of national schools in Belfast by the withdrawal of children from them and sending them to schools under the management of the nuns, *T. Campbell* 8206-8209. 8213, 8214——Great dissatisfaction would be felt amongst the Protestant operatives if witness were to connect his schools with the Board, *ib.* 8325. 8328——Means of accounting for the peculiarly exclusive character of all the national schools in Belfast under Roman Catholic patronage, *Denvir* 8654-8660.

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Propriety of considering Belfast a fair sample of the results of the national system, *Henry* 9302, 9303——Explanation as to there being in 1851 as large a per-centage of the population of Belfast unable to read or write as in 1841, *ib.* 9306-9310.

2. *Brown-street School:*

Particulars relative to the Brown-street School in Belfast, which is not a national school, and is managed partly by Presbyterians; practice in this school of not receiving children unless they read the Bible, *T. Campbell* 8363-8375——Non-connexion of this school with the Board on account of the children being at present required to read the Scriptures, *ib.* 8376-8378.

3. *Deviation from Rule in National Schools under Presbyterians:*

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4. *Donegal-street School:*

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Conference before the amended resolution between Lord St. Germans, Sir John Young, Master Murphy and witness, 896——Objection by Master Murphy to the use of the works entitled "Lessons upon the Truth of Christianity," and "Lessons on the Evidences of Christianity," 896. 933-935——Distinction between the two works, the former only being published by the Board, 896, 897. 1027-1030——Copy of a letter subsequently from Master Murphy to witness on the subject of two documents affecting the construction of the eighth rule, 896-898. 933——Letter from the Board to Mr. Tottenham in 1840, relative to the eighth rule, 897——Amendment proposed to witness's motion by Master Murphy, that the work entitled "Lessons upon the Truth of Christianity," should be excluded from the lists of the Board, 899——Further particulars relative to witness's amended motion; grounds on which it was intended to be made, 900, 901.

Copy of Baron Green's motion, together with the amendments proposed by Master Murphy, 901——Neither Baron Greene nor the Archbishop were present when the motion of the former was proposed, 902, 903——On the 17th of June 1853 the opinions only of the Board were taken on Baron Greene's motion and Master Murphy's two amendments; effect of these opinions, 904-907——In consequence of the exclusion by the Board of the work on the "Evidences of Christianity" during the hours of mixed instruction, Baron Greene's motion was negatived, 907-909——Effect of the eighth rule, as it now stands, upon the two remaining books, 910-915.

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Witness was the only Commissioner present, on 17 June 1853, who opposed the withdrawal of the sanction of the Board from the Lessons on the "Evidences of Christianity," 986——Support given to the amendment for withdrawal by Presbyterians and Roman Catholics, 987-999——Objections made by Archbishop Cullen to the two works on Christianity, 996-999. 1013-1020——Witness objected to the exclusion of these works as involving a principle, 1000-1002. 1017, 1018——Advantage of an extensive use of the religious books, either before or after the secular instruction every day, instead of separately once or twice a week, 1004-1007.

Opinion that the national system has undergone a material change for the worse through the withdrawal of the work on the "Evidences of Christianity," 1008——Improbability of this work being replaced by another of equal value, 1009-1012——No security henceforth that the other religious books sanctioned by the Board may not in time be withdrawn, 1021-1025——Emendation by the Commissioners, including Archbishop Murray, of the two editions of the work on Christianity, 1027-1030——Reference to a sequel to this work, containing much controversial matter, 1031-1033.

Interpretation placed on the eighth rule, in a letter from the Board to Mr. Gallagher, on 8 February 1853; 1033——Further reference to the importance of the change made by the amendments of Master Murphy, as practically affecting the amount of combined religious instruction to be afforded, 1034-1041——Reference to reasons assigned for excluding the "Lessons on the Truth of Christianity," 1045, 1046——Master Murphy was a member of the Board during the time of Archbishop Murray, 1047——Mention of the Bishop of Ossory as competent to submit some plan for the removal of objections of Protestants to the national system as now conducted, 1048.

Obstacles to the union of Protestant and Roman Catholic clergymen in the management of any school, 1049, 1050——Advantage of a greater proportion of schools vested in the Commissioners, 1051, 1052——Non-increase of vested schools, on account of the schism in the national system, 1053——Importance of the control and inspection exercised by the Board over non-vested schools, 1055-1057——Effect of the adhesion to the national system of clergymen of one sect in preventing the adhesion of the opposite sect, 1057-1060——Diminution in the amount of combined education of different sects, on account of the Protestant and Roman Catholic clergy not uniting as patrons or managers, 1061-1063.

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Blackrock School. Reference to a visit by witness to the Blackrock National School at Cork, *Heald* 3036. 3038.

Blake, Mr. Objection by the Protestant clergy to the Scripture Extracts prepared by Mr. Blake, formerly Roman Catholic Commissioner, *Cross* 13——Mr. Blake drew up the paragraph on which the eighth rule was founded, *ib.* 32. 84——Literal meaning always attached by witness to the eighth rule (1839); Mr. Blake was not aware of this interpretation, *ib.* 78. 82——Mr. Blake was not in favour of a system of separate grants, *Archbishop of Dublin* 1434——Meaning intended to be attached to the eighth rule by Mr. Blake, who was the originator of it, *Right Hon. A. Macdonnell* 1645–1649. 1660——Circumstance of a copy of the Gospels having been always presented to the Roman Catholic teachers by Mr. Blake; inference therefrom, *ib.* 2002–2004.

See also *Eighth Rule*, 3. 4.

Blake, Dr. Strong approval of the national system with its religious element by the Roman Catholic Bishop of Dromore, on the opening of the Newry district model school, *Right Hon. F. Blackburne* 950; *Archbishop of Dublin* 1101.

Blennerville Schools. Defective character of the male and female national schools, *Rowan's Ev. p.* 987.

Blesinton. Particulars of four non-vested schools in witness's parish, with all of which he is connected, *Moore* 7290–7300——Amount of united education and religious instruction in these schools, *ib.* 7301. 7303——Good effects of the national system, as shown in the parish, *ib.* 7306–7310.

Board of National Education:

1. *Constitution and Working of the Board.*
2. *Alterations suggested.*

1. *Constitution and Working of the Board:*

Extract from Lord Stanley's letter as to the attributes requisite in the members of the Board, *Cross* 100, 101——Constitution of the first Board, which comprised seven members, *ib.* 102——Constitution of the present Board, which includes fifteen members, *ib.* 103, 104. 107, 108——Reference to the increase of the Commissioners to fifteen, the maximum number, *ib.* 105, 106——Mode of nomination and appointment of the Commissioners, *ib.* 109.

Witness was one of the original members of the Commission of National Education; ceased to be a member in 1847, *Holmes* 188, 189——Examination by the Commissioners into the state of the schools through the agency of the inspectors, *Cross* 619–621——Information of the Commissioners as obtained through the inspectors, *ib.* 635, 636. 640. 642——Unanimity of the Commissioners on all their fundamental rules, *Archbishop of Dublin* 1225, 1226. 1229. 1307–1312——Unimportant points on which divisions of the Board have taken place, *ib.* 1310. 1312——How far the unanimity of the Board may have been affected by the increase in the number of members, *ib.* 1312–1314.

Names of Commissioners most frequent in attendance, *Cross* 1558——Zealous desire of the Commissioners to administer the system in a firm and liberal and impartial manner, *ib.* 1566——No practical evil has arisen from there being so many as fifteen Commissioners, *Right Hon. A. Macdonnell* 2073——Witness has been a member since 1851 of the Board of National Education, *Dean Meyler* 2077, 2078——Harmonious manner in which on the whole the Commissioners have worked together, *ib.* 2144.

Witness has been a Commissioner since 1848, *Sir T. N. Redington* 5082, 5083——Was well acquainted with the principles of the national system before he joined the Board, *ib.* 5084——Constitution of the Board adverted to, *ib.* 5218——Witness has been a Commissioner of the Board since 31 March 1853, *Denvir* 8593. 8600, 8601——Explanation as to witness's refusal to become a Commissioner when offered a seat at the Board by the Earl of Eglintoun when Lord Lieutenant of Ireland, *ib.* 8594–8598.

Witness has been a Commissioner of National Education since July 1851, *J. J. Murphy* 8835, 8836——Has not been able to give as much attention to the working of the system as he could have wished, *ib.* 8837——Witness was appointed a Commissioner in 1837, *Henry* 9036, 9037——He succeeded Dr. Carlile, *ib.* 9069——Increase of late years of the number of Roman Catholic representatives at the Board, *ib.* 9248.

2. *Alterations suggested:*

Suggestion that the Commissioners should meet only quarterly or half-yearly, and that a salaried Assistant Commissioner be appointed to conduct the routine business, *Archbishop of Dublin* 1429——The national system cannot be effectively administered by a numerous Board, *Cross* 1551. 1553——Suggested appointment of three paid Assistant Commissioners to act with the resident Commissioner, and practically to conduct the affairs of the Board, *ib.* 1551–1554——Official experience necessary in the working Commissioners, *ib.* 1554, 1555.

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While the system is still in a state of development, it would not be wise to entrust it to a Board of paid officials instead of an unpaid representative Board, *Right Hon. A. Macdonnell* 2074, 2075——Suggestion that the functions of the National Board be administrative, and not legislative, *Stapleton* 3837–3840. 3844——Propriety of the Board being to a certain extent independent of the Government of the day, *Sir T. N. Redington* 5261——The Board should consist of three paid Commissioners, *Booker* 6874.

It would be an improvement if the number of the Board were reduced to the original number, *Dean of Clonfert* 8085——Importance of the proceedings and minutes of the Board being communicated to the absent Commissioners, *Henry* 9233–9236——Difficulties in the way of any reduction in the number of the Commissioners, *ib.* 9244–9248——Importance of the executive departments of the Board being more efficient, *Newell* 10230.

See also *Agricultural Schools.* *Deviations from System.* *Discretionary System.* *Eighth Rule.* *Impartiality.* *Lord Lieutenant.* *Meetings of the Board.* *Operation of the System.* *Resident Commissioner.* *Rules and Regulations.* *Secession from the Board.* *Secular Instruction, 5.* *Staff.* *Withdrawal of Books.*

Boards of Guardians. See *Workhouse Schools*, 1.

Boncastle National School. Attendance of Protestants and Roman Catholics at this school in proportion respectively to the local population, *Right Hon. A. Macdonnell* 1949–1953.

Bond. Class of schools held by bond, *Cross* 363——Explanation on the form of bond formerly given to the Commissioners when a valid lease could not be obtained, *ib.* 1483–1487——Witness delivers in the form of bond for performance of trust, &c., *Cross* 656 and *App. p.* 1355, 1356.

Booker, Reverend John. (Analysis of his Evidence.)—Clergyman of the Established Church residing at Killurin Parsonage, county Wexford, 5394, 5395——As a clergyman, and a secretary to a diocesan education society, witness has turned his attention to the subject of education generally for many years, and has not only inspected all the schools in Wexford, but also some in Kilkenny and Carlow, 5396–5399——Opinion that the national system is in many points valuable and practicable, though in some not at all so; reference to the valuable part of the system, 5400–5402——The main objection to the system is that regard for conscience is maintained in the case of Roman Catholic parents and patrons, but not with reference to Protestant parents and patrons, 5403.

Scriptural instruction should form the basis of every child's education, 5404, 5405——Under the present national system, scriptural instruction cannot properly be carried on in schools under Protestant patrons, 5406——Injurious influence upon Protestant children in attending a school where a proportion of the children withdraw when the Bible is about to be read, 5407–5410——Literary instruction only is an imperfect, if not a mischievous education, 5411–5415——Construction put upon the word "compel," with reference to scriptural instruction, 5415, 5416——Roman Catholic children who attend a Protestant school receive instruction in the Scriptures or leave the school, 5418–5423.

Witness would decline to give a child secular instruction, unless he were allowed to give scriptural instruction also, 5424, 5425——Protestant parents among both the clergy and laity have very strong and decided views upon the necessity of accompanying literary instruction with a knowledge of the Bible, 5425 *et seq.*——Strong conscientious scruples entertained by Protestants against sending their children to schools where religion is not the fundamental principle, 5427–5430——The conscience of four-fifths of the clergy of the Church of Ireland goes to the effect that they cannot consistently with their duty be accessory to giving secular without religious instruction, 5431–5433——Very small proportion of the schools under the clergy of the Church of Ireland where literary instruction is not accompanied by scriptural knowledge, 5434–5438.

Circumstance of witness having regularly gone to a national school in his parish, which was attended by a few Protestant children, to give them religious instruction, 5439–5450——Great reluctance of Protestant parents to send their children to a national school, even though a Protestant clergyman attended to give religious instruction, 5451–5455. 5464——At the national school attended by witness, which was vested and under two Roman Catholic priests, the Protestant children remained, but the Roman Catholics withdrew during the religious instruction, 5456–5459——A large majority of the Protestant clergy, thinking the national school system thoroughly unsound, deem it their duty not in any way, directly or indirectly, to sanction it; with regard to this witness differs from his brethren, 5460, 5461.

Difference between vested and non-vested schools with respect to the power of attending to give special religious instruction, 5462, 5463——If a clergyman were to put his schools under the National Board, he would lose all influence and reputation among his parishioners, 5465–5468——Number respectively of Protestant and Roman Catholic children

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Booker, Reverend John. (Analysis of his Evidence)—*continued.*

children attending the Church education schools in the county of Wexford during the year 1852; 5469, 5470. 5476-5481——The objection to the national schools is much stronger on the part of the Protestants than on the part of the Roman Catholics, 5471-5475——In witness's parish there are three Church education schools under his care; number of Protestant and Roman Catholic children in these schools in 1852; 5482-5487.

Feelings of the landed proprietors in Wexford with regard to the national and Church education schools, 5488-5493——Witness has not noted any material difference between the average age of the Protestants and Roman Catholics at his schools; the ages generally are much under what they used to be formerly, 5494-5498——In the Church education schools there is an average of one Roman Catholic to three Protestants, but in the national schools there is an average of one Protestant to sixty-four Roman Catholics, 5499-5503.

Some of the female schools connected with the National Board, such as the nunnery schools, and a few town schools, are, leaving out the question of religion, very well and effectively managed, but the great bulk of female national schools neither are, nor can be, effective, 5504, 5505——Re-pects in which witness considers the nunnery and a few other female schools effective, 5506-5509——The great bulk of both male and female schools connected with the National Board are, in many respects, very ineffective; reasons of this inefficiency, 5510 *et seq.*

The patrons of the national schools throughout the country, generally, seldom or never visit them, 5512——The great majority of the patrons are Roman Catholic priests, 5514——With respect to the schools visited by witness, the religious instruction was given by the teachers in nine cases out of ten; the teachers, on this account, are often called Roman Catholic catechists, 5515-5517——The schools, though called national, in a very short time become virtually denominational; reference to a statement by Mr. Carlile hereon, 5518.

Witness would be considered as an intruder if, in his visits to the national schools, he were to go beyond a quiet observation of what was going on, 5519-5521——Belief that if witness had continued to instruct in the national school, where there were a few Protestant children, it would have improved the condition of the school, 5522, 5523——Witness exercised with great caution the right to note any irregularity in the school-book, 5524-5526——Voluntary contributions and subscriptions are withdrawn, in a great measure, where the national system is adopted, 5527-5531.

Further reference to the obstacles which prevent female national schools from becoming efficient, 5532-5536——In most instances the Roman Catholic peasantry obey their priests relative to the national schools, 5540-5554——Instances in which children have been withdrawn from schools under Protestant patrons, and have not been sent to national schools, 5544. 5548, 5549——Witness would remonstrate with any of his parishioners against attending a national school, but would, on the other hand, provide a suitable school for them, 5545-5547——Means used by Roman Catholic priests to prevent their flocks from attending the Church education schools, 5551-5554.

Witness had, on one occasion, a means of testing the accuracy of the returns of the National Board, and the result was such that he has ever since been disinclined to believe similar returns, 5555, 5556——Particulars relative to the Public Instruction Commission; the return made by the Commission of the number of children attending the national schools was very considerably below the number returned by the National Board for the corresponding period, 5557 *et seq.*——The heading of the National Report is, "On the Rolls," the head of the Public Instruction Report is, "On the Books"; belief that they both meant the same thing, 5563-5565. 5568, 5569.

Table showing the number of children in seventeen schools in different parts of Ireland, as returned by the National Board, and as returned by the Public Instruction Commission, 5566, 5567——Witness could not undertake to say which of the two reports was the most accurate, but, for various reasons, would give preference to that of the Public Instruction Commission, 5570-5580——In the case of a return by the Church Education Society the number of children returned was not so great as in the Public Instruction Commission return, 5581-5587.

There are a few hedge schools and Christian Brothers' schools in the county of Wexford, 5588-5590——Particulars relative to a Christian Brothers' school not many miles from witness's residence, 5591-5600——It has nearly emptied the national school in its neighbourhood, 5596, 5597——Belief that if the same liberty of conscience with regard to religious instruction in schools, which is given in England to the English Protestants and Romanists, were also given to the Irish Protestants, the national system in Ireland would be sanctioned by all parties, 5602, 5603.

[Second Examination.]—Explanation of several modifications proposed by witness in the national system, as likely to satisfy all parties, 6864 *et seq.*——There should be no interference with reference to the present national schools, 6864. 6867, 6868——Full liberty should conditionally be given to patrons, as in England, with respect to religious instruction, 6864. 6880——The new schools arising from this system should be placed under the Board, 6864——Recommended establishment of three different kinds of schools, according

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to the wants of the different classes into which the community at large may be divided, 6864–6866——Definition of the three classes to be provided for, *ib.*

With respect to those schools which would be conducted on the principle of religious freedom to the patrons, fixed salaries for the teachers should be made up from local funds, 6866. 6969. 6879——Groundlessness of any such objection to the proposal for local fixed salaries, as that the Protestants hold all the wealth of the country, and would therefore be in the most favoured position, 6870——To make fixed salaries for the teachers, from local funds, a condition of taking a school in connexion with the Board would not be departing from Lord Stanley's letter, 6871, 6872.

Futility of the objection urged by some Protestants, that this system would give an undue power of proselytism to Roman Catholic patrons, 6873——Neither party need have any fear of proselytism, *ib.*——The Board should consist of three paid Commissioners, 6874——The proposed change would apply exclusively to schools under private patronage, 6875——Belief that there would not be a greater number of antagonistic schools in the same parish under the proposed system, than there are at present, 6876, 6877——Great advantages which would result if the system suggested by witness were properly carried out, 6879.

Books:

1. *Control over the Use of Books.*
2. *Grants of Free Stock and Sales.*
3. *Character of the Books of the Board.*

1. *Control over the Use of Books:*

Decision by the Commissioners as to whether any books other than the sanctioned ones may be used during the secular teaching, *Cross* 272, 273. 276–282——Duty of the inspectors to report a list of the books used, *ib.* 272. 275. 284–288——Opportunities for the use of objectionable books during the intervals between the inspector's visits, *ib.* 274. 285–289——Queries made as to the books intended to be used when applications are made for aid, *ib.* 276–282——Complaints respectively from Protestant and Roman Catholic patrons as to the use of books not sanctioned, *ib.* 295——Circumstance of no list being furnished of books which may be used other than those sanctioned by the Board, *ib.* 485–488——It is not required of head inspectors to answer the query as to the "use of books of religious instruction," unless the rule has been violated, *ib.* 500. 503——A list of the books used in the model schools is contained in the head inspector's reports, *ib.* 599–601.

Salutary effect of the inspection and control as to the use of proper books, *Right Hon. F. Blackburne* 978——Distinction between those books sanctioned and those published by the Board, *Archbishop of Dublin* 1188–1191——Use of the national books only in all the national schools, *Right Hon. A. Macdonnell* 1995, 1996——Slight distinction between books published and books sanctioned by the Board, *Kavanagh* 2602——Discretion in patrons to use other secular books than those sanctioned by the Board, *ib.* 2603——Steps taken in the event of any book being objected to by the inspector, *ib.* 2605.

Inquiries by the inspectors relative to the books used in the schools, *M'Creedy* 3190——Universal use of the ordinary books of the Board in the schools, though not compulsory on the patrons, *ib.* 3521, 3522——Belief that the Board have always had the most entire control over all the books, *Sir T. N. Redington* 5086——Reference to complaints that all the books of the Board were sent to each school when opened, though they might not all be wished for by the patron, *ib.* 5378.

2. *Grants of Free Stock and Sales:*

Points to be considered in examining any return relative to the number of sales of different books of the Board, *Right Hon. A. Macdonnell* 1883–1891——Books are granted at half price only to the schools under the Board, *ib.* 1895——Witness delivers in a return of the number of Fourth Book, Supplement to Fourth Book, and Fifth Book of Lessons sold to national schools during each of the three years ended 31 December 1853, *Cross* 2425, and *App. p.* 1454——Particulars as to the course pursued in sending down books to schools as part of the free stock; the school must be formed and the number ascertained before the stock can be supplied, *Cross* 7896–7909.

Rules and regulations relative to the grant or sale of school books, *App. p.* 1305——Provision that the books remain in the schools, *ib.*——Privilege to the managers of selecting from the list the grants of free stock, *ib.*——Restriction in selling the books eventually to the children, *ib.*

3. *Character of the Books of the Board:*

Improvement of late years in the class of secular books, *Kavanagh* 2604——Superior character generally of the books of the Board, *M'Creedy* 2986–2990; *Buxton* 4499; *Cooke* 5719–5721; *Moore* 7304; *Senior* 9463, 9464——The books published by the Board are a vast

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improvement upon those of the Kildare-place Society, *M'Creedy* 2986-2992; *T. Campbell* 9729-9731. 9733——Approval of the present secular books of the Board, *Buxton* 4500; *Archdeacon of Waterford* 4953, 4954; *Rowan* 7651——General approval by the Roman Catholics of the religious books used in the national schools, *D. Murphy* 6638, 6639——Character of the agricultural text books published by the Board, *Kirkpatrick* 9644, 9645.

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Brackna School. Correspondence relative to this school between the Board, the Rev. J. Dunn, Mr. C. Graham (district inspector), Mr. C. J. French, and Mr. H. E. Joly, *App. p.* 1586-1593——Correspondence between the Rev. J. Dunn and the Board, relative to aid for a female school, *ib.* 1586, 1587—— Copy of application to the Commissioner for aid towards payment of teacher's salary, and for supply of books, &c. for this school, *ib.* 1587——Copy letter from Mr. Graham, district inspector, dated 18 September 1847, to the Hon. C. French, on the foregoing application being made, *ib.*——Report and queries by Mr. Graham upon application being made for aid towards teacher's salary, &c., *ib.* 1587-1590.

Breach of Faith. The exclusion of any of the religious books originally approved by the Board would, as a breach of faith, have led at any time to witness's resignation, *Right Hon. F. Blackburne* 959——Understanding of witness in joining the Commission, that there was of necessity a considerable amount of combined religious and secular instruction given in the schools; hence his resignation on an alteration of the original system, *ib.* 964-976——Witness objected to the exclusion of the works on Christianity as involving a principle, *ib.* 1000-1002. 1017, 1018.

Departure from principle and breach of faith involved in the decision for withdrawing the religious books of the Board from the model schools, *Archbishop of Dublin* 1081. 1083. 1093. 1095. 1100-1104. 1108. 1187 *et seq.*——Copy of a letter from witness to the Lord-lieutenant, dated 5 July 1853, in support of the principle that books or rules once sanctioned and promulgated by the Commissioners could not be departed from without involving a breach of faith, *ib.* 1229, and *Ev. p.* 165-167.

Opinion that there was no breach of faith with the Protestants in not introducing the Scripture Extracts and the work on Christianity into all the national schools during the combined instruction, *Right Hon. A. Macdonnell* 1625-1627. 1630-1633——Belief that the decision come to by the Board with regard to the Archbishop's book on the Truth of Christianity was departing from the agreement under which Protestant clergymen were induced in many cases to put their schools in connexion with the Board, *Frew* 7417. 7419——Breach of faith involved in the alteration in 1853 in the eighth rule, *O'Regan* 7534——The withdrawal of books sanctioned by the Board might be considered by some patrons as a breach of faith, *Newell* 10252.

British Relief Association. Inducement to the establishment of schools in the aid given in 1846 by the British Relief Association, *Kavanagh* 2375.

Building of Schools. Plan adopted in enforcing one-third from local sources towards the school building, *Cross* 166——Uniform plans in preparation with regard to the buildings, *ib.* 172—— Want of uniformity in the schools hitherto erected, *ib.* 173——The funds for building non-vested schools are always raised from local sources, *Right Hon. A. Macdonnell* 2047-2050.

Importance of appointing a paid Commissioner conversant with architecture, &c., *Henry* 9236-9243——Propriety of restricting building grants to vested schools, *Trench* 10125——Recommended transfer of the building department to the care of the Board of Works, *Cross* 10255.

Rules and regulations as to the building of schools, *App. p.* 1305——Instructions for making application for aid towards building national school-houses, *ib.* 1309, 1310—— Form of inspector's report on application for aid to build, *ib.* 1311-1314.

See also *Applications for Aid.* *Clerk of Works.* *Repairs.* *Vested Schools.*

Butler, Mr. Circumstance of Mr. Butler, Roman Catholic head inspector, having drawn up a set of questions on the "Introductory Lessons on Christian Evidences," *Archbishop of Dublin* 1185, 1186——Change in the opinions of Mr. Butler relative to the books by witness on Christianity, *ib.* 1262——Favourable opinion entertained by Mr. Butler of the Lessons on Christian Evidences, *Sullivan* 2778. 2783-2787——Opinion of Mr. Butler some years ago, that any objecting child could exclude the Scripture Extracts, &c. from the school during the combined instruction, *ib.* 2846-2851.

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Buxton, Charles. (Analysis of his Evidence.)—Visited several national schools in the south and west of Ireland, in 1852 and 1853; 4356-4358. 4360, 4361——Though many of the schools were exceedingly bad, on the whole the national system has done an immense deal of good, 4359. 4362——There are above 500,000 children in the national schools, and above 100,000 in the Church education schools, 4363-4370——Objection of the clergy of the Established Church to join the national system, on account of the restriction upon the teaching of the Bible, 4371-4374—— Absence, generally, of united education in the national schools, 4375-4386. 4475, 4476——Considerable united education in the Church education schools, 4379, 4380. 4391-4393——Conclusion that united education has succeeded more in scriptural schools than in the national schools, where the Bible is not enforced, 4380. 4419-4422.

The schools visited by witness in Galway were generally under the patronage of Roman Catholic clergymen or landlords, 4384——The bulk of the population in the county is Roman Catholic, 4385——Witness questioned some of the children on religious subjects, but the teachers raised some objections thereto, 4387-4390——In the Church education schools the Roman Catholic children received the same scriptural instruction as the Protestants, 4394. 4400, 4401. 4405——In these schools witness had no difficulty in questioning the children, and found them well grounded in the Scriptures, 4395-4399——Use of a controversial catechism in some of the Irish mission schools, 4402, 4403——Large proportion of Roman Catholics in the mission schools, 4404 ——Belief that no coercion has been used by Protestant landlords to bring Roman Catholic children to the scriptural schools, 4407-4413——Understanding that the priests have used undue influence to keep them away, 4408. 4414. 4416-4418. 4465. 4468.

Before going to Ireland witness considered that the objections of the clergy and laity of the Established Church to the national system were unreasonable, but he has since modified his opinion, 4423-4429. 4490-4492——Conscientious principles on which the clergy feel bound to object to the system, 4425. 4428-4430. 4516. 4525, 4526. 4528, 4529——Importance of bringing the clergy of the Irish Church under the national system, if it can be done without injustice to others, 4431-4433——The system of education in England might, with some modifications, be applied to Ireland, 4434——Proposition that every school be aided by the National Board in proportion to the efficiency of the education in it, and that there be no religious restriction at all; certain objections to this scheme answered, 4435 *et seq.*, 4493, 4494. 4509 *et seq.*

Belief that, under a system of non-interference with the power of the patron as to religious instruction, the secular education would be improved, 4441. 4449-4451——Such a system would not injuriously affect the extent of religious instruction, 4442-4446——The objection to the reading of the Bible rests with the priest, and not with the parent, 4447——Adherence to the rules of the Board in the national schools, 4453-4458——How far there is distrust on the part of the clergy, of either denomination, with respect to the attendance of children at schools under patrons of an opposite persuasion, 4453-4474.

Failure of the national system in not inducing united education, and in the non-adhesion of the Established Church, 4475, 4476. 4490——Nature of witness's inquiries when in Ireland, upon the authority of which he has now a less favourable opinion of the national system than he had previously to his inspection of the schools, &c, 4477-4488——Approval of the theory of the national system, 4489——Belief that, even if the clergy of the Established Church had joined the system at the first, united education would still have been unattained, 4495, 4496——Everything has been done by the Board to encourage religious instruction in the schools, 4497, 4498——Approval of the books of the Board, 4499, 4500 ——Witness never saw the Scripture Extracts in use, 4500——Circumstance of there being no history of Ireland or of England among the books of the Board; abridgment of the latter feasible, 4501-4508.

More even character of the secular education in the Church education than in the national schools, 4512——Impression that the great majority of the clergy of the Established Church would not decline connexion with the Board, if the Roman Catholic clergy had power, under the Board, to teach what doctrine they pleased in their own schools, 4513, 4514——Higher ground on which the Irish clergy require the compulsory reading of the Bible, than on which some of the clergy in England require the compulsory reading of the catechism, 4517-4526——Witness personally, if patron of a school, would not object to teach Roman Catholic children, even though they objected to the Bible, 4522. 4525——The Roman Catholic clergy might not have influence enough to induce parents to keep their children altogether from scriptural schools, though they can occasion their partial withdrawal from the national schools, 4527.

[Second Examination.]—Explanation as to the reasons which induced witness to change his former views upon the merits of the national system; his association, when in Ireland, with the clergy of the Established Church, was not the cause of his present opinions, 4659-4662.

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Correspondence between the Rev. J. M'Donnell and the Board in reference to the application of certain funds towards the support of schools in the city of Cashel, *App. p.* 1580-1583——Copy petition and enclosures of Jeremiah Kennedy to the Board relative to his dismissal by the Rev. J. M'Donnell from the head mastership of the national school, *ib.* 1582, 1583——Reply to the foregoing, *ib.* 1583.

Castlecomer. Circumstance of the first six schools founded in the parish of Castlecomer, being under the patronage of a Roman Catholic clergyman, and the last two under that of a Protestant clergyman, *Cross* 142-147; *Sir T. N. Redington* 5187-5189——There are no Protestants in any of the first six schools nor any Roman Catholics in either of the two last, *Cross* 148——Statement relative to the aid given on the application from the Rev. Robert O'Callaghan, rector and vicar of Castlecomer, concerning the Colliery male and female national schools, in proximity to which were two other national schools, *ib.* 1491. 1493.

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Castle Island (Kerry). Establishment of a national school under the Protestant clergyman, though some vested schools under the priests already existed, *Kavanagh* 2647——Particulars relative to the Castle Island national school No. 2, under the patronage of the Rev. Mr. Mansell, *Rowan* 7601 *et seq.*——Attendance of Roman Catholics and Protestants at the school, *ib.* 7602, 7603. 7606-7615——Diminution in the attendance after Mr. Mansell had placed the school under the Board, owing to the opposition of the Roman Catholic clergyman, who denounced the school and the teacher from the altar; letter of Mr. Mansell on the subject, *ib.* 7603. 7616-7621.

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Central Model Schools, Dublin:

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2. *Beneficial Working of the Institution previously to* 1853.
3. *Suspension of Religious Books in* 1853.
4. *Limited Religious Instruction now received.*
5. *Attendance.*
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5. *Attendance:*

Children of different religious denominations in the Marlborough-street Schools, *Cross* 380. 382-385——Return (*App. p.* 1353) of the number of Protestant children of all denominations admitted to the schools in each half year in 1852 and 1853, *ib.* 1491——Extent to which there has been a diminution in the number of Protestant children at the Dublin Model School since the first half-year of 1853, *Right Hon. A. Macdonnell* 1684-1694——Opinion that such diminution is not attributable to the withdrawal of the Christian Evidences, or to the secession from the Board in consequence, *ib.* 1695-1699.

Weekly report upon the male school for the two weeks ending respectively 11 June and 23 July 1853, *Sullivan's Ev. p.* 379, 380——Classification of this school for those weeks, showing the number on the roll learning the several branches of instruction, *ib.*——There has been no falling off in the aggregate attendance since the first half-year of 1853; diminution in the number of Protestant children in the second half-year explained by reference to the limited accommodation, *Sullivan* 2817-2822——Weekly reports upon the female school for the two weeks ending respectively 11 June and 23 July 1853, *Sullivan's Ev. p.* 380, 381——Classification of this school for those weeks, showing the numbers on the roll learning the several branches of education, *ib.* 381.

6. *Female Training School:*

Witness has been superintendent for twenty-one years of the Marlborough-street Female Training School, *J. Campbell* 9688-9690——Class of people under the superintendence of witness, *ib.* 9702-9705——Particulars as to the manner in which these young women are instructed, *ib.* 9706-9711——Upwards of 1,400 candidates for the office of teachers have passed through the school since witness's superintendence, *ib.* 9712——Average length of time in training, *ib.* 9713——The course of training is refused to those who are below a certain standard in mental acquirements, *ib.* 9714.

The pupils are all classified at the conclusion of their course, *J. Campbell* 9715, 9716——While under witness's superintendence they are employed in such a way as to prepare them for ordinary household duties, *ib.* 9717——Reference to the book published by the Commissioners for the instruction of young females in witness's department; this book is constantly read, *ib.* 9718-9722——The general progress of the pupils has been very satisfactory, *ib.* 9723——The results of the instruction received by the pupils on coming to Dublin are superior at the present time to what they were twenty-one years ago, *ib.* 9724——Witness in a great measure introduced the present system of female training, and at the central schools first used the books of the Kildare Place Society, *ib.* 9727, 9728.

Exemplary character of those who have passed through the school, *J. Campbell* 9734——They are constantly in the habit of writing to witness after leaving the school, *ib.* 9735, 9736——They seldom became connected with the Church Education Society, *ib.* 9737, 9738——About one-fourth of the girls are Protestants, *ib.* 9739, 9740——Great harmony and affection exists between those of different religious denominations, *ib.* 9741-9743——Ample opportunities are afforded for their religious instruction, *ib.* 9744, 9745. 9776.

Ladies who have been supplied with teachers at witness's recommendation have often, in cases of vacancy, applied again, but she has had no instance of a teacher being complained of, *J. Campbell* 9746-9749——It would be highly advantageous if they could be taught certain essential branches of rural life, *ib.* 9752-9754. 9770——Opinion that five months is not an adequate time for the training of female teachers, *ib.* 9755, 9756. 9770——In the periodical examinations, the inspectors have the opportunity of knowing the acquirements of the several teachers, and select those who are most eligible, *ib.* 9757.

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Central Model Schools, Dublin—continued.

6. *Female Training School*—continued.

The training school affords accommodation for sixty residents, but any well-recommended person is admitted to the schools and lectures without any charge whatever, *J. Campbell* 9758, 9759—— Particulars relative to the special class, which contains fifteen young women, who receive a longer course of instruction than the others, *ib.* 9758. 9761–9764——The training of these sixty teachers is entirely gratuitous, *ib.* 9765——Inadequacy of the salaries of the trained schoolmistresses; desirability of their being raised, *ib.* 9767-9769——Suggestions generally relative to the female teachers under training, *ib.* 9770——A sufficient portion of time is daily set apart in the central school for the bodily exercise of the teachers under training, *ib.* 9773–9775.

See also *Campbell, Mrs. Jews, Model Schoools. Rentoul, Mr. Teachers.*

Chalmers, Dr. Reference to Dr. Chalmers' recommendation for a non-compulsory Scripture class in all schools, *Stapleton* 3639——Opinion of the late Dr. Chalmers contrary to the compulsory reading of the Scriptures, *J. Campbell* 8470–8472; *Henry* 9043.

Chapel Yards. See *Sites of Schools.*

Charity Sermons. Reference to a rule of the Church Education Society, that no school under a parish clergyman shall receive aid, unless a charity sermon be preached on behalf of the school, *Trench* 10013–10016.

Christian Brothers' Schools. Information afforded by Mr. Graham, district inspector for Waterford, &c., relative to the operation of these schools under the Roman Catholic clergy, *Cross* 1500——Reference to the books used in the schools, *Right Hon. A. Macdonnell* 2071——Competition to the national system in the Christian Brothers' schools, as well as in the Church education schools, *Sir T. N. Redington* 5303——Inexpediency of receiving Christian Brothers' schools into connexion with the Board, unless they accede to the rules, *ib.* 5307-5310——Particulars relative to a Christian Brothers' school not many miles from witness's residence, *Booker* 5591-5600——It has nearly emptied the national school in its neighbourhood, *ib.* 5596. 5597.

"*Christian Examiner,*" *The.* See *Religious Instruction,* 1, 2.

Church Education Society:

1. *Establishment of the Society.*
2. *Rules relative to Scriptural Instruction.*
3. *Inspection and Local Superintendence.*
4. *Teachers.*
5. *Books, &c.*
6. *Funds.*
7. *General Operation of the Schools considered.*

1. *Establishment of the Society:*

Circumstances which led to the formation of the Church Education Society, *Verschoyle* 6753-6756——It was not established till about seven years after the national system, *Verschoyle* 6754; *Trench* 9972——It was not formed in any partisan spirit, *Verschoyle* 6754——Establishment of the Society in 1838–39, *Trench* 9974.

2. *Rules relative to Scriptural Instruction:*

Compulsory reading of the Bible required in the Protestant authorised version, *Cross* 1500——Witness delivers in an extract from the "Bath Chronicle," of 17 June 1852, containing a report of a speech by the Rev. Mr. Bell, Archdeacon of Waterford, relative to national schools and church education schools, in explanation of the principles of the latter, *Cross* 2425 and *App. p.* 1455——Children objecting to the Scriptures are not admitted into the church schools, *Stapleton* 3703-3705——Objections of the Church Education Society to the third and eighth rules of the National Board explained, *ib.* 3790–3796.

If Protestant formularies were taught in the church schools, the attendance of Roman Catholics would most probably decrease, *Archdeacon of Waterford* 4958, 4959——Rule of the sciety, that the formularies of the Church of England shall not be imposed upon any unwilling to receive them, *ib.* 4959, 4960. 4967-4972——Nature of the explanation of the Scriptures in the schools, *ib.* 4994. 4997——Rule of the society with respect to religious instruction, *Cooke* 5684-5688; *Trench* 9975.

Reference to a statement by the Archdeacon of Waterford, at Bath, that the Church Education Society would abide by the result of an honest investigation by a Committee of Parliament, *Dean of Waterford* 7281——The broad ground of religious instruction in the Church Education schools is that of the Scriptures, but there is a general discretion in the patrons, *Rowan* 7817-7821——Fundamental law of the society that the instruction of Protestants be the main cause of the establishment of schools, *Trench* 10075.

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CHURCH EDUCATION SOCIETY—continued.

3. *Inspection and Local Superintendence:*

Advantage of the local supervision exercised over the schools, *Right Hon. A. Macdonell* 1960——Efficiency consequent on the great amount of superintendence over the masters; opinion that if they were to receive a grant from the Government it would not diminish the amount of private contributions or superintendence; reasons thereof, *T. Campbell* 8260-8269. 8317——Advisability of there being a Government inspector of the Church schools if placed under the Board, *ib.* 8270——Very efficient inspection at present, *ib.* 8271-8275.

Reference to the form of instruction issued to the inspectors, *Trench* 10031, 10032——Notice to be given by the inspector of his visits to the schools, *ib.* 10032——The local gentry frequently, and the clergy always, are present at the inspection, *ib.* 10033——There are eight or nine inspectors, all laymen, *ib.* 10044, 10045——There is also an auxiliary clerical inspection which is very useful, *ib.* 10046-10048.

Great advantage to the society of the cordial and constant superintendence of the parochial clergy, *Trench* 10049-10058——Belief that the clerical superintendence over the Church schools more than compensates for any deficiency in the teachers, as compared with the national teachers; case in point, *ib.* 10056-10058——The Church education schools are inferior to the national schools as regards inspection, but superior as regards local superintendence, *Newell* 10225.

Form of report of the inspectors of the society, *App. p.* 1541, 1542——General instructions to inspectors, *ib.* 1620.

4. *Teachers:*

Greater advantages of the national teachers as compared with the Church education teachers, *Irwin* 3916. 3921. 3924-3927——Statement to the effect that the salaries and total incomes of the schoolmasters under the National Board are greater than those of the Church education schools, *ib.* 3924-3927——Further particulars relative to the comparative emoluments of the teachers of the society and of the National Board, *ib.* 3941——Five hundred of the society's teachers cannot reckon on 10*l.* a year, *ib.*——Training the masters and sustaining them in the several localities are the points on which the society most feel the absence of State support, *Verschoyle* 6843-6846.

Superiority of the teachers of the Church education schools over the national teachers in Kerry, &c., *Rowan* 7731-7733——Difficulty in procuring trained teachers, *ib.* 7734, 7735——Instances of national trained teachers being employed by the Education Society, *ib.* 7737——The teachers in the national schools generally are better than those in the Church education schools, *T. Campbell* 8257——Instances of inefficiency in the teachers of the society, *Dean of Clonfert* 8555. 8561.

Inducements to the teachers to render the children proficient in secular instruction, by a system of premiums in proportion to the attainments of their pupils, *Trench* 9976-9979, 10001-10003. 10098, 10029——The central committee of the society object to the employment of teachers trained under the national system, but there is no rule against their employment, *ib.* 9987-9989. 9991, 9992——The Kildare-place Training Schools are used by the society, *ib.* 9990——Untrained teachers are often of necessity employed, *ib.* 9993——Number and efficiency of the teachers trained by the society, *ib.* 9994-9999——Yearly examination into the attainments of the teachers; premiums given thereon, *ib.* 10000, 10001.

Particulars as to the constituent elements of which the emoluments of the teachers in direct connexion with the Central Society, and of the teachers in connexion with the diocesan societies, are composed, *Trench* 10004-10007. 10030——Above 500 of the rural masters cannot reckon on a salary of more than 10*l.* a year, *ib.* 10021-10026——Course pursued in ascertaining the qualifications of the trained teachers; first and second class certificates adverted to, *ib.* 10033——The average fixed salary of the male teachers under the Central Society is 15*l.* 10*s.* 7½*d.*, and of female teachers 14*l.* 18*s.* 6*d.*; this is independent of the value of the residence, *ib.* 10033, 10034——Explanation that there are not now 500 rural teachers with so small a salary as 10*l.*, *ib.* 10034.

Queries addressed to candidates recommended for admission into the training school, *App. p.* 1617, 1618——Form of first and second class certificates of competency of the society, *ib.* 1619——Form of letters to clergymen, and queries to be answered by them relative to the admission of candidates into the training school, *ib.* 1621, 1622.

5. *Books, &c.:*

Comparative inefficiency of the secular books of the society, *Trench* 9980——Explanation as to the non-adoption by the society of some of the books of the National Board; advantage of a power to purchase them, as well as school requisites below cost price, *ib.* 9981-9986——Certain extent to which books and school requisites are supplied gratis by the society, *ib.* 10005——List of the society's books adverted to, *ib.* 10006-10011.

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CHURCH EDUCATION SOCIETY—continued.

5. *Books, &c.*—continued.

Catalogue of books, &c. supplied by the society, *App. p.* 1625——Form of application for grants of books, &c., *ib.* 1626——List of books, &c. on sale at the depository of the society, in Dawson-street, Dublin, *ib.* 1627-1629.

6. *Funds:*

Advantage possessed by the Church education schools in the contributions and support of the local gentry, *Right Hon. A. Macdonnell* 1959-1961——Large amount of local subscriptions received by the Church Education Society as contrasted with the very slight local aid received by the National Board, *Irwin* 4078-4093. 4096——The subscriptions of the society in 1852 amounted to 40,724 *l.* 0*s.* 2*d.*, *ib.* 4088——The subscribed funds are rather on the increase, *Verschoyle* 6840——The funds would not decrease to any considerable extent if the State made grants to the society, *ib.* 6841, 6842.

Local support of the Church schools without contributions from the children, *Rowan* 7727——Doubt whether the contributions would be diminished if the society were assisted by the State, *ib.* 7843-7853. 7861, 7862——The schools generally are fairly supported by local aid, *T. Campbell* 8277——In the schools in Down and Antrim the funds have remained pretty much the same for some years, *ib.* 8293——The funds of the society are considerably on the increase, *Trench* 10027——Large contributions by the clergy of the Church of England to the schools, *ib.* 10116.

7. *General Operation of the Schools considered:*

Information afforded by Mr. Graham, district inspector for Waterford, &c., relative to the operation of the Church schools, *Cross* 1500——Opinion that the instruction given in the schools is not on the whole of a higher order than in the national schools, *Right Hon. A. Macdonnell* 1958——Efficiency of the scriptural instruction, *Stapleton* 3686——Good instruction and good attendance secured in the schools, *ib.*——Witness had no difficulty in questioning the children, and found them well grounded in the Scriptures, *Buxton* 4395-4399.

Object of the Church Education Society to improve among other things the tone of secular instruction, *Verschoyle* 6774——The character of the instruction is in no wise sectarian, *ib.* 6811, 6812——Witness has never heard any complaint to the effect that the Church education system breeds indifference in the peculiar religious sentiments of any of the parties submitting to it, *ib.* 6859-6863——Children attending scriptural schools are precluded from the advantage of the agricultural education given in the national schools, *Dean of Waterford* 7153, 7154——Inducements to the attendance of Roman Catholics at the Church schools, *Rowan* 7728, 7729——Roman Catholic schools as regards secular education are often superior to the Church Education Society's schools, but not as regards religious instruction, *T. Campbell* 8243.

Equal advantages afforded by the society to lay as to clerical patrons, *Trench* 10012——Favourable opinion entertained by Roman Catholics of the secular instruction in the Church education schools, *ib.* 10050-10053. 10056-10060——Admission indirectly given to Roman Catholics, *ib.* 10075——Natural preference of Protestants for the Church schools, *ib.* 10079——Reference to sundry localities the Protestants of which exclusively attend the Church education schools in preference to the national schools, *ib.* 10081——Instances of large attendance of Roman Catholics at Church education schools in preference to national schools, *ib.* 10081-10083.

Division of school hours recommended to be observed in male schools in connexion with the society, *App. p.* 1545——Queries to be answered by all persons making application for aid, *ib.* 1623, 1624——Scale of proficiency for male schools in connexion with the society, *ib.* 1546.

See also *Ages of Children. Ardfert. Attendance*, 4. *Charity Sermons. Clare. Claremorris (Mayo). Clergy of the Established Church. Dunmanway District Model Schools*, 3. *Elphin Diocese. Emulation. Food, &c. Laity. Landlords. Meath. Opposition Schools. Parochial Schools. Partiality. Persecution. Proselytism*, 2. *Religious Instruction*, 1, 2. *Roman Catholic Clergy*, 3, 4. *Roman Catholics. Secular Instruction*, 6. *United Education*, 6.

Church of Ireland. See *Church Education Society. Clergy of the Established Church. Established Church.*

Church Preferment. Mode in which an impression that Government gave Church patronage only to those who supported the Board, has acted in keeping many clergy aloof from the system, *Archdeacon of Meath* 4288-4290. 4530-4533.

Clancarty, Viscount. Return moved for by him, of the attendance of children in vested and non-vested schools, *App. p.* 1352.

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Clare. Out of 130 national schools in this county, there are eighty-two all Roman Catholic, without any united education, *Irwin* 4115—More united education in the county than might be expected from the small number of Protestants therein, *Sir T. N. Redington* 5133—Reference to Church education schools in the county, as showing the existence of a Protestant population, which will not attend the national schools, *Trench* 10077, 10078.

Claremorris (*Mayo*). Large attendance of Roman Catholics at the Church education schools, there being on the other hand no Protestants in the national school, *Trench* 10083.

Clarke, Dr. Questions used by Dr. Clarke during the year 1852, in examination of the pupil teachers and pupils of the Clonmel District Model School, who attended his lectures on the "Elements of Animal Philosophy," and of "Human and Comparative Anatomy and Natural History," *App p.* 1463-1471.—*See* also *Prizes.*

Clergy of the Established Church:

1. *Evidence in proof of their Opposition to the National System.*
2. *Adhesion of the Dean of Waterford and others explained.*
3. *Diminution of late in the Hostility of the Clergy.*
4. *Adhesion to the System if the Religious Instruction be left entirely to the Patrons.*
5. *Other Evidence generally.*

1. *Evidence in proof of their Opposition to the National System:*

Dissatisfaction expressed by Protestant clergymen with the eighth rule, as literally interpreted, *Cross* 99—Probability of three-fourths of the clergy of the Established Church being opposed to the national system, *Archbishop of Dublin* 1473, 1474—Theory of witness, that the national education of Ireland should accord with the national religion of the State, and be in the hands of the clergy of the Established Church; impracticability of such theory, *Irwin* 4020-4023. 4042-4047—If witness as patron of any school had increased power as to religious instruction, he would consider it his duty to dissuade his flock from attending a school under Roman Catholic patronage, *ib.* 4070.

Great anxiety of the Established Church to unite with the Board, though their opposition to the existing rules does not decrease, *Archdeacon of Meath* 4285, 4286—Conscientious principles on which the clergy feel bound to object to the system, *Buxton* 4425. 4428-4430. 4516. 4525, 4526. 4528, 4529—Scarcely any of the clergy now misapprehend the eighth rule, or object to the system on such misapprehension, *Archdeacon of Meath* 4546—Preference of witness for Protestant teachers, even if secular instruction only were cared for by the Board, *Archdeacon of Waterford* 5077, 5078.

The conscience of four-fifths of the clergy of the Church of Ireland goes to the effect that they cannot consistently with their duty be accessory to giving secular without religious instruction, *Booker* 5431-5433—A large majority of the Protestant clergy, thinking the national school system thoroughly unsound, deem it their duty not in any way, directly or indirectly, to sanction it; with regard to this witness differs with his brethren, *ib.* 5460, 5461—If a clergyman were to put his schools under the National Board he would lose all influence and reputation among his parishioners, *ib.* 5465-5468—Witness would remonstrate with any of his parishioners against attending a national school, but would on the other hand provide a suitable school for them, *ib.* 5545-5547.

Reasons which prevent witness from co-operating with the national system, *Powell* 5989-5993—If witness found in his parish one or two Protestant children attending a national school under a Roman Catholic priest, he would use all his influence to have them sent to another school for the sake of religious instruction, *ib.* 6027, 6028—Restriction under which the clergy act in not giving their support to the National Board, *Wilson* 6180-6183; *Verschoyle* 6757-6765. 6773—Witness would use every honest way of converting a Roman Catholic, and fully approves of the missionary character of the Irish Church, *Dean of Waterford* 7259, 7260—Sacrifices now made by the clergy of the Church in providing education, *Rowan* 7838—Witness considers it his duty to impart religious instruction to all who come within his influence, whether Roman Catholic or Protestant, *T. Campbell* 8500-8502.

Absence of any diminution in the objections urged against the system by the clergy of the Church of England, *O'Sullivan* 9868-9870—Grounds on which the Protestant clergy have objected to the receipt of aid from the National Board, *Trench* 9912—Reference to a petition in 1851 signed by 1,590 clergymen of the Established Church in Ireland out of 2,020, in which the exclusion of the Scriptures during the hours of general instruction forms the main objection, *ib.* 9956-9961—Evidence in proof of the determination of the clergy to abide by the principles of the Church Education Society, provided there be no revision of the national system, *ib.* 10101—Witness objects to the present system as compelling instruction, of which he does not approve, *ib.* 10122, 10123.

2. *Adhesion*

Report, 1854—*continued.*

CLERGY OF THE ESTABLISHED CHURCH—continued.

2. *Adhesion of the Dean of Waterford and Others explained:*

Witness was very hostile to the national system when it was first established, on account of the report raised against it that the Scriptures were excluded from the schools and that the Bible was mutilated, *Dean of Waterford* 6471-6473. 6490. 6496-6501——Manner in which he found out that these two charges were unfounded, *ib.* 6474-6478——Circumstances under which, in 1836, witness wrote a pamphlet in the form of a letter, to Mr. Fowell Buxton, strongly condemnatory of the national system, *ib.* 6496-6498——When witness discovered his misapprehension of the system he wrote as strongly on the other side, *ib.* 6496——Declamatory extracts from the pamphlet quoted and examination thereon, showing how far witness justified the same, and his subsequent change of opinion, *ib.* 6499-6501. 6507-6512——Reference to the change, about 1839, in witness's political sentiments, *ib.* 6502-6508.

Witness would not object to a Roman Catholic clergyman giving religious instruction to any of his flock in attendance at any school, *Dean of Elphin* 7032-7036——Examination on witness's opinion that the grounds of complaint put forward by the clergy against the national system are entirely without foundation, *Dean of Waterford* 7165 *et seq.*——Inconsistency of the Protestant clergy in declaiming against the National Board when they support hospitals and lunatic asylums conducted on the same principles, *ib.* 7177. 7182——Subscription of witness to the Irish Society adverted to, *ib.* 7255-7257——Manner in which witness's original objections to the Scripture Extracts and to the national system generally were removed, *ib.* 7265-7267.

Witness has been a supporter of the national system from the commencement of its operations, *Moore* 7288, 7289——Causes to which witness would attribute the opposition shown to the system by a large number of the clergy of the Established Church, *ib.* 7311——Extract from witness's pamphlet, written in 1836, in favour of the National Board, *Dean of Waterford* 7373——Above 1,000 Protestants signed the petition in 1848 in favour of national education; about 140 of these were clergymen, *ib.* 7375, 7376——Witness was at first unfavourable to the national system, but afterwards changed his opinion with respect to it on reading the books prepared by the National Board, *Frew* 7381-7385—When witness first placed his school at Ballyrax under the National Board, he believed that there was a religious element essentially incorporated with the system of education, *ib.* 7414-7416.

3. *Diminution of late in the Hostility of the Clergy:*

Greater confidence of late of the clergy of the Established Church in the national system, *Archbishop of Dublin* 1462-1464——Several clergymen have become reconciled to the Board in consequence of the literal interpretation of the eighth rule having been annulled, *Archdeacon of Meath* 4548-4550——Belief that a more liberal feeling is daily gaining ground among the younger clergy, *Moore* 7312-7314——Probability, but for the resolutions in 1853, of a gradual diminution in the hostility of the Established Church to the national system, *Dean of Clonfert* 8165-8167.

4. *Adhesion to the System if the Religious Instruction be left entirely to the Patrons:*

Willingness of the Protestant clergy to acquiesce in the proposition of the Bishop of Ossory, *Irwin* 4024, 4025. 4050. 4055, 4056——Justification of the clergy of the Irish Church in the willingness to receive aid from the Board under the suggested system, which would encourage what they consider the teaching of error so far as the Roman Catholic patrons are concerned, *ib.* 4050-4065——Impression that the great majority of the clergy of the Established Church would not decline connexion with the Board, if the Roman Catholic clergy had power under the Board to teach what doctrine they pleased in their own schools, *Buxton* 4513, 4514——Witness would connect himself with the proposed system, *Powell* 5994 *et seq.*

Impression that the suggested system would be accepted in good faith by the majority of the clergy of the Established Church, as they would not consider themselves responsible for any evil attendant on the system, *Archdeacon of Waterford* 4922-4931. 4946-4952. 4986, 4987——The only objection made by the clergy of the Church of England to the national system would be removed if, as proposed, they were not restricted in the use of the Scriptures, *ib.* 4986, 4987——The clergy in witness's diocese would thoroughly approve of such a modification, *Powell* 6010——Opinion that the State would not be doing its duty in establishing such a system, but witness would have no scruple to avail himself of it, and would not contend against it; belief that this is the feeling of the clergy generally, *Verschoyle* 6784, *et seq.*

Opinion that the great body of the Irish Church might have objected to the religious instruction being left entirely to the patron, if originally proposed, but would be willing to accept it now, as removing what they considered a main restriction of the national system, *Rowan* 7800 7811——Though not fully approving, witness would conscientiously accept a system leaving the religious instruction discretionary in the patron, whether he

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Clergy of the Established Church—continued.

be a Protestant or a Roman Catholic, *T. Campbell* 8513-8520; *O'Sullivan* 9844-9847. 9854——In common with many clergy of the Established Church, witness would be satisfied with the national system, if it were carried out in accordance with Lord Stanley's letter, *O'Sullivan* 9792-9798. 9801, 9802——Unanimity among the clergy of the Established Church in favour only of any scheme which leaves them at liberty with respect to religious instruction, *Trench* 10112-10114.

5. *Other Evidence generally:*

The opposition of the clergy has not been so great as it has seemed to be, *Archdeacon of Meath*, 4286-4288——Favourable disposition of the majority of the Protestant clergy towards united education, *ib.* 4315-4318——Great importance of the adhesion of the clergy of the Established Church to the national system, *Buxton* 4431-4433; *Sir T. N. Redington* 5238; *Henry* 9171, 9172——Care taken by the Protestant clergy of the religious instruction of any small number of Protestant children in a school under Roman Catholic patronage, *Archdeacon of Waterford* 4932, 4933——Belief that the clergy of the Established Church may safely repose confidence in the Board as at present constituted, *Sir T. N. Redington* 5223-5229.

Propositions for an altered system, both in vested and non-vested schools, *Dean of Waterford* 6350, *et seq.*——Belief that these two schemes with regard to vested and non-vested schools, would go a great way towards removing the objections entertained against the national system by a large body of the Protestant clergy, *ib.* 6377——High opinion entertained by witness at the present time of the Irish clergy, *ib.* 6512——No church can boast of a more exemplary body than the clergy of the Church of Ireland, *ib.* 7284, 7285——In the case of a non-vested school in the hands of a patron of a different faith, witness would feel it his duty to watch the children as closely as possible, though the discharge of such duty might be attended with great discomfort, *Moore* 7315-7327——Opinion that the support of Protestant clergymen to a system which they could approve would be more advantageous than the Government aid, *T. Campbell* 8318-8324.

See also *Church Education Society. Clergy (Generally). Conciliation. Established Church. Joint Patronage. Kildare-place Society*, 2. *Laity. Parochial Schools. Partiality. Patrons. Petitions. Prejudice. Prelates. Religious Instruction*, 1, 2. *Rights of Conscience. Scripture Extracts*, 4. *Scriptures, The*, 2. *Separate Religious Instruction*, 4. *Suspense.*

Clergy (Generally). Return showing the number of schools in the several counties in each of the four provinces, under the patronage of the clergy generally, *Cross's Ev. p.* 20, 21——The great body of the Presbyterian clergy, and of the clergy of the Established Church, would not accept aid from the Board if required to observe the rules laid down for the vested schools, *Cross* 332——Injurious effect of local jealousies between clergymen of different persuasions, *M'Creedy* 3216, 3217——Propriety of considering the clergy the proper superintendents of youthful education, *ib.* 3403——Practical tendency of the national system to connect the clergy with the superintendence of education, *ib.* 3404-3406.

Conscientious objections have always existed on the part of the majority of the Protestant clergy to the rules of the Board, but not on the part of the Roman Catholic clergy, *Stapleton* 3830, 3831——Better capacities of the Protestant than of the Roman Catholic clergy to conduct any system of education, *Irwin* 3904——Influence of the clergy over the laity with respect to the character of the education to be provided by the State, *ib.* 4092, 4093——How far there is distrust on the part of the clergy of either denomination with respect to the attendance of children at schools under patrons of an opposite persuasion, *Buxton* 4453-4474.

Stronger influence exercised by Roman Catholic than by Protestant clergymen, *Sir T. N. Redington* 5191-5195——Witness does not consider that the clergy should be the sole directors of the education of their flocks, *ib.* 5253, 5254. 5256——Right of every clergyman to give religious instruction in schools, *ib.* 5352. 5360——Relation in which the clergy should act to the State with respect to education, *Dean of Elphin* 7078-7081.

Instances of the failure of the national system to produce unity of action between Roman Catholic and Protestant clergymen, *Rowan* 7598 *et seq.*——Difficulty of pleasing the clergy of all denominations, *Cross* 7956——Cordiality among the Protestant and Roman Catholic clergymen generally in carrying on the schools, *Dean of Clonfert* 8062-8064——Witness would consent to any change in the national system which would meet the wishes of all the clergy in Ireland, and obtain the approbation of the body to which he belongs, *Denvir* 8680——It is not the practice of the clergy of either denomination to pay much attention to the superintendence of the national schools, *Newell* 10226, 10227.

See also *Clergy of the Established Church. Roman Catholic Clergy.*

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Clerk of Works. Employment of a clerk of works to look after the building of schools explained, *Cross* 166-169.

Clogher Schools. Character of the male and female schools as visited by witness, *Rowan, Ev., p.* 987.

Clondra. In the Clondra Church education school about ninety or nine-tenths of the children were Roman Catholics; the school has lately been discontinued, *Powell* 5809-5814. 5817——No national school has been established at Clondra, therefore the ninety Roman Catholic children formerly educated there are left without any instruction at all, *ib.* 5818-5821——Further particulars relative to the Clondra school, and to the non-education of the Roman Catholic children in the parish; the rector did not apply to the Board for assistance, because he did not approve of the national system, *ib.* 5851-5857. 5860-5863.

Clonenagh. In witness's parish there is a school, under the patronage of a Roman Catholic priest, at which both Protestant and Roman Catholic children attend; the Scripture Extracts are not read by the Roman Catholic, although they are by the Protestant children, *Dean of Clonfert* 7976-7981——There are five national non-vested schools under Protestant patronage, not one of which was in connexion with the Board before witness became incumbent, *ib.* 7982-7984——Great hostility prevailing against the Board among witness's parishioners at the time of his becoming incumbent, from their minds having been abused by misrepresentations against the system, *ib.* 7985 *et seq.*——Printed papers were circulated through Clonenagh parish, headed "National Board Morality," branding the supporters of the National Board with perjury, &c., *ib.* 7989——The masters and mistresses of all the schools except two are members of the Church of England, *ib.* 7993.

There is one school under the Church Education Society, but not well attended, *Dean of Clonfert* 7994-7996——Statistics of the number of children, both Roman Catholic and Protestant, attending the schools in six months of the last year, *ib.* 7997——The schools were defrayed for a long time out of witness's private funds, from respect to the feeling of the clergy and the prejudices of the parishioners, *ib.* 8008——There is no opposition, in principle, on the part of Roman Catholic priests to any of the schools, but there may be an interested opposition, *ib.* 8029, 8030. 8062—— No opposition arises in the parish on the part of any curate of the Established Church, *ib.* 8031——It is quite immaterial to witness whether the schools in his parish are vested or non-vested, *ib.* 8080.

Preference given by some Protestants in witness's parish to a national school over a Church education school, although they are equi-distant from each, *Dean of Clonfert* 8542-8553——The priest is the patron of the national school, whilst the agent of the landlord, Lord Mornington, is the patron of the Church school, *ib.* 8542. 8550, 8551——Arrangement by witness for giving religious instruction to these children, *ib.* 8546-8549——Superior qualifications of the national teacher adverted to as the cause of the Protestant attendance, *ib.* 8552-8554——Respects in which the Church education school in question is peculiarly circumstanced, *ib.* 8555-8560.

Clone's Agricultural School. Extract from Report of Commissioners relative to the training of pauper boys in this school, *App. p.* 1637. 1641.

Clonmel Convent School. Character of the instruction in this school adverted to, *Archdeacon of Waterford* 4999-5001.

CLONMEL DISTRICT MODEL SCHOOL:

1. *Non-introduction of certain Books; Complaint thereon.*
2. *Defence of the Course taken in not introducing the Books in Question.*
3. *General Operation of the School.*

1. *Non-introduction of certain Books; Complaint thereon:*

Memorandum by the Archbishop of Dublin, dated 1 July 1852, as to the non-reading of the "Scripture Extracts" and the "Lessons on the Truth of Christianity" in the Clonmel school, *Cross* 550, 551——Delay in disposing of the memorandum or complaint in question, *ib.* 553, 554——Non-reading of the "Scripture Extracts" from the period of the institution of the school, *ib.* 581——Period of objections being made to the reading of the "Scripture Extracts," *ib.* 582.

Complaints by the Archbishop of Dublin, that "The Scripture Lessons" and "Lessons on the Truth of Christianity" were omitted from use in the Clonmel model school, *Right Hon. F. Blackburne* 870-874——Concurrence of witness in this complaint, *ib.* 871. 173.

Evidence relative to the departure from rule as to religious instruction in the Clonmel school, *Archbishop of Dublin* 1074-1087——Discovery of the infraction by witness on an accidental visit to the school in 1852; letter from him to the Board thereon, complaining

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Clonmel District Model School—continued.

1. *Non-introduction of certain Books; Complaint thereon*—continued.

strongly of the matter, *Archbishop of Dublin* 1074. 1079, 1080——Reasons assigned by Mr. Kavanagh, the inspector, in the case of the Clonmel school, for the exclusion of the books of the Board, *ib.* 1077, 1078. 1084-1087. 1145.

Reference to a school at Clonmel under the Society of Friends at which the attendance is strictly Roman Catholic, notwithstanding that the Scriptures are read daily, and the teacher is a Protestant; inference therefrom, *Archdeacon of Waterford* 4997-4999. 5009.

2. *Defence of the Course taken in not introducing the Books in Question:*

Reasons, in which witness coincided, assigned by Mr. Kavanagh, for not introducing the Scripture Extracts and the Christian Evidences into the school, *Right Hon. A. Macdonnell* 1576——Consideration of the complaint by the Archbishop of Dublin which led to the amendment of the eighth rule, *Dean Meyler* 2153-2156. 2161, 2162.

The usual preliminary inquiries with respect to the establishment of the Clonmel and Dunmanway district model schools were made jointly by witness, who is a Roman Catholic, and by Dr. Patten, Protestant head inspector, *Kavanagh* 2288-2290——Instructions from the Board under which the preliminary proceedings took place, *ib.* 2290. 2297-2304——Consultations with the clergy and principal local laity previously to the establishment of the Clonmel school, *ib.* 2290-2293. 2316——Feeling of the Protestants relative to the use of the Scripture Extracts, &c., *ib.* 2291, 2292. 2316-2321. 2333-2340.

Objections expressed in the first place by the priests, and subsequently by the Roman Catholic parents, to the use of the Scripture Extracts and the Christian Evidences, *Kavanagh* 2294-2301. 2305-2314——Registry kept by witness of the applicants for admission, *ib.* 2294. 2305——Authority of witness to make arrangements for combined instruction without reference to the Board, *ib.* 2303-2314. 2347——Definite grounds for the non-introduction into the school of the books in question, *ib.* 2303-2315. 2322-2343. 2347——Presence of Messrs. Macdonnell & O'Ferrall, commissioners, at the opening of the school, *ib.* 2306, 2307. 2315——Reference to the suspension of the use of the Scripture Extracts, &c., in some of the schools in Clonmel under Protestant patronage; inference therefrom, *ib.* 2322.

Reasons why witness did not explain to the objecting parents, in the case of the Clonmel school, that their children might be exempted from reading the Scripture Lessons, &c., on objecting thereto, *Kavanagh* 2333-2339——Positive objection by the great body of local Roman Catholics to the introduction of the Scripture Extracts, *ib.* 2334. 2337. 2341——Unanimity in objecting was not required, as one objecting child could, according to the eighth rule, exclude the books from combined instruction, *ib.* 2341-2343.

Part taken by witness in the discussions at the Board from October to December 1852, relative to the disuse of the Lessons on the Truth of Christianity, &c., in the Clonmel School, *Sir T. N. Redington* 5092——Grounds on which witness was opposed to the introduction of the books in question, which he had previously known were not used in the school, *ib.* 5092——Necessary discretion exercised by the Board in the order relative to the use of the Scripture Extracts, &c., in the school, *Archdeacon of Meath* 5135.

3. *General Operation of the School:*

Number of children at the school belonging to different religious denominations, *Cross* 379—— General character of the school, *ib.* 552——Diminution in the attendance, *Archdeacon of Waterford* 5002-5008——Extract from report by the district inspector attributing united education in Clonmel to the operation of the model school, *Sir T. N. Redington* 5206.

See also *Clarke, Dr.* *District Model Schools.* *Foley, Rev. Mr.* *Palliser, Rev. Mr.* *Prizes.* *Scripture Extracts, 5.*

Clonmellon National School (Westmeath). Extract from Report by the Board relative to the general working of this school, *App. p.* 1515.

Cloonahard School. Entry in the report book of attendance at the female school on an occasion when the school was closed, *Powell* 5781-5785.

Closing of Schools. Ascertainment by the Commissioners through the inspectors and through other means, as to the schools being kept open for teaching without any undue closing, *Cross* 367, 368——Causes considered as sufficient for not having kept the school open, *ib.* 369——There have been numerous complaints of irregularity in keeping the schools open, *ib.* 370——In some cases where schools are not regularly kept open, deductions are made from the salaries of the masters, *ib.* 371.

Closing of the schools occasionally through an insufficient attendance of children, *Cross* 372——Circumstance of some vested schools having been closed by the trustees without the

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the sanction of the Board, *Cross* 830-834—— Power of the Board to compel the trustees to re-open those schools, *ib.* 833-835. 837——Belief that no school-house vested in the Commissioners has been officially closed, *ib.* 846.

Cloughjordan. Strong objections on the part of the Protestants in this town to the national system, *Trench* 10084.

Coleraine District Model School. Number of children at the school belonging to different religious denominations, *Cross* 379—— Use of the Scripture Extracts, and the Christian Evidences in the school, *Right Hon. A. Macdonnell* 1676, 1677—— Attendance of Roman Catholics, *ib.* 1679.

Examination upon the reports of the district inspector of Coleraine, Mr. A. T. Osborne, showing how far he is justified in saying that "the number of creeds in attendance at the schools is a fair representation of the mixture of the population," *M^c Creedy* 3545-3562.

See also *District Model Schools.*

Colonies. Distribution through the colonies of the books used under the national system, *Cross* 716-719—— Demand for the national teachers in the colonies, whither they are sometimes sent by the Commissioners, *ib.* 720.

Combined Religious Instruction:

1. *Origin and Meaning of the Combined Religious Principle.*
2. *Adoption of the Principle objected to.*
3. *Evidence in approval of the Principle.*

1. *Origin and Meaning of the Combined Religious Principle:*

Reference to a petition to the House of Lords by several patrons and managers of national schools in Ireland upon the subject of introducing the religious element into the system, *Right Hon. F. Blackburne* 866, 867——Explanation therein of the origin of the combined religious instruction, *ib.* 867——Introduction into the schools of three books of a strictly religious character, *ib.* 867, 868.

Grounds upon which it was determined by the Commissioners, that in the plan of education, it would be impossible to ignore all reference to religion, *Archbishop of Dublin* 1067. 1070. 1071. 1101——The combined instruction comprehended the "Scripture Lessons," the "Sacred Poetry," and the "Lessons on the Truth of Christianity," *ib.* 1071 ——Reference to the rule for separating the Scripture Lessons, and other religious books from the purely secular education, *ib.* 1318.

Sanction and recommendation formerly by the Board, of the three books referred to during the time of combined instruction, *Right Hon. A. Macdonnell* 1583-1591——The introduction or non-introduction of the books was always decided by the wishes of the people of the locality, *ib.* 1628——The attendance at the combined religious instruction, before or after the secular instruction, is beyond the control of the Board, and entirely voluntary on the part of the children or their parents, *Sullivan* 2837-2845. 2852-2856——The Board have the entire control of what books shall be read during combined instruction, *J. J. Murphy* 8873-8875——Grounds for the inference that the combined instruction was originally to form an integral part of the national system, *O'Regan* 7582——The use of certain religious books during combined instruction was never a question of principle with the Board, *Newell* 10248-10252.

2. *Adoption of the Principle objected to:*

The great aim, as intended by Lord Derby, should have been to give combined secular instruction in such a form that no objection might arise on account of such books as the Scripture Extracts, &c., *Sir T. N. Redington* 5105-5108. 5111-5117——The object of Lord Derby's system was by no means that of combined religious instruction, *ib* 5109-5115——Further opinion that the combined instruction should not have included any books open to objections from parents, *ib.* 5365——The element of the national system, which is called "Combined Religious," should be done away with, *Denvir* 8785, 8786; *J. J. Murphy* 8869-8871.

3. *Evidence in Approval of the Principle:*

Belief that if religion is to form any part of the national system, the principle of combined religious education, subject to objections from any denomination, is the best that can be adopted, and has been singularly successful, *Holmes* 203-211——Opinion that the Scripture Extracts, the Work on the Evidences of Christianity, and the Sacred Poetry are not of a sectarian character, *Cross* 240-244——Expediency of a joint education of the people in matters of religion, *Right Hon. F. Blackburne* 976——Success of the combined system of religious instruction wherever it has had a fair trial, *Archbishop*

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Combined Religious Instruction—continued.

3. *Evidence in Approval of the Principle*—continued,

of Dublin 1071——Approval of the combined religious principle, the rights of conscience being still retained, *Dean Meyler* 2079, 2080——The combined religious instruction reconciled many Protestants to the system, *O'Regan* 7500.

See also *Breach of Faith. Central Model Schools*, 2. 3. 4. *Clonmel District Model School. County of Wexford Education Society. Cullen, Archbishop. District Model Schools. Eighth Rule. Heads of Instruction. Hours of Instruction. "Introductory Lessons on Christian Evidences." "Lessons on the Truth of Christianity." Model Schools. Patrons. Religious Instruction*, 3. *Restoration of Books. Scripture Extracts.*

Commissioners (*National Board*). See *Board of National Education.*

Commissioners of 1806–12. Reference to the Eleventh Report of the Commissioners of 1806–12, as showing the importance attached to a volume of Scripture Extracts carefully compiled, *Right Hon. A. Macdonnell* 1820–1826——Great importance of the Eleventh Report of the Commissioners of 1812, *ib.* 1829——General plan of education recommended by the Commissioners, *ib.* 1830 *et seq.*——The principle of non-interference with the religious liberties of the subject was distinctly laid down, *ib.* 1830, 1831.

Observance by the National Board of the fundamental rule and principle laid down by the Commissioners of 1806–12, *Right Hon. A. Macdonnell* 1841, 1851–1855——Views of the Commissioners with respect to the new schools proposed to be established, showing the principle of non-interference with religious opinions, *ib.* 1854——Names of Commissioners who signed the Report of 1812, *ib.* 1856–1859——A system imposing no restriction on religious instruction approximates closely to the recommendations of the Commissioners of 1812, *French* 10115.

Committee of Privy Council on Education. System of education in England, as administered by the Lords of the Privy Council, *Sullivan* 2949–2953. 2955——Objections to the introduction of the English system into Ireland, *ib.* 2954–2960——If the English system were introduced into Ireland, the inspectors would, in effect, be all appointed by the Roman Catholic clergy, *ib.* 2955, 2956——The introduction of the English system would lead to greater separation among the people, *ib.* 2960——Mode of meeting the religious difficulty in England, *Heald* 3084-3087.

The system of education in England might, with some modifications, be applied to Ireland, *Buxton* 4434——Practical working of the national system in England adverted to, *Sir T. N. Redington* 5316-5321——Objections to the application of the same system of education to the Protestant minority in Ireland as is applied to the Roman Catholic minority in England, *ib.* 5322-5335——Witness would prefer a system of mixed education in England, if practicable, as well as in Ireland, *ib.* 5324. 5330-5333. 5338-5340——Circumstances which render it highly undesirable that a similar system of instruction should be introduced into Ireland as has already prevailed in England for some years, viz., that of grants to the different sects, *Wilson* 6192-6209.

The existing system of England was adopted under difficulties which do not exist in Ireland, *Dean of Waterford* 7119-7129——How far the State in England can be said to act justly in supporting a system by which Roman Catholics or Protestant Dissenters may be forced to learn the formularies of the Church of England, *ib.* 7135-7138——Witness sees no reason why schools, which are supported by the State in England, should, when conducted on the same principles in Ireland, be refused aid, *J. Campbell* 8484——In some of the parishes in Connaught and Munster there are no children of the Established Church at all; no analogy to this in England, *ib.* 8485-8488——Want of active management in the English schools, *Newell* 10218-10221.

See also *Operation of the System*, 3.

Competition. See *Antagonistic Schools. Emulation. Opposition Schools. Proximity of Schools.*

Compilations from Scripture. Opinion that a mixed Board is a suitable body to prepare a new version of God's Word, *Dean of Elphin* 7048, 7049——Witness would not consider it objectionable that in many cases the marginal references should be adopted as being frequently more correct translations, *ib.* 7050-7053.

See also *Scripture Extracts. Ten Commandments.*

Compromise. The present system may be termed a compromise, and may not be thoroughly in accordance with the feelings of any sect or party, though voluntarily entered into by them, *M'Creedy* 3741-3744.

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Compulsion. Nothing could excite more alarm than any attempt to enforce the reading of the religious books of the Board, *Archbishop of Dublin* 1146——Opinion that the principle of compulsion is not strictly involved in the Church education schools, *Stapleton* 3791, 3792, 3802. 3827, 3828——Importance of avoiding all appearance of compulsion in the national system, *Archdeacon of Meath* 4569——Construction put upon the word "compel" with reference to scriptural instruction, *Booker* 5415, 5416——Roman Catholic children who attend a Protestant school receive instruction in the Scriptures or leave the school, *ib.* 5418-5423——Opinion that to oblige a child to read the Scriptures contrary to the wish of its parents is a very dangerous principle, *Cooke* 5689, 5690.

Disapproval of the system of compulsion which would be introduced by the system advocated by the Bishop of Ossory, *Dean of Waterford* 6345; *Kieran* 6714-6718——There is no reason to apprehend that the clergy would enforce the formularies of their own church upon Presbyterians and Catholics under the proposed system, *Verschoyle* 6858——Insufficiency of the protection to Roman Catholics if the system proposed by the Bishop of Ossory were introduced into Ireland, *Dean of Waterford* 7139-7142——Belief that such system would lead back directly to the old exclusive system of making Scriptural reading the condition of receiving secular instruction, *Moore* 7337. 7341——Degrading effect of the compulsory reading of the Scriptures, *Dean of Clonfert* 8136-8145.

Tendency of the compulsory reading of the Scriptures by the Roman Catholics to lead them to the doctrines of the Established Church, *J. Campbell* 8503——Denial that there is practically any compulsion in what is termed the compulsory reading of the Scriptures, *ib.* 8506 *et seq.*——Belief that a compulsory system would be chiefly injurious to Protestants, *Henry* 9177, 9178——Grounds for objecting to a clergyman of the Church of England offering the Scriptures, as the Presbyterian clergy do, without compelling them to be read, *O'Sullivan* 9856-9858.

See also *Church Education Society*, 2. *Clergy of the Established Church. Kildare Place Society*, 3. *Persecution. Presbyterians*, 2. *Religious Instruction. Scriptures, The.*

Concessions. The concessions granted to the Presbyterians were granted equally to all other denominations, *Henry* 9096-9098——Avowed concession to the principle of the Church of Rome in the adoption of the national system, *Trench* 10104.

See also *Conciliation.*

Conciliation. Importance of the conciliation and of the accession to the system, of the Protestant clergy, the landed proprietors generally and the local gentry, *M'Creedy* 3484. 3488. 3505——Impression that by gradually bringing the whole of the education of the country into connexion with the national system, as proposed by witness, public confidence generally would be attained without causing dissatisfaction or agitation among the schools already under the restrictions of the Board, *Archdeacon of Meath* 4170-4172——Greater conciliation shown by the Board towards the Established Church than at the commencement of the system, *ib.* 4283, 4284——Inexpediency of any concession of principle in order to meet the views of the Established Church, *Sir T. N. Redington* 5239, 5240——Belief that if the same liberty of conscience with regard to religious instruction in schools which is given in England to the English Protestants and Romanists was also given to the Irish Protestants, the national system in Ireland would be sanctioned by all parties, *Booker* 5602, 5603——Desirability of conciliating the large portion of Irish Protestants who object to the present national system, *Cooke* 5660, 5661.

Suggestions relative to the practibility of removing the hostility of the opponents of the system, *Dean of Waterford*, 6350-6354——Opinion that by strengthening and maintaining the national system the British Government would obtain the affections of those who are now opposed to it, *ib.* 6383——Explanation of several modifications prepared by witness in the national system as likely to satisfy all parties, *Booker* 6864 *et seq.*——There should be no interference with reference to the present national schools, *ib.* 6864. 6867, 6868——Recommended establishment of three different kinds of schools, according to the wants of the different classes into which the community at large may be divided, *ib.* 6864-6866——Definition of the three classes of society to be provided for and reconciled, *ib.*

Objections to placing the Scripture Lessons in the same position as they were before the eighth rule was framed, as the same would be conciliating one party at the loss of another, *Sir T. N. Redington* 5241, 5242. 5247-5250——Impression that the restoration of the Scripture Extracts, &c., would not generally conciliate the clergy of the Established Church, *ib.* 5378——Belief that the restoration of the books withdrawn would have a tendency to reconcile many Protestant clergy who are now opposed to the system, *Frew* 7441-7451——Remarks generally upon the means which witness considers necessary for the Board to use to bring back the security which they have lost, *Dean of Clonfert* 8036 *et seq.* 8083, 8084——Great confidence if any rule or regulation once

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adopted by the National Board, could not be varied or abrogated without the consent of Government, *Dean of Clonfert* 8041, 8042——Difficulty of suggesting any amendment of the system which without injuring it would conciliate the Established Church, *Henry* 9266.

See also *Religious Instruction*, 1. 2. *Restoration of Books.*

Connaught. Return showing sundry particulars as to the national schools in this province, *Cross's Ev. p.* 20——Reference to the opposition of Archbishop M'Hale as checking the national schools in Connaught; substitutes for the national system therein, *Right Hon. A. Macdonnell* 2069-2072——Proportion of Protestants to Roman Catholics in the province and proportion in the national schools, *Kavanagh* 2566-2568——Ignorance of the children in the Connaught schools, *Stapleton* 3652-3655——Nearly half the schools are exclusive, *Sir T. N. Redington* 5139.

Number of vested and of non-vested schools in the province, *App. p.* 1352——Table showing the number of schools in each county in the province attended by Protestants exclusively, viz., Established Church, Presbyterians, and Dissenters, and by Roman Catholics exclusively, with the number of children under these heads attending those schools, *ib.*1473——County summary of Protestant minorities, calculated on the total number of pupils on the rolls, *ib.* 1474——Similar Return as to Roman Catholics, *ib.* 1475.

Table showing the number of national schools in which the attendance of Protestant children, of all denominations, and Roman Catholics is equal; the number of schools in which the religious denominations of the pupils were not returned by the managers; together with the number attending these schools; and also the number of schools for which no returns were forwarded by the managers, *App. p.* 1476.

Convent Schools:

1. *Aid received from the Board.*
2. *Exclusive Operation of these Schools.*
3. *Good Character of the Instruction, &c.*
4. *How far there may be violation of Rule.*
5. *Other Particulars generally.*

1. *Aid received from the Board:*

Power given to the Commissioners to take convent schools into connexion with the Board, and to make grants in aid of salaries, books, and other requisites, *Cross* 508-510——In convents only the teachers are paid by a per-centage upon the daily attendance, *ib.* 735, 736——Total and average amount of salaries paid to the convent schools; how settled, *ib.* 746. 759-762——Copy of circular showing the rates of salaries paid to these schools, *ib.* 746, 747——Salaries and books alone have of late been given, *ib.* 795——Mode of remittance of aid, *ib.* 815, 816.

Return (*App. p.* 1353), with reference to six convent schools, built by aid from the Commissioners, *Cross* 1493——Their names are respectively Tallow, Clare, Tullamore, Dundalk, Loughrea, and Rahoon, *App. p.* 1353——These six schools are all vested in trustees, and not in the Board, *Cross* 1494-1498——Care taken to ascertain the exact attendance, as the grant is regulated in proportion to the number, *Kavanah* 2692-2694——Objections to a withdrawal of aid from nunnery schools, though practically conducted on the separate system, *Sullivan* 2881. 2884-2895. 2943-2946——There are 4,000 children educated in the convent schools in Ireland, at a cost to the Commissioners of 40,000 *l*, *Denvir* 8761——Circumstance of convent schools having received aid from the Kildare-place Society, *T. T. Murphy* 9034.

2. *Exclusive operation of these Schools:*

The children attending convent schools are almost entirely Roman Catholics, *Cross* 750. 800-802. 1561, 1562——These schools have not been aided by the Board on any principle of their being denominational schools, though in practice they may be confined to Roman Catholics, *Sullivan* 2878-2880. 2884——Want of confidence of Protestants in the schools adverted to, *ib.* 2928-2931——Witness would decidedly object to any Protestant children in his parish going to a convent school, as he considers that under the rules of the Board there is no practical security for their faith, *Archdeacon of Meath* 4353-4355.

3. *Good Character of the Instruction, &c.:*

Superior manner in which the schools are conducted, *Cross* 809. 813. 1562——Extent to which convent schools are nurseries of teachers, *ib.* 817-819——Good character of the education imparted, *Cross* 1561, 1562; *Henry* 9324, 9325——Superior qualifications of nuns and monks as teachers, *Kavanah* 2730-2732——Grounds for the conclusion that the nunnery schools generally are exceedingly efficient and useful, *Sullivan* 2877. 2881. 2900, 2901. 2946——Efficiency of the instruction in 1850 at the nuns' school in King's Inn-street, Dublin, *Stapleton* 3652.

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4. *How far there may be violation of Rule:*

Extent to which there may be deviation from the rules in the schools conducted by the nuns, *Cross* 291–294. 345——Strict observance generally of the rules of the Board; occasional complaints explained, *ib.* 753–758. 763–765. 1562——Manner in which some complaints about prayers (more especially the *angelus domini*) in the convent schools were settled, *Dean Meyler* 2249–2252.

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Cullen, Archbishop. Extract from a pastoral address of the Bishops of the Province of Dublin, showing Archbishop Cullen's strong disapproval of the "Lessons on the Truth of Christianity," and the "Scripture Extracts," *Cross* 569, 570——Influence of Archbishop Cullen

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Cullen adverted to, as having caused the withdrawal of the Roman Catholic children from the reading of the Scripture Lessons in the Marlborough-street School, *Cross* 569; *Sullivan* 2780; *Right Hon. A. Macdonnell* 1816——Objections made by Archbishop Cullen to the two works on Christianity, *Right Hon. F. Blackburne* 996–999. 1013–1020.

Effects of the strong opposition offered by Archbishop Cullen to all combined religious instruction, *Archbishop of Dublin* 1105, 1106——Probable influence of Archbishop Cullen over the Roman Catholic Commissioners, who decided on the exclusion of the work on the Truth of Christianity, &c., *ib.* 1177–1181. 1241, 1242——Influence exercised by Archbishop Cullen with respect to the exclusion of the Scripture Extracts, *Right Hon. A. Macdonnell* 1668–1671; *Rowan* 7788, 7789——Improbability of his views inducing a withdrawal of any of the secular books, *Right Hon. A. Macdonnell* 1902——Nature of his objections to mixed or combined religious education, *ib.* 1902–1907.

Character of Archbishop Cullen's objections to the Scripture Lessons, *Dean Meyler* 2104–2107——Feeling of Archbishop Cullen, and others, towards the secular books, *ib.* 2114——Efforts of Archbishop Cullen to withdraw the Roman Catholic children from all schools not under Roman Catholic patronage, *M'Creedy* 3245——Views entertained by Archbishop Cullen that all national education in Ireland should be conducted in a Roman Catholic spirit, *ib.* 3355.

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Daily Report Book. Reference to the daily report book, in which remarks are sometimes made by visitors and managers, *Cross* 687–690.

Dairy Farms. Particulars relative to the dairy farm at Glasnevin, and to the manufacture and quality of the butter, *Kirkpatrick* 9591–9602.

Dangan Farm School. Extract from report by the Commissioners, relative to agricultural training of pauper boys in this school, *App. p.* 1635——Farm account, and report of this farm, and observations by Mr. Kirwan thereon, *ib.* 1637, 1638——Report on the school by the Committee appointed for that purpose, *ib.* 1638——Balance-sheet of the school for the year ending 13 March 1852, *ib.* 1639.

Debt. There is no inquiry into the question of debt before the grant is given to any school, *Cross* 171.

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Opinion that the general system is working well, and is infinitely superior to any other system which has been tried in Ireland, 8620 *et seq.*——If the system be fairly carried out, there is but little likelihood of proselytism, 8622–8626. 8641——Witness has not heard of any actual case of proselytism, 8626. 8693——In the Kildare-place schools undue attempts were made to proselyte, 8622. 8630–8633——If any attempts by a teacher to proselyte, under the present system, were reported to the Commissioners, they would at once withdraw his salary, 8627–8629. 8631–8633——Great improvement in the books of the present system as compared with those of the Kildare-place Society; objectionable character of the latter, 8622. 8634 *et seq.*——Improvement also in the class of schoolmasters of the present day, 8622. 8634–8636.

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Explanation of the several conditions on which witness would approve of a system of separate grants to the several religious sects, 8661 *et seq*——Necessity of adequate and permanent salaries being paid to the Roman Catholic schoolmasters under a separate system, 8661. 8665 *et seq.*——Before witness would consent to separate grants the system should be based on such terms as would be approved of by the Catholic bishops, 8661–8664——The religious

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religious instruction should be provided for in every respect by the pastors of the children, 8661.

Under the proposed separate system, if the Roman Catholic schools are not provided for adequately, they will be exposed to an unequal competition, from the superior wealth of the Protestants, 8662, 8663. 8670 *et seq.*——Separate grants should be distributed in the compound ratio of numbers and poverty, 8679——Witness would consent to any change in the national system which would meet the wishes of all the clergy of Ireland, and obtain the approbation of the body to which he belongs, 8680——In the event of there being in any district no other school than one under a Protestant patron, witness would not object to Roman Catholic children attending, though he would most decidedly prefer a Roman Catholic instructor, 8681–8686.

Evidence in support of the opinion, that no Catholic bishop or priest in Ireland would accept a system leaving the religious instruction entirely in the hands of the patrons, 8687 *et seq.*——Opportunity for imparting atheistical, or false religions of any kind, under this scheme, 8690–8692. 8702, 8703——Witness would like to see more power given to Roman Catholic pastors over the religious instruction, 8693–8696——Assistance now given in providing religious instruction, 8698–8701——The security under the present system for the religious instruction in a non-vested school is, that if anything goes wrong, complaint can be made to the Commissioners, 8704–8710.

Witness would not at all approve of the religious instruction being given merely by the schoolmaster, 8711——Vested schools are more dependent upon the Commissioners than non-vested schools, 8712–8714——In a vested school a pastor of any denomination can give religious instruction to the children of his own faith, but in a non-vested school this cannot be done without the consent of the patron, 8715, 8716——Doubt as to whether it should not be left optional with persons to vest or not to vest their schools, 8719, 8720——Reference to the Statutes of Thurles, as forbidding Roman Catholics to vest schools in the Commissioners, 8721–8725.

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Objection to Government aid being given to Church education schools, 8741–8743——Witness, however, would not of necessity withdraw his schools from connexion with the Board if this took place, 8744–8750——Roman Catholic children would be withdrawn from any system leaving the religious instruction in the hands of the patron, 8751, 8752——Witness understands that a system of separate grants prevails in England, but is not acquainted with its organization or details, 8753–8759——Belief that the opinions entertained by witness on the subject of national education are similar to those of the late Archbishop Murray and Dr. Croly, 8760.

There are 4,000 children educated in the convent schools in Ireland, at a cost to the Commissioners of 40,000*l.*; 8761——The case of complaint against the Youghal Convent School is under inquiry, 8763–8765——Witness concurs in the propriety of the exclusion of the Lessons on the Truth of Christianity, 8766——The introduction of this book, during secular instruction, would cause the withdrawal of all the Roman Catholic children from the schools, 8767——Witness's view of the construction of the eighth rule is, that an objection by one parent or guardian to the use of any religious book excluded it from the school, 8768, 8769.

Opinion that the national system is better than any antecedent system which has been established in Ireland, 8770, 8771——If the eighth rule had remained in its integrity, possibly the books of the Archbishop would not have been eliminated, 8772–8774——The late Dr. Murray tolerated the Evidences of Christianity, under the impression that Rule 8 protected Roman Catholics from reading it, if they did not like it, 8775–8778——The exclusion of the Archbishop's books has increased the confidence of the Roman Catholics in the Board, 8779, 8780.

Objection to the Scripture Extracts being read during the hours of combined religious instruction; reasons for this objection, 8781–8784. 8791–8803——That element of the national system which is called "combined religions" should be done away with, 8785, 8786——Witness does not object to those passages from the Holy Scriptures which are to be found in the secular reading books, 8787–8790——Objection to Protestant masters teaching Roman Catholic children anything at all appertaining to the Scriptures, 8804–8808——The secular books of the Board contain little or no historical information; approval of this practice, 8809–8814.

Witness is president of that branch of the Society of St. Vincent de Paul which is established

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established in his diocese, 8815, 8816——The objects of this society are to aid the poor and sick, and to assist in the education of children in national or other schools; they also give instruction in Sunday schools, 8818-8820——Reference to a book sanctioned and issued by this society, containing some strong passages relative to Henry the Eighth and the Protestant religion, 8821-8824——This book is not taught in any national school, 8824-8826. 8831-8834——Though it may be taught in Sunday schools, no Sunday schools are under the national system, 8825, 8826. 8831——The National Board receive the schools of the society into connexion with them, all the rules of the Board being faithfully observed as in other schools, 8829, 8830. 8832.

Derby, Right Hon. Earl. Character of some national schools on Lord Derby's property in Ireland; there is hardly any united education therein, *Archdeacon of Waterford* 5064-5070.

Derry. Exceedingly inefficient condition and operation of the schools in 1838; great improvement since that period, *M'Creedy* 2967, 2968——Efforts made by the late bishop of Derry to establish Scriptural schools in his diocese, *Cooke* 5618-5621.

Deviations from System. Circumstances under which a departure from the recognised system of religious teaching might be justifiable, *Right Hon. F. Blackburne* 966-976. 1024. 1042-1044——Insufficient care taken that the meaning of the rules should not be departed from by the Commissioners, *ib.* 1236——Explanation as to the modifications which have taken place from time to time in the rules of the Board, *ib.* 1315-1318——Nature of the modifications relative to the Bible and religious instructions which have been required by some of the clergy of the Established Church, *ib.* 1319.

Occasional changes in the original outlines of the national system, *Archdeacon of Meath* 4553-4555——In the recent modifications of the system there has been no violation of any principle originally laid down, *Sir T. N. Redington* 5228-5232. 5345——Consent of Parliament inferred with respect to any slight deviations from the rules, *ib.* 5356, 5357——More confidence would be felt in the national system if the sanction of Government were required with respect to any variation of the rules, *Dean of Waterford* 6378-6381——The system has undergone considerable modifications since its first establishment, *Moore* 7332-7335.

There is danger of further encroachments being made if the system remains as it is at present, *O'Regan* 7509, 7510. 7517, 7518——The Commissioners should have no power to vary the rules without the consent of the Government or the Lord Lieutenant, *J. J. Murphy* 8995-9004. 9010-9014——The scheme propounded by Lord Stanley has never had a fair trial, *O'Sullivan* 9799, 9800. 9803 *et seq.*——Argument that the Commissioners having first marred the original scheme, and having found that, when thus marred, it was unacceptable to the country, proceeded to destroy it in detail, *ib.* 9836. 9840, 9841.

See also *Atonement Doctrine. Breach of Faith. Clonmel District Model School. Local Aid,* 1. *Non-vested Schools. Violations of Rule.*

Diagrams. The schools should be provided with diagrams illustrative of remarkable natural phenomena, *M'Creedy* 3520.

Diocesan Schools. Foundation of diocesan schools adverted to, *Trench* 9911——Support of the diocesan schools previously to 1839 by voluntary contributions, *ib.* 9973——Particulars as to the remuneration of the teachers of the diocesan Boards under the Church Education Society, *ib.* 10007-10011. 10017-10030——Very many of them have not more than 10*l.* a year, *ib.* 10021-10026.

See also *Church Education Schools. Endowed and Diocesan Schools.*

Discipline, &c. Queries in head inspector's report on ordinary national schools as to organization and discipline, *App. p.* 1326, 1327.

Discretionary System. Proposition that a discretionary power be given to the Commissioners to provide for special circumstances in different localities, and that the same rules be not bound universally upon the patrons of all schools, *Archdeacon of Meath,* 4148 *et seq.*—— In places where there is a national school without any chance of united education, the Board should aid the establishment of another school, so as to bring all the children under the system, *ib.* 4153-4162——Church education schools, or Christian brothers schools, &c., though not conforming to the present national system, should be aided by the Board, if without such schools education were not practicable, *ib.* 4160. 4163, 4164——Difference between the scheme proposed by witness and a scheme of separate grants, *ib.* 4190. 4194.

In the event of a discretion to receive all schools under the Board on their own terms, there should also be a discretion to revise the rules in cases of patrons who have already conformed to the present system, though not approving thereof, *Archdeacon of Meath,* 4191-4193——Improbability of partial exercise of power by the Board in the event of their legislative power being increased as proposed, *ib.* 4198-4201——Discretionary power hitherto exercised impartially by the Board relative to new schools, *ib.* 4198, 4199. 4203-4207.

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Further evidence in favour of the proposal that the rules be varied in accordance with local circumstances, and that aid be given to schools which cannot conscientiously obey the present rules of the Board, *Archdeacon of Meath* 4592 *et seq.*——In granting aid to schools hitherto excluded, schools now under the Board should if possible be governed as at present, *ib.* 4615, 4616. 4638——Belief that separate grants in exceptional cases (as before suggested) would be an encouragement to united instruction, *ib.* 4631. 4637-4650——Probability of individual patrons coming forward under witness's scheme, who have hitherto held aloof, and whose patronage would increase united education, *ib.* 4638-4649——Explanation of portion of former evidence relative to the proposed discretionary powers the Board, *ib.* 5134.

See also *Clergy of the Established Church*, 4. *Religious Instruction*, 1. 2.

Disorder. Disorderly manner in which some of the schools are conducted, *Heald* 3136.

Dissenters. There are 39,751 of Presbyterians, and 2,083 of other Protestant Dissenters in all the schools, *Cross* 124——Return showing the number of schools in the several counties in each of the four provinces under the patronage of the Dissenters, *Cross's Ev. p.* 20, 21——Return showing the number of Dissenters on the rolls in the vested and non-vested schools for the half-year ended 31 March 1853, *App. p.* 1352.

District Inspectors. The district inspectors are thirty-nine in number, and have a salary of 275*l.* a year, out of which they pay their travelling expenses, *Cross* 445-447——Practice of changing the inspectors from one district to another, *ib.* 449, 450. 9783. 9785——Inexpediency of an inspector being kept too long (or more than five years) in the same district, *ib.* 450. 459——Different religious persuasions of the district inspectors, *Cross* 474, and *App. p.* 1340.

The area of the inspectors' districts is too large, *M'Creedy* 3166——There are only forty-four local inspectors to about 5,000 schools, *ib.* 3167——Suggestion that the number of inspectors be increased to sixty at least, and that the number of schools under the charge of each be limited, *ib.* 3193. 3198——Recommended division of the district inspectors into classes, so that the hope of promotion may be held out to them, *ib.* 3193-3197——Reference to the inspection by witness of 100 schools, as mentioned in his report of 1852, which led to the dismissal of the local inspector, *ib.* 3248-3250——Recommended increase of the salaries of the district inspectors, *Newell* 10231.

Form of district inspector's report on ordinary national schools, *App. p.* 1321-1324——Queries in head inspector's report on ordinary national schools as to the inspection of district inspectors, *ib.* 1328——List of schools in each inspector's district on 31 March 1852, stating the parish in which each school is situated, and referring to the page of the report for 1852 in which each school may be found, *ib.* 1357-1426.

See also *Inspection.*

District Model Schools. Success of the several district model schools under the patronage of the Commissioners, where children of different religious denominations are educated on the national system; extract from the Nineteenth Report on the subject, *Cross* 379-381——Resolution proposed by the Right Hon. F. Blackburne, and passed on the 14th January 1853, *ib.* 555, 556——Purport of this resolution passed unanimously, that the Commissioners themselves should decide upon the books to be used in any district model school, *ib.* 556. 596-598——Previous resolution proposed by Sir Thomas Redington, and passed on 3 December 1852, that the Board should decline to direct the introduction into district model schools of certain specified religious works, *ib.* 557——Consideration of the discretionary power exercised by the head inspectors as to the omission of the religious books in the district model schools, *ib.* 583-594——Different practice in different model schools on account of the discretion exercised by the head inspectors, *ib.* 592-594. 599.

Influence of the district model schools, *Right Hon. F. Blackburne* 968-972——Witness drew up in 1846 a plan for the establishment of district model schools, which came into operation in 1849, *Right Hon. A. Macdonnell* 1570——Intention of the establishment of district model schools, *ib.* 1595-1598——Satisfactory and efficient operation of the Newry and Clonmel schools, *ib.* 1661-1666——The Ballymena and Coleraine district model schools were organised by witness, *M'Creedy* 3256, 3257——Satisfaction given locally by these schools, *ib.* 3258.

The model schools present very great facilities for the improvement of teaching, but witness would not wish to see them increased to any great extent, *J. J. Murphy* 8904-8906——Advantage of district model schools, *Newell* 10228, 10229——Considerable amount of united education in these schools, *ib.* 10228.

Form of district inspector's report on district model schools, *App. p.* 1329-1332——Copy of a letter addressed to Messrs. Butler and M'Creedy, head inspectors, on 8 March 1849, when the Ballymena and Newry district model schools were about to be opened, *ib.* 1350.

See also *Ballymena District Model School. Clonmel District Model School. Coleraine District Model School. Dunmanway District Model School. Model Schools. Newry*, 1. *Waterford City*, 4.

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Divine Worship. Occasional performance of public religious service in several schools contrary to rule, whether it be on week days or Sundays, *Cross* 388–391. 394, 395——Steps taken by the Commissioners in the event of religious service in the schools, *ib.* 391–393——In effect, a complete religious service, Roman Catholic or Protestant, may be performed, under notification, as religious instruction, provided it be confined to the children in attendance, *ib.* 414–417——Any public Divine worship is prohibited in the schools, *ib.* 418, 419——The rule requiring that a register should be kept of the attendance at Divine service on Sundays has always been a dead letter, *ib.* 441–443.

Further reference to the prohibition against Divine worship publicly in the national schools, *ib.* 796, 797——Circumstance of non-vested schools having been struck off the rolls on account of violation of the rules as to sacred rites and public worship, *ib.* 1518–1520——Any school in operation, no matter how useful, would not receive aid from the Commissioners if it were licensed for public worship on Sunday, *ib.* 1531–1536.

The schoolmasters should be prohibited from taking the school as a body to mass or to chapel during school hours, or on holidays, *Stapleton* 3815–3821——Difficulty still felt with respect to religious worship in some Presbyterian schools, *Henry* 9099–9101——Importance of a more definite system with respect to Divine worship in the schools generally, *ib.* 9101–9105——Practical inconveniences which might result if there were no restrictions relative to public worship in the schools, *ib.* 9101–9106——Strict enforcement of the rules with respect to religious worship in Roman Catholic schools, *ib.* 9107–9110.

See also *Arran Islands.* *Sunday Worship.*

Dixon, Mr. Occasion of the Board having sent a Mr. Dixon, a trained teacher, out to Lord Harris's model schools in Trinidad, *Sullivan* 2874——Strong testimony borne by Lord Harris to the ability of Mr. Dixon, *ib.* 2875.

Doheney, Mr. Reference to witness's report on the Youghal Convent School, in which he disapproved of the conduct of Mr. Doheney, inspector, who is still in the employment of the Board, *Newell* 10178–10181.

See also *Youghal Convent School.*

Dollysbrae. Operation of the national schools about Dollysbrae adverted to, *M'Creedy* 3544.

Donaghy, Mr. Connexion of Mr. Donaghy with the Glasnevin Institution, as superintendent and manager of the farm, and lecturer on agriculture, *Kirkpatrick* 9507. 9509, 9510. 9528.

Donegal. Low standard of literary education in the schools in Donegal, &c., as shown in a report by Mr. M'Creedy, *Cross* 643——Different circumstances which may tend to cause this deficiency, *ib.* 644——Inferiority of the schools adverted to in connexion with the poverty of the county, *M'Creedy* 3457. 3485–3487——Extent to which united education exists in the county, *Irwin's Ev. p.* 579——Deficient operation of the schools in Donegal adverted to as arising from the want of intelligence in the Celtic population, *Senior* 9466–9471.

See also *North of Ireland.*

Dooen School. Circumstance of this school not having been struck off, though reduced in attendance under the specified number, *M'Creedy* 3231, 3232.

Douay Version. The Douay version of the Bible is the only one used by Roman Catholics, *Dean Meyler* 2127——Exclusion of portion of the Rhenish notes from the Douay version in Ireland as a concession to Protestants, *ib.* 2128–2130.

The priests object to the reading even of the Douay version, *Irwin* 4032——Impression that the minds of Roman Catholic children could not be so disturbed by a deviation from the Douay version, as the minds of Protestant children would be by a deviation from the authorised version, *Trench* 9920–9934——The Douay version was used by the Kildare-place Society, but not by the Association for Discountenancing Vice, *ib.* 10042, 10043.

Down County. Extent to which united education exists in this county, *Irwin's Ev. p.* 579.

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Down, &c. Diocese. Reference to the warm support given by the Bishop of Down, &c. to the national system, *T. Campbell* 8529–8531——Material increase, nevertheless, since 1849 in the number of schools, scholars, and amount of funds of the Church Education Society in the diocese of Down, &c, *ib.* 8532, 8533.

Downpatrick. Deficiency in education at Downpatrick before the establishment of schools under the National Board, *Denvir* 8611.

Doyle, Bishop. Strong approval by Bishop Doyle of the original principles of the national system, *J. J. Murphy* 8990.

Draft Reports. Manner in which the draft reports of the Board are framed and corrected, *Cross* 83.

Dress-making. Instructions given in dress-making to the female teachers trained at the Marlborough-street schools, *J. Campbell* 9750, 9751.

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Drew, Rev. B. See *Castlemaine School.*

Drogheda. Proficiency of the children at a convent school at Drogheda, *Stapleton* 3651.

Dromishin School (*Louth*). Extract from report by the Board relative to the general working of this school, *App. p.* 1515.

Drumcliffe (*Clare*). Attendance of Protestants at the Church education school and at the national schools, *Trench* 10077.

Drumnafern Agricultural School (*Tyrone*). Particulars relative to this school; the house was an exceedingly small cabin; capacity and remuneration of the teacher, &c. *Irwin* 4103–4108.

Extract from report by the Board relative to the general working of the school, *App. p.* 1518.

Dublin. There are 149 national schools in the county and city of Dublin, seventy-seven of which are under Roman Catholic patronage, without any mixture of Protestants, *Irwin* 4116, 4117.

See also *Anne's, St., Parish* (*Dublin*). *Central Model Schools.* *Finglass* (*Dublin*). *Peter's, St., National School.*

Dublin, The Most Reverend Richard Whately, D.D., Lord Archbishop of. (Analysis of his Evidence.)—Was one of the original members of the Board of Education in Ireland, 1064——Ceased to be a Commissioner in 1853; 1065——Had from the first taken a very warm and active part in the working of the national system, 1066——Grounds upon which it was determined by the Commissioners that in the plan of education it would be impossible to ignore all reference to religion, 1067. 1070, 1071. 1101——Compilation accordingly by Dr. Carlile and some other Commissioners of the Scripture Lessons, 1067——The reading of this and other specified religious books was not made compulsory, as no children were required to attend whose parents objected to any of the books, 1067. 1071. 1093.

With respect to the ordinary "Reading Books," they contain a great deal of Scripture history, and the patron of any school may require them to be read, 1067. 1071. 1093. 1125, 1126——Reference to two works by witness on the Truth of Christianity, the one slightly altered by Dr. Carlile, and published by the Board, the other sanctioned by the Board, 1068, 1069——Success of the combined system of religious instruction wherever it has had a fair trial, 1071——The combined instruction comprehended the Scripture Lessons, the Sacred Poetry, and the Lessons on the Truth of Christianity, *ib.*——Plan of the separate religious instruction involved in the national system, 1071. 1093. 1125. 1192–1199——Explanation as to the time to be devoted to the reading of the three religious books referred to, 1071, 1072. 1124 *et seq.*

Definite rule laid down by the Board with respect to religious instruction in the model schools, 1073, 1074——Evidence relative to the departure from this rule at the Clonmel Model School, 1074–1087——Discovery of the infraction by witness on an accidental visit to the school in 1852; letter from him to the Board thereon, complaining strongly of the matter, 1074. 1079, 1080——Explanation as to the non-discovery previously by the Commissioners of the deviation from rule in the model schools generally, and of the exclusion of religious books therefrom by the inspectors, 1076. 1086——Reasons assigned by Mr. Kavanagh, the inspector, in the case of the Clonmel school, for the exclusion of the books of the Board, 1077, 1078. 1084–1087. 1145.

Non-attendance of witness at the Board during discussion upon the system in model schools; delay in the final settlement of the question, 1081, 1082——Departure from principle, and breach of faith involved in the decision for withdrawing the religious books of the Board from the model schools, 1081. 1083. 1093. 1095. 1100–1104. 1108——Witness does not object to the withdrawal of any specific books, but to the exclusion of the subject-matter therein, 1083. 1108——Any interposition by the Board as to the conduct of model schools is altogether unauthorised, 1088, 1089——Reference to the form of inquiry made by the Board as to the use of the Scripture Lessons in the model schools, 1091, 1092——Withdrawal by the Board of the Evidences on the Truth of Christianity from the list of books published and sanctioned by them, 1094.

Belief as to a design by some of the Commissioners to expunge from the national system all religious instruction whatsoever; authority for this statement, 1094–1097, 1112, 1113. 1174–1176——Arrangements by which in the Central Model School in Dublin only a very small number of the children now read the Scripture Extracts, 1098, 1099. 1135——Right of the Board to amend or strike out any of the secular books, 1100——Use of the Girl's Reading Book, as well as of the Supplement to the Fourth Reading Book, adverted to, as illustrating the anxiety of the Board not to disappoint any expectations relative to their books, 1100. 1107. 1111——Right of the Board to substitute one religious book for another, 1101.

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Bishop of Dromore, on the opening of the Newry district model school, 1101——Effect of the strong opposition offered by Archbishop Cullen to all combined religious instruction, 1105, 1106——Non-withdrawal of any save the religious books from the lists of the Board, 1107——Date of Master Murphy's introduction into the Board, 1109, 1110——Importance of the restoration of that confidence which to a great degree the Board has lost, 1114-1116. 1120, 1121——All books ever sanctioned by the Board should be restored to the free use at least of those patrons who approve of them, 1114.

Complete approval by witness of the principle of the national system, 1115——Reference to an application to the Board in Archbishop Murray's time from one of his suffragan bishops for the removal of the Lessons on the Truth of Christianity from the school of Ballysax, and all other schools in his particular diocese (Kildare); refusal of this application as involving a breach of faith, 1116–1119. 1228. 1253–1261——Anxiety of numerous patrons of national schools relative to the result of the investigations by the Committee, 1120–1123——Virtual suppression of a school (of which witness is patron) adverted to in connexion with the rule for the exclusion of the religious books in question, 1121. 1143. 1149–1152.

System in practice relative to the time for reading the Scripture Extracts and the other religious books of the Board, 1124–1126. 1134–1142——Authority of the patrons over the detail management of the school, subject to the general rules of the Board, 1125——Definition of the three branches of instruction adopted by the Commissioners, 1126——The Scripture Lessons were among the first books issued, 1127——Introduction of the eighth rule subsequently to the use of the Scripture Lessons, &c., and for the purpose of meeting any objections that might be made to them, 1128–1133——The three branches of instruction commenced about 1842; 1128, 1129.

Practical operation of the eighth rule, before it was actually laid down, in the case of some Jewish children in the Dublin Central Model School, 1132——Slight necessity at any time for the eighth rule, 1133——In the Dublin Model School there have been a few objections by Protestants, but none by Roman Catholics against the Scripture Extracts, 1133. 1148——Further evidence as to the effect of the eighth rule in altering the practice relative to the Scripture Lessons, &c., and in preventing their being read so extensively as previously, 1134-1144——Expected attendance of the masters in the model schools during the combined religious instruction before the school business commences, 1137–1139.

Opinion that the objections to the Scripture Lessons are not the spontaneous acts of the parents or their children, but rather attributable to the influence of the Roman Catholic clergymen; cases in point, 1143, 1144. 1149–1152. 1160, 1161. 1171–1173——Disapproval of a statement made by Mr. Kavanagh, head inspector, to the Rev. Mr. Kelleher, parish priest, relative to the reading of the Scripture Lessons, 1145. 1147——Explanation that neither witness nor any of the Commissioners who have seceded from the Board ever wished to make the reading of the Scripture Lessons, &c., compulsory, as has been extensively stated, 1145——Nothing could excite more alarm than any attempt to enforce the reading of the religious books, 1146.

How far expedient that the patron of the school should in any case make inquiry whether objections to the religious books were spontaneous acts of the parents, 1153–1158——There is a large amount of religious reading in each of the ordinary reading books, 1159——Great importance of the set of questions printed at the end of each of the Scripture Lessons, beyond which the master is not allowed to go; satisfaction thereby to Protestants and Roman Catholics, 1161——Illustration, as afforded by an endowed school at Swords, of the necessity of children being questioned in the teaching of the Bible, 1161. 1168——Principle of the Kildare-place Society that the Bible should be read without note or comment, 1162——System with respect to the answers to the questions at the end of each Scripture Lesson; improbability of any abuse of the system by the teachers, 1163–1167. 1169, 1170.

Probable influence of Archbishop Cullen over the Roman Catholic Commissioners who decided on the exclusion of the work on the Truth of Christianity, &c., 1177–1181. 1241, 1242——Peculiar character of the final decision in the matter, it being arrived at on totally different grounds, 1181. 1200. 1265——Some of the Commissioners quite discountenanced the idea of united education; statement in illustration, 1182–1185. 1242——Warm approval by Archbishop Murray of the book on the Evidences of Christianity, 1185——Circumstance of Mr. Butler, Roman Catholic head inspector, having drawn up a set of questions on this book, 1185, 1186.

Further evidence in proof of the violation of principle by the exclusion of the book on Christianity, &c. from the combined instruction, 1187 *et seq.*——Distinction between those books sanctioned, and those published by the Board, 1188–1191——Prohibition by the Board of the book on Christianity, though not till some time after it was removed from the list of books published by them, 1191——There is no control on the part of the Board as a body over the books used in the separate religious instruction; rule on this point quoted, 1192–1199.

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Improbability of the Board again restoring the books which they have prohibited, 1200. 1202——Witness always declared that he could not remain at the Board if there were any departure from what he considered its fundamental principles, 1201——Consideration of the authority of the Lord Lieutenant over the operations of the Board; belief as to his power of interference, 1202–1210——Letter from witness to Lord St. Germans, and reply of the latter thereto, relative to the alteration of the eighth rule, adverted to, 1202. 1209, 1210——The recent decision on the eighth rule is not likely to be altered through the influence of the Lord Lieutenant, 1203. 1237, 1238——Misapprehension under which Lord St. Germans wrote that, "upon one occasion," the Board put a different construction from witness on the eighth rule; this was the case on all occasions, 1210.

The eighth rule was designed solely in order that any child who objected to the three religious books should not be compelled to read them, 1211——Careless wording of the rule, 1211, 1212——It was specified that the reading of the three books should not interfere with the secular instruction, 1211, 1215, 1216——Understanding of Mr. Blake, who prepared the rule, and of all the other earlier Commissioners, that it was never intended to empower an objecting child to exclude the book from the school, 1212–1214. 1220. 1224. 1230–1234——Intention of Baron Greene that his resolution on the rule should be merely an explanatory one, 1217.

Doubts occasionally as to the meaning of the eighth rule; applications to the Board on the subject, 1218–1221. 1230–1236——Mistaken impression of Master Murphy as to the interpretation of the rule, 1222, 1223. 1233——Unanimity of the Commissioners on all their fundamental rules, 1225, 1226. 1229——Right of any one objecting Commissioner to cause the amendment or withdrawal of a book about to be issued, but not to alter or exclude a book which had been unanimously sanctioned and published by the Board, 1227–1229——Copy of letter from witness to the Lord Lieutenant, dated 5 July 1853, in support of the principle that books or rules once sanctioned and promulgated by the Commissioners could not be departed from without involving a breach of faith, 1229 and *Ev. p.* 165–167.

Admission that the eighth rule is capable of a twofold construction, 1236——Special care taken in framing the rules that they should not be misunderstood or misrepresented by masters, patrons, or inspectors, *ib.*——Insufficient care taken that the meaning of the rules should not be departed from by the Commissioners, *ib.*——Great difficulty in framing any set of words that may not be tortured into a meaning quite different from the intention of the framers; illustration thereof, *ib.*

Means by which the decision in favour of altering the eighth rule might be set aside, 1237–1239——Extent to which the national system might be discountenanced by the Roman Catholics if the present Board were reconstructed, and its course of action relative to the eighth rule altered, 1240–1243——Limited extent to which the opposition of Archbishop M'Hale to the national system has been successful even in his own diocese, 1243–1245.

Rumour that the Pope left it to the Bishop of each diocese whether he should introduce the national system or not, 1246. 1260, 1261.——Statement as to witness having heard from Mr. Blake that the Lessons on the Truth of Christianity had been submitted by Archbishop Murray to the Pope, and approved by him, 1246, 1247——Impression that this circumstance must have been known to all the members of the Board, 1248–1252——Changed opinion of Mr. Butler relative to the book by witness on Christianity, 1262——Tendency of the present Board towards recognising a system of united secular education only, 1263–1265. 1276.

Anticipated diminution in the amount of religious instruction in the schools if secular education only be actually enforced; use of the reading books referred to on this point, 1266. 1270–1276——Any difficulty about the religious element in the national system referred only to its manner of introduction, a purely secular system never having been contemplated 1267–1269——The national system has not been opposed by the majority of the Roman Catholic clergy, 1277——The opposition has increased since 1850, when the Synod of Thurles was held, 1278——Extract from decrees of the synod relative to the national schools (*De Scholis Nationalibus*), 1280 and *Ev. p.* 175, 176.

[Second Examination.]—Reference to and explanation upon two letters from witness to the Lord Lieutenant, relative to the alteration of the eighth rule, and to the course taken by witness in the matter, 1281, 1282. 1298–1303——Copy of the first letter, dated 24 July 1854, in reply to one from his Excellency, communicating his letter to Baron Greene on his resignation, *Ev. p.* 177, 178——Approval by Archbishop Murray of the book on the Evidences of Christianity, further adverted to 1283. 1291. 1294——Witness never heard any objection from a Roman Catholic Commissioner against this book, 1283, 1284. 1287.

Fallacy of the argument in favour of resting the truth of Christianity on the authority of the Church, 1283——Practical recognition by the Roman Catholic Church of the right of private judgment, 1283. 1292, 1293——Nature of the objections urged against the book

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on Christianity, 1285–1287——There was no difference in point of doctrine or of argument between the two editions of the book in question, 1288–1290——Direct appeal to reason in this book, 1295——There are many Roman Catholic works upon the Evidences of Christianity, 1296.

Last letter from witness to the Lord Lieutenant, in August 1853, in justification of his retirement from the Board, *Ev. p.* 181–183——There was no new principle involved in the answer by the Board to the letter from Mr. Tottenham, as to the time for reading the three religious books, 1304, 1305——Baron Greene's resolution was solely intended as adopting the principle of the letter to Mr. Tottenham, 1306——Further statement as to the unanimity of the Board upon all fundamental points, 1307–1312——Unimportant points on which divisions of the Board have taken place, 1310–1312——Circumstances under which the substitution of one religious book for another might be justified, 1310.

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In vested schools the patrons are bound to give admission, before or after school hours, to the religious instructors whom the parents of any of the children may wish for, 1321–1325——It is not known to what extent Protestant clergymen have applied to offer religious instruction in the non-vested schools, 1328, 1329——Complaints, occasionally, of abuse of the right to visit the schools, 1330——Vigilant enforcement by the Board of the right to visit, 1330, 1331.

General rule that where there is a national school already established, a grant shall not be made to another within a certain distance from it, 1332——Circumstances under which a separate school is sometimes established for Protestants, where there is already a non-vested school under a Roman Catholic patron, 1332–1334——Leaning of some members of the Board towards separate schools for different religious denominations, 1334–1336. 1339–1341——Opposition shown by witness to any separate system, 1334. 1339.——Intention originally that the different denominations should go together as far as possible, 1337.

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Prejudice against the national system at first, chiefly on the part of Presbyterians and members of the Established Church, and latterly, more on the part of Roman Catholics, 1358. 1376, 1377——Opposition at first, by Protestants, to the reading of the Scripture Lessons, as being a "mutilation" of the Scriptures; the same considered, 1361–1366. 1372–1382——Virtually literal interpretation of the Commandments given in the Tablet Lessons, 1367–1369——Beneficial operation of the national system in the workhouse schools, 1370, 1371——There have been some complaints of incompetent workhouse schoolmasters, *ib.*

Reference to the objection by Protestants, that the adoption of the Scripture Extracts seemed to limit the right of the children to Bible education, 1372, 1373——Other compilations from the Bible, besides the Scripture Lessons, which have been in circulation without reference to the national system, 1374, 1375——Gradual diminution of the objections to the Scripture Lessons, 1376, 1377——Explanation relative to the objections urged against the translated word, "repent," and against the note in elucidation of the terms, "repentance," "penance," &c., 1377–1382.

Indistinct character of some of the Protestant objections to the national system, 1383–1385——Unreasonableness of the objection that each patron is not allowed to give whatever

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whatever religious instruction he pleases, 1385–1388. 1393. 1431——Inexpediency of encouraging proselytism by a system of separate grants to exclusive schools, 1388. 1426. 1431–1438——Fundamental rules of the National Society in England adverted to, 1389–1396——Reference to the unequal distribution of Protestants and Roman Catholics in different parts of Ireland, as requiring special consideration in the application of any educational system, 1393–1397——Anticipated complaints from Roman Catholics if aid be extensively given to schools which they object to attend, 1398–1400——Inexpediency of giving rise to much complaint for the sake of a small or doubtful benefit, 1401.

Examination upon the objection that whilst it is maintained that parents, though wrong, are legally justified in withholding the Bible from their children, it is still permissible under the national system to receive such children into schools where scriptural instruction is daily given, 1402–1414——Allowance to be made for the private judgment of those who do not consider themselves bound to afford secular instruction unless they can also impart religious instruction, 1414——Examination on the course to be pursued by the Board in the event of any child wishing to be instructed in the Bible, contrary to the expressed wishes of his parent, 1415–1421.

Further reference to the unanimity of the Commissioners as to the meaning of the eighth rule, 1422, 1423——There were some discussions relative to the inaccurate wording of the rule, 1423——In granting building aid the Commissioners consider mainly the population and local wants in regard to education, without reference to the proximity of schools under any society, 1424, 1425. 1428——Discontent and animosity anticipated from a system of separate grants, 1426. 1431. 1436, 1437——Unexpected success of the national system for more than twenty years, 1426. 1432, 1433——Establishment of purely Roman Catholic schools in the West of Ireland by way of antagonism to schools already established by clergy of the Established Church, 1427, 1428.

Further opinion that books once sanctioned by the Board should be continued, 1429, 1430——The system altogether should be restored to its former state, 1429, 1430. 1432, 1433——Suggestion that the Commissioners should meet only quarterly or half-yearly, and that a salaried assistant commissioner be appointed to conduct the routine business, 1429——Under the assistant commissioner there should be a secretary and clerks duly salaried, *ib.*——Grounds for objecting to numerous meetings of the Commission, *ib.*

Circumstance of some of the Commissioners having always advocated a system of separate grants, 1434——Inexpediency of separate grants to schools more or less of a Protestant character, 1435——Injury to existing schools if a system of separate grants were adopted, 1436——Injury to the cause of popular education generally under a system of separate grants, 1438—— Grounds for the statement that "there was an understood promise that the books sanctioned by the Board would be permanently permitted to be read," 1439, 1440——Consideration of the question of schools in chapel yards, &c., which are only permitted when no other site can be obtained, 1441.

Sound and beneficial character, on the whole, of the moral and literary education in the national schools, 1442. 1444–1446——Great inequality in the qualifications of the masters adverted to as causing the greater or less efficiency of the schools, 1442. 1444. 1450. 1452——Gradual improvement going on in the qualifications of the teachers, 1442, 1443. 1448. 1450——Consideration of certain extracts from a report by Mr. M'Creedy, head inspector, in 1851, in which the operation of the national system is characterised as extremely unfavourable and defective, 1447–1453——Unfavourable effect of the famine on the schools 1452.

Deficient character of the inspection of the schools; ill effects thereof, 1453. 1475——Inadequate salaries of the inspectors, 1453——Power of the Board to increase the number of inspectors, 1454——Refusal of applications for an increased grant for such increase, *ib.*——Inexpediency of requiring a larger proportionate amount of local contributions in aid of the system generally, 1455. 1461——Greater confidence of late of the clergy of the Established Church in the national system, 1462. 1464——Small number of schools under the patronage of the Protestant clergy; how this may be accounted for, 1465–1472——Probability of three-fourths of the clergy of the Established Church being opposed to the system, 1473, 1474.

Dublin, Archbishop of. Spirit in which the Archbishop has always interpreted the eighth rule; he never understood it to apply literally, *Cross* 70, 71. 79. 82; *Sir T. N. Redington* 5086——Non attendance of the Archbishop at the meetings of the Board during the consideration of his memorandum or complaint relative to the Clonmel district model school, *Cross* 609——Previously he had been a constant attendant, *ib.* 610——Whilst at the Board, the Archbishop always acted in a most zealous and impartial manner, *Dean Meyler* 2187; *Sir T. N. Redington* 5086——Impartial consideration by the Archbishop of Dublin of complaints about the convent schools, *Dean Meyler* 2187. 2249.

Dublin University. Growing feeling till of late in the University in favour of the national system, *O'Regan* 7523–7525——The University system is one of united education, substantially the same as that of the model school in Dublin, *ib.* 7527–7530.

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Dundalk. Witness has been manager of two national schools at Dundalk, one under the care of the Sisters of Mercy, and the other under masters appointed by the Board, *Kieran* 6680–6683——Small number of Protestants in these schools; belief that they are sufficiently protected from any tampering with their religious faith, *ib.* 6684, 6685——A notice was always put up at the time of religious instruction in the convent school at Dundalk, *ib.* 6686——The Angelus prayer is said once a day at twelve o'clock, when the Protestant children are allowed to withdraw, *ib.* 6690–6692——A stranger can go into the convent school at all times, *ib.* 6693. 6694——There is another non-vested national school in the parish besides those under witness, *ib.* 6695, 6696.

The Protestant children attending the national schools in Dundalk, do not bear anything like the proportion which the Protestants in the neighbourhood bear to the Roman Catholics; causes to which this may be assigned, *Kieran* 6697–6701——There is an industrial school attached to the convent school, *ib.* 6702——The Protestants at the national school do not receive any religious instruction in the school, *ib.* 6705–6707——Reference to a school erected in Dundalk about twenty years ago by Roman Catholics and Protestants, for the purpose of mixed education; the former subsequently withdrew their children, *ib.* 6708, 6709——Particulars relative to the industrial school attached to the convents of Dundalk; this school was erected by the nuns at their own expense, *ib.* 6728–6743——The school is allowed by the Board 15 *l.* for every 100 pupils, of whom there are about 500 in attendance, *ib.* 6730.

Large attendance of Roman Catholics at the Church education schools, there being on the other hand but very few Protestants in the national schools, *Trench* 10081–10083.

Dunleer (Louth). Attendance of Protestants and Roman Catholics at the Church education school, there being no Protestants at the national school, *Trench* 10081.

Dunmanway District. Reference in witness's report for 1851 to the incompetency of the teachers in the Dunmanway district, *Kavanagh* 2676——The patrons in the district are by no means apathetic with regard to the conduct of the schools, *ib.* 2677——Great distances sometimes travelled by the teachers for books, &c. explained, *ib.* 2678–2681.

Dunmanway District Model School:

1. *Local Proceedings preliminary to the Opening of the School.*
2. *Course taken by Mr. Kavanagh relative to the Scripture Extracts.*
3. *General Operation of the School considered.*

1. *Local Proceedings preliminary to the Opening of the School:*

Preliminary inquiries by witness and Dr. Patten in the case of the Dunmanway school, *Kavanagh* 2288–2290. 2348——Presence of witness at the opening of the school, in August 1849, *ib.* 2606–2609——Extract from Dr. Patten's Report as to the meetings held previously to the opening; the same explained, *ib.* 2610–2612. 2617–2619.

Particulars relative to two meetings attended by the Rev. Mr. Mead, rector, the Rev. Mr. Connor, curate, &c.; certain objections brought forward at the time by Mr. Connor, considered, *Kavanagh* 2611–2627. 2635–2639——Reference to a letter from Mr. Connor to a Cork newspaper, and to correspondence thereon between witness and the Board, *ib.* 2614. 2718–2720——Inaccuracy of any statement by Mr. Connor, charging witness with having expressed a resolution to put down, if possible, all Church education schools, and with having thereon referred specially to the one in Dunmanway, *ib.* 2640–2646——Manner in which the Dunmanway school was locally got up, *ib.* 2648.

2. *Course taken by Mr. Kavanagh relative to the Scripture Extracts:*

Copy of report of Mr. Kavanagh, head inspector, relative to the use of the Scripture Extracts in the Dunmanway school, *Cross* 611——Circumstance of no notice having been taken by the Commissioners of the course pursued by Mr. Kavanagh, in writing a confidential letter to the Rev. Mr. Kelleher, Roman Catholic clergyman, relative to the use of the Scripture Lessons, *ib.* 612–616.

Non-objection by the Roman Catholic clergyman to the introduction of the Scripture Extracts, *Kavanagh* 2348, 2349——The book has continued to be read ever since, during the time of combined instruction, *ib.* 2349–2353——Circumstance of Roman Catholic parents not having objected to the work, *ib.* 2350.

Reference to, and examination upon, correspondence between the master of Dunmanway school and witness, and between the Rev. Mr. Kelleher, Roman Catholic priest, and witness, with respect to the use of the Scripture Lessons, &c., *Kavanagh* 2354 *et seq.*——Justification of the intimation to Mr. Kelleher, that the objection of parents only could prohibit the use of the books, *ib.* 2363–2370——Copy of letter from the Rev. Mr. Kelleher to witness, dated 13 January 1852, in reply to the letter from witness, before referred to, *Kavanagh* 2426, 2427, and *App. p.* 1472.

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Dunmanway District Model School—continued.

3. *General Operation of the School considered:*

Number of children at the school belonging to different religious denominations, *Cross* 379——Corroboration of a statement in Dr. Patten's report, relative to the withdrawal of Protestant children from the school through the influence of the Protestant clergy, *Kavanagh* 2621. 2628, 2629——General accuracy of a passage in Dr. Patten's report, that at a Church education school in Dunmanway, the children were, with scarcely an exception, Protestants, *ib.* 2621. 2630–2634——United education still partially given in the national schools in parish of Fanlobus since the opening of the district model school, *ib.* 2664–2666.

The children of the locality pay 100*l.* a year for books and tuition; none are free, *Kavanagh* 2675——Insufficiency of the staff of the school *ib.* 2682. 2688——Attendance of children and cost of the staff, adverted to, *ib.* 2683-2687——Great improvement in the habits and general demeanour of the children since the opening of the school, *ib.* 2755.

There were lately ninety-one Protestants in the Church education schools, in the parish of Fanlobus, and only twenty-six in the district model school, *Trench* 10081.

Statement by Mr. Connor, the agriculturist, at Dunmanway, as to the good effected by the school, *App. p.* 1510–1512——Extract from Report of Commissioners relative to the working of the industrial classes, *ib.* 1643.

Dunmore, East, School. Information by Mr. Graham, district inspector, relative to the management and operation of this school, and referring to the withdrawal of seven Protestant children, *Cross* 1500 (*Ev. p.* 221, 222)——Mention by Mr. Graham of there being, as it is, sixteen Protestants in the school, *Ev. p.* 222.

Incorrectness of a statement by Mr. Graham as to the removal of Protestant children from this school, and also as to the number of Protestant children at one time in the school, *Archdeacon of Waterford* 5079–5081——The parochial school in the neighbourhood has been in operation for many years, *ib.* 5079, 5080——There are but one or two Protestants now in the national school, *ib.* 5081.

Dunore. Strong objection of the Protestant lower classes, in the parish of Offerlane, to the national school at Dunore, *Trench* 10084.

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Edgar, Rev. Dr. See *Presbyterians*, 2. 3.

Edgeworthstown. Belief that the national schools in witness's parish are not so popular as the Church education schools; determined opposition of the Roman Catholic clergy to the latter schools; withdrawal of children since 1852, *Powell* 5798–5806. 5825–5838——Particulars as to a national school at Edgeworthstown under the Roman Catholic clergy; it was established by Mr. F. Edgeworth, and is a vested school, *ib.* 5905–5918. 5925–5932——Witness's school educates all the Protestant children in the parish, but very many Roman Catholic children are not being educated at all, *ib.* 5919–5924——There was formerly a school under Mr. Lovell Edgeworth, but it is no longer open, *ib.* 5933–5937——The secular instruction, both in the national and Church education school at Edgeworthstown, is remarkably good, but witness would prefer the books used in the national school, *ib.* 5938–5949——In witness's neighbourhood the Church education system is united, but the national system, which professes to be united, is not so, *ib.* 5955–5965.

Reference to a school at Edgeworthstown under the late Mr. Edgeworth, in which a special system of separate religious instruction was carried out with great success, *Dean of Waterford* 6350–6354——Further particulars relative to this school; witness attended every Sunday to give religious instruction; number of Protestants thereat, *ib.* 6479–6487——Circumstance of witness having approved of this school, though conducted on the principles of the National Board, to which at the time he was opposed, *ib.* 6479–6487——Reference to the present national school at Edgeworthstown; hostility of the vicar to the national system adverted to as causing the non-attendance of Protestants, *ib.* 6488, 6489.

Large attendance of Roman Catholics at the Church education schools, there being, on the other hand, only one Protestant at the national schools in 1852, *Trench* 10083.

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Education Committee of the General Assembly of the Church of Scotland. Account, in Mr. M'Donnell's annual report, of the examination before the committee of pupils from Larne (Ireland), *Kirkpatrick* 9506, 9507——Subsequently to this examination, the Education Committee sent a pupil to the agricultural institution at Glasnevin, *ib.* 9506. 9508——Extract from a report by the Education Committee, showing the importance attached by them to agricultural schools in Scotland, *ib.* 9508.

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Eighth Rule:

1. *Ambiguity in the Construction.*
2. *Literal Interpretation by a Majority of the Board.*
3. *Non-literal interpretation of the Rule.*
4. *Letters from the Board to Mr. Tottenham and others.*
5. *Interpretation by Mr. Macdonnell.*
6. *Resolutions and Amendments in* 1853; *Effect thereof.*
7. *Correspondence relative to the Upper Ballyfin School.*
8. *Objections to the former literal Interpretation as well as to the present Operation of the Rule.*

1. *Ambiguity in the Construction:*

The wording of the eighth rule, relative to the use of the Scripture Extracts, &c. during combined instruction, is very ambiguous; different constructions placed upon it, *Right Hon. F. Blackburne* 884–887. 922–931——Careless wording of the rule, *Archbishop of Dublin* 1211, 1212——Doubts occasionally as to the meaning of the rule; applications to the Board on the subject, *ib.* 1218–1221. 1230–1236——Admission that the rule is capable of a two-fold construction, *ib.* 1236——There have been some discussions relative to the inaccurate wording of the rule, *ib.* 1423——Ambiguity for some time in the meaning of the rule adverted to, *Irwin* 3969-3971——Many persons might naturally look on the rule as not applying literally, *Archdeacon of Meath* 4559. 4571. 4573——Establishment of the eighth rule as a means of removing objections to the Scripture Extracts, &c., *Archdeacon of Meath* 4562; *J. J. Murphy* 8872——Different interpretations given by different Commissioners to the rule, *Cross* 7924.

2. *Literal Interpretation by a Majority of the Board:*

In the Sixth Report of the Commissioners, for 1839, the eighth rule was first published, and stated, that if the parents of any children objected to the Scripture Extracts, they must then be read only during the hours of separate religious instruction, *Cross* 18, 19——Witness reads the eighth rule, prohibiting the reading of the "Scripture Lessons, Lessons on the Truth of Christianity, or Book of Sacred Poetry, during the time of secular or literary instruction, in any school attended by children whose parents or guardians object to their being so read," *ib.* 24. 35——It has always been held by witness, and so stated on inquiry, that one objecting child would cause the book of Scripture compilations, &c. to be altogether excluded, except during the hours of separate religious instruction, *ib.* 27–31. 45. 78–82. 1481–1483——The paragraph or rule in question was drawn up by Mr. Blake, *ib.* 32. 84——Particulars connected with the adoption of this paragraph by the Commissioners; members of the Board present, *ib.* 36, 37——The eighth rule has remained on the official records since 1839, *ib.* 68.

Understanding from the first, that the parent of any child might object to any book of a religious nature, and cause its exclusion from combined instruction, *Holmes* 192, 193. 205——Belief that, since the alteration of rule eight, in 1839, patrons of vested schools are bound by the alteration, and have not power to use, as previously, certain religious books during the time of combined instruction, *Cross* 536–547——Grounds for complaint, from patrons of vested schools, against the alteration in 1839, *ib.* 541. 544——Importance attached by Master Murphy to the eighth rule, as literally interpreted, *ib.* 607, 608.

Literal interpretation by the Commissioners, in their discussions on the eighth rule, to the effect that any objecting child could cause the exclusion of the Scripture Lessons, &c. from the schools during the hours of combined instruction, *Right Hon. A. Macdonnell* 1617–1620. 1644–1659——Approval of the literal interpretation, as a protection to Roman Catholic children, *Dean Meyler* 2159–2166. 2175. 2184, 2185——Impression as to the Commissioners, including Archbishop Murray, having always placed the literal construction on the rule; reference to a letter to a contrary purport from the Board to Mr. Tottenham, in 1840, *ib.* 2169–2172. 2176–2183——Literal interpretation always placed, by witness, upon the eighth rule, *Kavanagh* 2323. 2343–2346——Acquiescence of the Board, on 7 March 1845, in the literal interpretation placed upon the rule by the Archdeacon of Meath, in December 1844, on his applying for aid to a school at Redcommons, in the parish of Ardbraccan, *ib.* 2323–2328. 2346——Further statement in support of the interpretation of the eighth rule having been always understood literally; reference hereon to the letter from the Board to Mr. Tottenham, *ib.* 2438–2441.

Witness always interpreted the rule literally, viz., that any objecting parent might exclude the use of the Scripture Extracts, &c. from the school, *Sir T. N. Redington* 5086. 5105. 5116; *Denvir* 8768, 8769——Reference to the Sixth Report of the Commissioners, in 1840, as showing that the Board interpreted the rule literally, *Sir T. N. Redington* 5086. 5098–5104——Previously to 1853 the books used in combined instruction have, in cases of objections from parents, been relegated to the time of separate religious instruction, *ib.* 5233–5237. 5242–5246——Witness has seen the letter addressed to Dr. Stopford on the subject of the eighth rule; it was not in accordance with the letter to Mr. Tottenham, *J. J. Murphy* 8861——The majority of the Board put the literal construction on the rule, *ib.* 8862, 8863——Proposal that the eighth rule should bear the literal interpretation, as before the late change, *ib.* 8869.

3. *Non-literal*

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EIGHTH RULE—continued.

3. *Non-literal Interpretation of the Rule:*

Witness always understood that the child objecting to the book was exempted from attending, and not that the book itself was excluded, *Right Hon. F. Blackburne* 884–886. 922–930. 936–940——Course adopted previously to 1853, relative to the use of the religious books in question, *ib.* 895——The reading of the Scripture Extracts, and other specified books, was not made compulsory, as no children were required to attend whose parents objected to any of the books, *Archbishop of Dublin* 1067. 1071. 1093——Introduction of the rule subsequently to the use of the Scripture Lessons, &c., and for the purpose of meeting any objections that might be made to them, *ib.* 1128–1133——The rule was designed solely in order that any child who objected to the three religious books should not be compelled to read them, *ib.* 1211——It was specified that the reading of the three books should not interfere with the secular instruction, *ib.* 1211. 1215, 1216.

Understanding of Mr. Blake, who prepared the rule, and of all the other earlier Commissioners, that it was never intended to empower an objecting child to exclude the book from the school, *Archbishop of Dublin* 1212–1214. 1220. 1224. 1230–1234——Mistaken impression of Master Murphy as to the interpretation of the rule, *ib.* 1222, 1223. 1233——Further reference to the unanimity of the original Commissioners as to the meaning of the eighth rule, *ib.* 1422, 1423.

Unreasonableness of the eighth rule as literally interpreted, though never so applied, *Sullivan* 2774. 2846. 2849——Objection of witness previously to 1846 to the national system on the ground of the literal interpretation of the eighth rule, *Archdeacon of Meath* 4534–4538. 4570–4573——Removal by the Board of witness's objection to the rule by not interpreting it literally, *ib.* 4539–4542. 4545——Reference to Baron Greene and the late Lord Chancellor, Mr. Blackburne, as concurring with the Archbishop of Dublin relative to the eighth rule, *Sir T. N. Redington* 5095——Opinion that the rule was never intended to bear the construction put upon it by the opponents of the Archbishop's book, *Frew* 7425——Reasons in support of the non-literal interpretation of the eighth rule; documentary evidence supplied by the Board itself to the effect that an objecting child could not exclude the book in question, *Dean of Clonfert* 7970, 7971——Construction placed upon the rule by Mr. Blake, *ib.* 7971.

4. *Letters from the Board to Mr. Tottenham and others;*

Construction placed upon the eighth rule in a letter from the Board (drawn up by Mr. Blake) to Mr. Tottenham in 1840, adverted to as being very different from the literal interpretation of it, *Cross* 67–77. 90, 91——Copy letter from the Board to Mr. Tottenham, *Right Hon. F. Blackburne* 897——Reference to an order of the Board of the 15 September 1842, in the case of Mr. Blackett's school at Ballyglass, as opposed to the literal interpretation, *Right Hon. F. Blackburne* 928, 929. 932; *Dean of Clonfert* 7961——Similar interpretation in a letter from the Board to Mr. Gallagher on 8 February 1853, *Right Hon. F. Blackburne* 1033; *Dean of Clonfert* 7961.

There was no new principle involved in the answer by the Board to the letter from Mr. Tottenham, as to the time for reading the three religious books, *Archbishop of Dublin* 1304, 1305——Examination on the letter from the Board to Mr. Tottenham, showing that the opinion of the Board was then recorded as contrary to the literal interpretation of the eighth rule, *Right Hon. A. Macdonnell* 1648–1660; *Sir T. N. Redington* 5096–5099——Inconsistency of the letter to Mr. Tottenham with the principle of the sixth report, which was published a few months before, *J. J. Murphy* 8856–8860.

5. *Interpretation by Mr. Macdonnell:*

Reference to the eighth rule as tending to show that the religious books should not be introduced if likely to be objected to, *Right Hon. A. Macdonnell* 1582——The rule did not undergo any modification in 1850, as it previously applied, though not in terms, to the Lessons on the Truth of Christianity and the Sacred Poetry, *ib.* 1761. 1775–1778.

Mr. Macdonnell invariably understood the rule in its strictly literal and obvious sense, while the Archbishop of Dublin gave it a totally different construction, *Cross* 7922–7924——Similar construction placed on the rule by Mr. Macdonnell in the year 1841, as that placed upon it by the Archbishop of Dublin, *Dean of Clonfert* 7971–7974——Letter from Mr. Macdonnell to witness, dated 19 June 1854, referring to the use of the Scripture Extracts in Mr. Frew's school at Ballysax, and denying that he (Mr. Macdonnell) ever interpreted the eighth rule otherwise than literally, *Cross* 8179——Witness fully confirms Mr. Macdonnell's statement on this point, *ib.* 8180——Further evidence relative to Mr. Macdonnell's interpretation of the eighth rule; argument that the interpretation given in his letter to Mr. Cross, of 19 June 1854, is directly opposed to the interpretation which he gives in the report of 1852, *Dean of Clonfert* 8183–8187——Additional statement to the effect that the interpretation given in the last report is directly opposed to that given by Mr. Macdonnell on three other occasions, *ib.* 8540, 8541.

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EIGHTH RULE—continued.

6. *Resolutions and Amendments in* 1853; *Effect thereof:*

Resolution proposed by Baron Greene on 17 June 1853 with reference to the use of the "Scripture Extracts," "Lessons on the Truth of Christianity," and the "Book of Sacred Poetry," *Cross* 560, 561——Concession intended to the feelings of the Roman Catholics by Baron Greene's resolution, which is a deviation from rule eight, as originally understood, *ib.* 562, 563——Letter from Mr. Tottenham to the Commissioners, and answer thereto, adverted to with reference to this resolution, *ib.* 564——Amendments to this resolution proposed by Master Murphy, viz., "That the 'Lessons on the Truth of Christianity' be omitted from the list of books published by the Board," *ib.* 565, 566. 606——Final settlement of the resolutions of Baron Greene and Master Murphy on 8 July 1853; alteration therein in the application of the rule, *ib.* 567, 568. 603-608——Minority of four Roman Catholic Commissioners against the resolution of Baron Greene; inference therefrom, *ib.* 603-605.

Steps taken in consequence of the Archbishop of Dublin's protest relative to the Clonmel school, and the use of the religious books during combined instruction, *Right Hon. F. Blackburne* 874 *et seq.*——Resolution on the subject proposed by Sir Thomas Redington on the 3d December 1852, and approved by the Board, *ib.* 875-877——Resolution subsequently moved by witness to the effect that when a new model school is opened, the Board should consider what religious books are to be used in it, *ib.* 878-880——Motion about to be made by witness previously to the opening of the Gormanstown Model Schools, to the effect that the three religious books be read therein, *ib.* 881, 884——Withdrawal of this motion to make way for a more general one brought forward by Baron Greene, *ib.* 882-884——The rule is now rescinded; effect thereof as to the reading of the three books referred to, *ib.* 889. 910-915.

Amendment proposed to be made by witness to his intended motion, and sanctioned by Lord St. Germans and the Archbishop of Dublin; extract of a letter from the Archbishop to witness on the subject, *Right Hon. F. Blackburne* 890-894——Copy of a letter subsequently from Master Murphy to witness, on the subject of two documents affecting the construction of the eighth rule, *ib.* 896-898. 933——Conference before the amended resolution between Lord St. Germans, Sir John Young, Master Murphy, and witness, *ib.* 896——Further particulars relative to witness's amended motion; grounds on which it was intended to be made, *ib.* 900, 901.

Copy of Baron Greene's motion, together with the amendments proposed by Master Murphy, *Right Hon. F. Blackburne* 901——Neither Baron Greene nor the Archbishop were present when the motion of the former was proposed, *ib.* 902, 903——On the 17 June 1853, the opinions only of the Board were taken on Baron Greene's motion and Master Murphy's two amendments; effect of these opinions, *ib.* 904-907——In consequence of the exclusion, by the Board, of the work on the "Evidences of Christianity," during the hours of mixed instruction, Baron Greene's motion was negatived, *ib.* 907-909——Opinion that the Board were not justified in their mode of considering Baron Greene's modified resolutions, or in rescinding the eighth rule; expression by witness of this opinion at the time, *ib.* 919-921——Further reference to the object of the amendments proposed by Master Murphy, and Baron Greene's resolution; interpretation of the eighth rule by the former, *ib.* 933-935. 993-999. 1019, 1020.

Non-attendance of witness at the Board during discussions upon the system in model schools; delay in the final settlement of the question, *Archbishop of Dublin* 1081, 1082——Witness fully expected that the Scripture Extracts would follow the expulsion of the book on the Evidences of Christianity, *ib.* 1097——Virtual suppression of a school of which witness is patron, adverted to in connexion with the rule for the exclusion of the religious books in question, *ib.* 1121. 1143. 1149-1152——Peculiar character of the final decision in the matter, it being arrived at on totally different grounds, *ib.* 1181. 1200. 1265——Intention of Baron Greene that his resolution on the rule should be merely an explanatory one, *ib.* 1217——Reference to, and explanation upon two letters from witness to the Lord Lieutenant, relative to the alteration of the rule, and to the course taken by witness in the matter, *ib.* 1281, 1282. 1298-1303——Copy of the first letter, dated 24 July 1854, in reply to one from his Excellency, communicating his letter to Baron Greene, on his resignation, *Archbishop of Dublin's Ev. p.* 177, 178——Baron Greene's resolution was solely intended as adopting the principle of the letter to Mr. Tottenham, *Archbishop of Dublin* 1306.

Statement of the votes against Baron Greene's resolution on the eighth rule, *Dean Meyler* 2173, 2174——Important alteration effected by Baron Greene's resolution (besides that of increasing the heads of instruction from two to three), by the removal of the clerical control, which formerly existed, over the use of the Scripture Extracts, &c., *Kavanagh* 2428-2439——At present parents can only exclude from combined instruction the Scripture Lessons and the Sacred Poetry, *Sir T. N. Redington* 5213-5215——Witness moved the resolution in the Board for the exclusion of the Christian Evidences and the Lessons on the Truth of Christianity, *J. J. Murphy* 8838——He would not have moved the exclusion of these books if the proper meaning and operation of the eighth rule had not been interfered with, *ib.* 8853.

7. *Correspondence*

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7. *Correspondence relative to the Upper Ballyfin School*:

Remonstrance with the Board by witness, they having interfered with his rights as patron of the Upper Ballyfin national school, *Dean of Clonfert* 7960——Circular received by witness from the Board, about the end of October, relative to the prohibition of the works entitled "Lessons on the Truth of Christianity," and "Introductory Lessons on Christian Evidences," and also relative to the amendment of the eighth rule, *ib.* 7961——Reply of witness thereto, dated 5 November 1853, protesting against the same as opposed to the rights granted to him for the benefit of the pupils when he placed the school under the Board, *ib.*——Reference made, in witness's letter, to a communication from the Board to Mr. Tottenham, dated 7 November 1840, authorising the patrons of any school who think proper, to have the Scripture Extracts read on the opening or before the closing of the school, provided that no child be compelled to read them whose parents object, *ib.*——Reply from the Board to witness's letter of the 5th November 1853, *ib.*——Further letter from witness, dated 14 November 1853, stating that not having heard whether the Board allowed or disallowed the use of the works, he intended to act on his protest, *ib.*

8. *Objections to the former literal Interpretation as well as to the present Operation of the Rule*:

Strong objection to the literal interpretation of the rule, *Right Hon. F. Blackburne* 888——Importance of the change made by the amendments of Master Murphy as practically affecting the amount of combined religious instruction to be afforded, *Right Hon. F. Blackburne* 910-915. 1034-1041; *Archbishop of Dublin* 1134-1144——Slight necessity at any time for the eighth rule, *Archbishop of Dublin* 1133——Means by which the decision in favour of altering the eighth rule might be set aside, *ib.* 1237-1239——Unsuitable character of the eighth rule, *Dean Meyler* 2166. 2175. 2184-2186.

Exceptions taken to the emendation of the eighth rule in 1853, *Sullivan* 2774 *et seq.*; *Archdeacon of Meath* 4557-4559——Importance of an explicit conception of the rule, *Archdeacon of Meath* 4547——The rule should be repealed altogether rather than be construed in its literal sense, *ib.* 4558. 4560, 4561. 4574-4577——Grounds on which witness voted against the modification of the eighth rule as it now stands, *Sir T. N. Redington* 5105——The eighth rule, according to its literal interpretation, gives a very dangerous power to a child, *Cooke* 5712-1715. 5718.

Extract from a letter showing witness's strong disapproval of the Scripture Extracts being withdrawn from the list of those books sanctioned by the Board, *Frew* 7417, 7418——The alterations lately made by the Board were not asked for by any general or spontaneous agitation on the part of the people, *O'Regan* 7504——Belief that the eighth rule, as it now stands, is practically a serious evil, *ib.* 7520, 7521——A new rule should be drawn up in the spirit in which the eighth rule was interpreted by the Commissioners until the recent change, *ib.* 7537-7544.

The petition lately presented to Parliament on the subject of the resolutions passed by the Board, originated with witness, *Dean of Clonfert* 7959——The Archbishop of Dublin had nothing whatever to do with this petition, *ib.*——Witness approves of Baron Greene's explanatory definition of the eighth rule, but objects to the practice it has introduced, *ib.* 7990, 7991——Necessity of rescinding the alteration in the rule in 1853, in order to give satisfaction to the patrons who signed the petition before adverted to, *ib.* 8163, 8164——Witness only partially approves of the eighth rule as it now stands; belief that it will lead to great difficulty, *J. J. Murphy* 8861-8868.

See also *Ballysax School. Blake, Mr. Breach of Faith. Butler, Mr. Carlile, Rev. James. Central Model Schools*, 3. 4. *Clergy of the Established Church*, 1. *Clonmel District Model School. Cullen, Archbishop. Dublin, Archbishop of. Heads of Instruction. "Introductory Lessons on Christian Evidences." Jews. "Lessons upon the Truth of Christianity." Lord Lieutenant. O'Farrell, Mr.*

Elphin Diocese. There were two Church education schools at Elphin when witness arrived there; total inefficiency of the same, *Dean of Elphin* 6925-6928——Reference to a public examination in these schools held by a clergyman inspecting on the part of the society, and at which witness was present; the children could not answer the most simple questions, *ib.* 6927, 6928. 6936-6946. 6948-6953——The schools have since been discontinued, *ib.* 6947——Reference to a Church education school near Elphin, which witness visited; there was a total want of books and other school requisites, *ib.* 6955.

Witness has visited several national schools near Elphin, and found them all, with one exception, efficient, *Dean of Elphin* 6958——Witness does not propose to join the national schools under him with those of Mr. Hughes, the parish priest of Elphin, for various reasons, *ib.* 6982-6988. 7030, 7031——Copy of a letter sent by witness to one of the secretaries of the Church Education Society, in answer to one requesting a subscription to the Elphin Diocesan Church Education Society, *ib.* 6989——Extreme inefficiency

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ciency imputed in witness's letter to the Church school at Elphin; his charges against the school have never been denied, *Dean of Elphin* 6989. 6994, 6995——Chief causes of the inefficiency of the schools at Elphin, *ib.* 6990. 6996. 7006, 7007——Very inferior character of the system of inspection in the Church schools adverted to as a main cause of deficiency, *ib.* 6990. 7005-7017.

Witness has not visited any Church schools save those at Elphin, *Dean of Elphin* 6991-6993——Belief that the master of the Elphin school was perfectly competent, *ib.* 6996-7000——Opinion that such deficiency as that apparent in the Church school could not be found in the national school, *ib.* 7001-7004. 7029——There are several Scripture Extracts hung up in tablets round witness's school, *ib.* 7043——Opinion of the Archdeacon of Elphin adverted to in support of witness's statement as to the insufficiency of the Church education schools in the diocese of Elphin, *ib.* 7091.

Emigration. Tendency of improved agricultural labour and increased wages to check emigration, *Senior* 9449-9452. 9458.

See also *Teachers*, 6.

Emulation. The existence of a private school does not prevent aid from the Board towards a national school, *Cross* 154-156——Means by which the principle of emulation recommended by the Commissioners of 1812 is provided for under the national system, *Right Hon. A. Macdonnell* 1844, 1845——Emulation to be obtained if the Church education schools were placed on the non-compulsion principle, and were under the National Board, *ib.* 1846-1850——Importance to education of the competition between the national system and its conscientious opponents, *ib.* 1963. 1965——Advantage of a wholesome spirit of emulation between national schools, or between them and other schools, *M'Creedy* 3199-3202——Emulation very much tends to promote the efficiency of schools conducted on different principles in the same neighbourhood, *Verschoyle* 6815-6817——Wholesome rivalry consequent on a system leaving the religious instruction to the patrons, *Trench* 10109-10111.

See also *Opposition Schools.* *Proximity of Schools.*

Endowed and Diocesan Schools. Scripture reading is not enforced upon Roman Catholics in the endowed schools under the Board of Education, *Dean of Waterford* 6267——Similarity of the fundamental rules of the National Board and of the Board of Education in Dublin for the management of endowed and diocesan schools, *Trench* 10096-10098.

See also *Parochial Schools.*

England. See *Committee of Privy Council on Education.* *National Society* (*England*). *Operation of the System*, 3.

English Clergy. Opinion that if the English clergy had seen the practical working of the national system they would have supported it, *Dean of Elphin* 7074, 7075.

See also *Petitions.*

Enniscorthy Workhouse. Forms of orders for and certificates of sales of farm produce at this workhouse, *App. p.* 1642.

Established Church. There are 23,629 children of the Established Church in all the schools, *Cross* 124——Return showing the number of schools in the several counties in each of the four provinces under the patronage respectively of the clergy and laity, *Cross's Ev. p.* 20, 21——Relaxation of rule in order to meet the wants of localities where an average daily attendance of thirty Protestant children cannot be commanded, *Cross* 373. 375, 376——Hardships in the event of there not being a sufficient number of Protestant children to entitle them to a district school, in a district where there is a non-vested school devoted to Roman Catholics, *ib.* 428-432——In such cases the difficulty is with reference to the religious instruction only, *ib.* 433-435.

Indistinct character of some of the Protestant objections to the national system, *Archbishop of Dublin* 1383-1385——Expediency of meeting if possible the conscientious scruples of the members of the Established Church, *Cross* 1566——Preference given by Protestants to the Church education schools considered, *Right Hon. A. Macdonnell* 1954-1958——Non-adhesion of the Protestants to the national system when first established, as they were under the impression the Scriptures were excluded, *Sullivan* 2867; *Dean of Elphin* 6907, 6908——Injustice to Protestants, in what witness considers the inculcation of Popery in most of the schools, *Stapleton* 3657——Distrust on the part of Protestants of Roman Catholic patrons, *Irwin* 3868.

Greater anxiety of Protestants than of Roman Catholics to promote education, *Archdeacon of Meath* 4129-4131——Before going to Ireland, witness considered that the objections of the clergy and laity of the Established Church to the national system were unreasonable, but he has since modified his opinion, *Buxton* 4423-4429. 4491, 4492——Protestant parents among both the clergy and laity have very strong and decided views upon the necessity of accompanying literary instruction with a knowledge of the Bible,

Heald

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Heald 3113; *Booker* 5425 *et seq.*——Great reluctance of Protestant parents to send their children to a national school, even though a Protestant clergyman attended to give religious instruction, *Booker* 5451-5455. 5464——The objection to the national schools is much stronger on the part of Protestants than on the part of Roman Catholics, *ib.* 5471-5475.

Great disadvantage resulting to the national system from the hostility of the Protestant clergy and laity, *Dean of Waterford* 6347-6349——The principal ground of objection among the Protestants to the national system was, and still is, the restriction of the use of the Bible in education, *Verschoyle* 6754. 6757-6765——Great zeal of the Protestant clergy and laity in the cause of education, *ib.* 6843. 6847, 6848——The members of the Established Church generally do not approve of the national system, *T. Campbell* 8454——The only respect in which the system has failed is in not having secured the co-operation of the members of the Established Church, *J. J. Murphy* 8899, 8900.

Return showing the number of children belonging to the Established Church on the rolls in the vested and non-vested schools for the half-year ending 1 March 1853, *App. p.* 1352.

See also *Clergy of the Established Church. Conciliation. Laity. Landlords. Religious Instruction*, 1. 2. *Rights of Conscience. Scriptures*, 1. 2. *United Education. Workhouse Schools*, 6.

Exclusion of Books. See *Withdrawal of Books.*

Exclusiveness of System. Considerations which have influenced the Commissioners to grant aid to different schools in the same place, in which schools respectively the religious teaching is of an exclusive character, *Cross* 386, 387——Assistance would be given towards a school for children of any denomination who could not properly receive religious instruction in a school already established for any other denomination, *ib.* 427——Circumstance of the schools being generally attended by children of the same religious denomination, *ib.* 803-806——Disinclination of Protestants to send their children to schools frequented mainly by Roman Catholics, and *vice versâ*; this is much to be regretted, *Right Hon. F. Blackburne* 951-956. 960-963. 1057-1063——Effects of the adhesion to the national system of clergymen of one sect in preventing the adhesion of the opposite sect, *ib.* 1057-1060.

Exclusive character of the attendance at the schools, owing to the influence of the religious denominations of the patrons, whether Protestant or Roman Catholic, *Right Hon. A. Macdonnell* 1909-1912. 1928, 1929——Exclusiveness also of the Church education schools, *ib.* 1913——Propriety of a direct inquiry, though seldom made, into the views of any clergyman relative to the establishment of any school, even though he may be known to be hostile to it, *ib.* 2058, 2059.

Objection entertained against the attendance of children of one denomination at a school under a patron and teacher of another denomination, *Dean Meyler* 2231-2233——There are but very few Protestant children at the schools under witness, *ib.* 2268, 2269. 2278-2280——Exclusive attendance of Roman Catholic children in the schools under Roman Catholic patronage, *Heald* 3014. 3024-3026. 3088, 3089——Where the attendance was of one denomination (in schools visited by witness), the religious teaching was confined to separate instruction, *ib.* 3022——Slight attendance of Protestants at fifty-four schools visited by witness, which were nearly all under the management of the Roman Catholic clergy, *Stapleton* 3593——Absence of mixed education in the schools under Roman Catholic clergy, or connected with religious houses, *ib.* 3595.

Impression from the schools in Cork county that the system practically is a separate one, *Adams* 4697-4700——The schools, though called national, in a very short time become virtually denominational; reference to a statement by Mr. Carlile hereon, *Booker* 5518——Impression that the national system does not inevitably tend towards unmixed education, *Wilson* 6220——Tendency of the national system to disunite rather than to unite different religious denominations in education, *Rowan* 7589, 7590. 7756, 7757.

See also *Abbeyleix. Castlecomer. Clare. Clergy of the Established Church. Clondra. Connaught. Convent Schools*, 2. *Cork County. Dublin. Dundalk. Edgeworthstown. Galway County. Kerry. Kilkenny County. Maryborough. Munster. Non-vested Schools. Towns. United Education. Waterford County.*

Evidences of Christianity. See "*Introductory Lessons on Christian Evidences.*" "*Lessons upon the Truth of Christianity.*"

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F.

Failure of System. See *Operation of the System,* 5.

Famine, The. Unfavourable effect of the famine on the national schools, *Archbishop of Dublin* 1452——Usefulness of the national system during the time of the famine, *Right Hon. A. Macdonnell* 2019——Effect of the food given through the British Relief Association in the schools during the famine in inducing education, *Kavanagh* 2375–2378; *Rowan* 7743–7747——Extract from a report by witness relative to the difficulties surmounted by many schools in certain parts of Munster during the famine period, *Kavanagh* 2444——Surprise that these schools should continue in operation, notwithstanding the relief in food given in them through the funds of the British Relief Association, *ib.* 2445, 2446.

Grounds for the conclusion, previously arrived at by witness in his report for 1848, that the relief given to children through the instrumentality of the national schools caused very material injury to them, *Kavanagh* 2447–2463——Preference given to the national schools before other schools, as a means of relieving the children, *ib.* 2450, 2451. 2459–2461——In many parts of Ireland the national schools were the only buildings at all suitable for administering food, *ib.* 2462, 2463——As soon as practicable the administration of relief was removed from the schools, *ib.* 2464.

Impression that the famine was favourable rather than injurious to the cause of education in Kerry, *Rowan* 7743–7748.

Fanlobus Parish. See *Dunmanway District Model School.*

Fariskill School. Reference to Fariskill National School, in which the amount of the local contribution was entered incorrectly in the books, *Powell* 5792–5795.

Farm Accounts. System of keeping farm accounts taught at the Glasnevin Institution, *Kirkpatrick* 9529, 9530. 9571, 9572.

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Farrahy National School (Cork). Extract from report by the Board relative to the general working of this school, *App. p.* 1513. 1516.

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1. *Introduction and subsequent Prohibition of this Book:*

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Resolution proposed and passed by Master Murphy in 1853, that the work entitled "Lessons upon the Truth of Christianity" should be excluded from the lists of the Board, *Right Hon. F. Blackburne* 899——Reference to reasons assigned for excluding the book, *ib.* 1045, 1046——Prohibition by the Board of the book, though not till some time after it was removed from the list of books published by them, *Archbishop of Dublin* 1191.

2. *Extent to which it had previously been used:*

Considerable extent to which the book on the Truth of Christianity was read previously to its withdrawal in 1853, *Cross* 1509, 1510——Slight extent to which the books on the Truth of Christianity have been used in the national schools or in the Church education schools, *Right Hon. A. Macdonnell* 1880-1882——Non-reading of the Lessons on the Truth of Christianity in witness's school in Dublin, *Dean Meyler* 2086-2088——Return of the sale of the Lessons on the Truth of Christianity, also of the number given away as "free stock" from the year 1850 to 1853, *Cross* 7896.

3. *Reasons assigned for the Prohibition:*

Grounds for the withdrawal of the books on Christianity, though at first approved by the Roman Catholic Commissioners, *Right Hon. A. Macdonnell* 1588-1590——Conscientious objections of Roman Catholics to these works as appealing to human reason and private judgment without any reference to the authority of the Church, 1803-1815——Objection on the part of many Protestants to the Lessons on the Truth of Christianity, *ib.* 1876. 1878, 1879.

Disapproval of the Lessons on the Truth of Christianity as sectarian in character, and as appealing directly to private judgment, *Dean Meyler* 2081, 2082. 2088. 2200-2202——Objectionable character of this book, more especially before the removal of two of the chapters,

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chapters, at Archbishop Murray's suggestion, *Dean Meyler* 2082. 2091, 2092——Witness, who voted for the expulsion of the book, would not have done so if it had not appeared that it was endeavoured to be made compulsory, *ib.* 2095-2097——Grounds upon which the Roman Catholic Commissioners objected to the book, *ib.* 2157. 2167, 2168.

Character of the works on the Truth of Christianity adverted to, *Sir T. N. Redington* 5379——Witness concurs in the propriety of the exclusion of the Lessons on the Truth of Christianity, *Denvir* 8766——The introduction of this book, during secular instruction, would cause the withdrawal of all the Roman Catholic children from the school, *ib.* 8767——If the eighth rule had remained in its integrity, possibly the books of the Archbishop would not have been eliminated, *ib.* 8772-8774.

4. *Upper Ballyfin School:*

Reference in a letter from witness to the Board to a class in his school consisting of not only Protestants but Roman Catholics, who were ready and willing, with their parents' approbation, to use the Lessons on the Truth of Christianity, *Dean of Clonfert* 7961, 7962——Letter from the Board to witness, dated 13 December 1853, stating that the patrons or managers of national schools have no longer the power of using the Lessons on the Truth of Christianity during the hours of combined instruction, but that they may be read during the hours for separate religious instruction, *ib.* 7962——Letter from witness in reply, dated 28 December, stating that the letter of the Board had rather the appearance of evading than of answering his application, *ib.*

Letter from the Board, dated 11 February 1854, stating that the work entitled "Lessons on the Truth of Christianity" contains matter which renders it objectionable for use in a national school during the hours of combined instruction, *Dean of Clonfert* 7962——Letter from witness in reply, contrasting the Board's present view relative to the Lessons on the Truth of Christianity with their order, dated 15 September 1842, arising out of Mr. Blackett's school at Ballyglass, that they were intended to be used during the hours of combined instruction, and were compiled with the express view of avoiding everything that could be justly considered offensive to Christians of any denomination, *ib.*——Non-introduction of the book in the Upper Ballyfin school pending the proceedings of this Committee, *ib.* 7964——The class in which they are willing to read this book numbers seven or eight; ages of the children; there are three Roman Catholics in it, *ib.* 7964-7969.

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Local Aid:

1. *Non-fulfilment of original Conditions.*
2. *Amount locally Provided.*
3. *Propriety of insisting on Local Contribution.*

1. *Non-fulfilment of original Conditions:*

Conditions in Lord Stanley's letter, as to local aid in the event of grants from the Board, *Cross* 161——Extent to which these conditions have not been fulfilled, *ib.* 161. 180-183——Non-fulfilment of the condition in Lord Stanley's letter, as to the aid from local sources towards the purchase of books and school requisites, *ib.* 161-164.

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N.

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NEWRY:

1. *District Model School.*
2. *Other Schools.*

1. *District Model School:*

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2. *Other Schools:*

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Witness attempted to visit the convent school, but was refused admission, *J. Campbell* 8215-8218. 8238, 8239——Particulars generally relative to Dean Bagot's schools at Newry; very unsatisfactory state of these schools, *ib.* 8433 *et seq.*——In consequence of the non-scriptural education at these schools, the leading laity of the town of Newry are about establishing a school where the education shall be thoroughly scriptural; approval thereof, *ib.* 8435-8438. 8449-8451.

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Non-vested Schools. Power of the patrons of non-vested schools to withdraw from under the Board if they cannot work in accordance with its regulations, *Cross* 535——Greater proportionate increase of non-vested than of vested schools within the last few years, *ib.* 827——Importance of the control and inspection exercised by the Board over non-vested schools, *Right Hon. F. Blackburne* 1055-1057——It is not known to what extent Protestant clergymen have applied to offer religious instruction in the non-vested schools, *Archbishop of Dublin* 1328, 1329——The non-vested schools are a less perfect approximation to the original idea of the Board thon the vested schools, *ib.* 1338.

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1. *Success generally of the National Scheme.*
2. *Social Benefits resulting from the System.*
3. *Comparison with National Education in England.*
4. *Reports of Inspectors.*
5. *Partial Failure of the System.*

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PRESBYTERIANS:

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Religious Ceremonials. Care taken that religious ceremonials do not interfere with secular teaching, *Cross* 414——Prohibition of the performance of all sacred rites in the school-rooms, *ib.* 1515–1518.——*See* also *Baptism. Divine Worship.*

Religious Instruction:

1. *Approval of a Scheme for leaving the Religious Instruction discretionary in the Patron.*
2. *Disapproval of the foregoing Proposition.*
3. *Generally as to the Operation at present of Religious Instruction.*

1. *Approval of a Scheme for leaving the Religious Instruction discretionary in the Patron:*

General approval of the scheme advocated by the Bishop of Ossory, viz., that the State take cognizance of secular instruction only, and leave the religious teaching entirely to the patrons, *Heald* 3080–3083. 3088–3095. 3114–3118; *Stapleton* 3697–3702. 3713 *et seq.* 3786–3788. 3790. 3828; *Irwin* 3890–3901; *Adams* 4693–4696; *Archdeacon of Waterford*

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Religious Instruction—continued.

1. *Approval of a Scheme for leaving the Religious Instruction, &c.*—continued.

Waterford 4919–4931. 4943–4953; *Verschoyle* 6784; *Rowan* 7759 *et seq.*; *T. Campbell* 8570, 8571——Merely secular education may on the whole be the most desirable, on account of the difficulty otherwise of satisfying the several religious sects, *Holmes* 207——Probability of greater satisfaction if the patrons of the schools had power to give whatever religious instruction they might think proper, *ib.* 210——Witness submits that as a matter of justice and policy, the Church education and other scriptural schools should receive aid from Government as well as the present national schools, *Stapleton* 3686. 3712–3726. 3827——Encouragement by Government of the national system contrasted with their non-encouragement of the Church Education Society, though much the more deserving of the two, *ib.* 3686. 3726——If the Church education schools were placed under the Board, there would not be any violent opposition on the part of the priests or, through them, of the parents, *ib.* 3834–3836.

Altered regulations necessary in carrying out the proposed plan, *Irwin* 3944–3946——The removal of the board hung up during separate religious instruction would be the principal alteration; the same considered and approved, *ib.* 3944. 3965–3968. 4029——If there were discretion in the patron as to religious instruction, no practical inconvenience would result in regard to the attendance of Roman Catholic children at schools under Protestant patronage, as such children would have the option generally of going to adjoining schools under Roman Catholic patronage, *ib.* 3949–3959——Improbability of the Presbyterians objecting to the proposed discretion in patrons relative to religious instruction, *ib.* 3975, 3976——Under the proposed system the Church education and all other scriptural schools would give in their adhesion to the Board, and would more than compensate for the withdrawal of the Presbyterian schools, *ib.* 3977–3979. 4036——It would be easily known that religious education was being given in any school, even if the time-table were withdrawn, *ib.* 4029.

Impetus to education under the scheme of the Bishop of Ossory, *Irwin* 4072, 4073; *Rowan* 7834–7836——Inexpediency of separate inspectors for the different denominations of schools, if the Bishop of Ossory's plan were adopted, *Irwin* 4077——Witness has not considered the scheme by which the Board should take cognizance of secular instruction only, *Archdeacon of Meath* 4173. 4195——Approval in theory of the present rules relative to religious instruction, and the restriction of the Bible, *ib.* 4183, 4184——The system would have had a much wider extension if there were no rules relative to religious instruction, *ib.* 4260–4262——Under a system by which the religious instruction would be entirely in the hands of the patron, there would be no greater difficulty than at present in cases where there are only a few Protestant children and a great many Roman Catholics, *ib.* 4263–4266.

Proposition that every school be aided by the National Board in proportion to the efficiency of the education in it, and that there be no religious restriction at all; certain objections to this scheme answered, *Buxton* 4435 *et seq.* 4493, 4494. 5509 *et seq.*——Belief that under a system of non-interference with the power of the patron as to religious instruction, the secular education would be improved, *ib.* 4441. 4449–4451——Such a system would not injuriously affect the extent of religious instruction, *ib.* 4442–4446.

Belief that under a system leaving religious instruction discretionary in the patron, the Church education schools would still leave the use of the Church formularies voluntary in order to include in their operation Roman Catholics and Protestant Dissenters, *Archdeacon of Waterford* 4960–4976. 4983, 4984——Opinion that the system or amount of religious instruction generally would not be affected if absolute power in the matter were vested in the patron, *ib.* 4977–4985——Anticipated improvement in secular education if the restrictions as to religious instruction be removed, *ib.* 5071–5073——The Roman Catholics would be sufficiently protected in the event of a change in the system from the fact of there being national schools in close approximation to all the Church education schools, *Verschoyle* 6776——Protestants in some districts would not be much worse off under the proposed change in the system than they are at present, *ib.* 6807. 6809, 6810——The amount of religious instruction would remain much the same in the event of such instruction being discretionary in the patrons, *ib.* 6857.

Full liberty should conditionally be given to patrons, as in England, with respect to religious instruction, *Booker* 6864. 6880——The schools arising from this system should be placed under the Board, *ib.* 6864——Futility of the objection urged by some Protestants that this system would give an undue power of proselytism to Roman Catholic patrons, *ib.* 6873——Neither party need have any fear of proselytism, *ib.*——The change proposed by witness would apply exclusively to schools under private patronage, *ib.* 6875——Great advantages which would result if the system suggested by witness were properly carried out, *ib.* 6879.

Feasibility of providing education for small groups of Protestants in certain localities if the religious instruction were left to the patron, *Rowan* 7768, 7777–7780——Under the proposed system sound secular instruction should entitle to aid, no matter how exclusive the school might be, *ib.* 7784–7786——Under such system witness does not

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RELIGIOUS INSTRUCTION—continued.

1. *Approval of a Scheme for leaving the Religious Instruction, &c.*—continued.

anticipate any evil from the discretion in Roman Catholic patrons to give doctrinal teaching to any Protestant children who might attend their schools, *Rowan* 7812-7816. 7824——Impression that the Church Education Society would accept the system proposed, *ib.* 7833——It would improve the inspection, *ib.* 7834——It would also allow free expansion to the principles of the Irish Church, *ib.* 7834-7838——If the Church education schools were aided by the State, the society might still provide independently for destitute districts, *ib.* 7840-7845

Difference between the proposed plan and the system under the Privy Council in England, *T. Campbell* 8572——Opinion that all parties would prefer a divided system, and that education would be benefited by it, *Trench* 10080——Suggestion that in non-vested schools the patrons be empowered to give whatever religious instruction they think fit, *ib.* 10109 *et seq.*——Anticipated adherence of all parties to a system as suggested, *ib.* 10109——Absence of compulsion either to the patron or the pupil under the proposed system, *ib.* 10123——No ground for apprehension that under such system Roman Catholic schools would be withdrawn from the Board, *ib.* 10124.

Correspondence in 1845, and enclosures therein, between the Lord Primate of Ireland and Sir Robert Peel on the subject of a Parliamentary grant in aid of the schools in connexion with the Church Education Society for Ireland, *App. p.* 1604-1613.

2. *Disapproval of the foregoing Proposition:*

Objections to the proposition that it should be left to the patrons of the schools to give such religious instruction as they might think proper, *Right Hon. A. Macdonnell* 1914-1926; *Sir T. N. Redington* 5118-5132; *Cooke* 5681-5683; *Dean of Waterford* 6345, 6346; *Kieran* 6712. 6714; *Moore* 7337 *et seq.*; *O'Regan* 7564; *Denvir* 8687 *et seq.* 8741-8743——Anticipated diminution of the amount of religious instruction in the schools if the secular education only be enforced; use of the reading books referred to on this point, *Archbishop of Dublin* 1266. 1270-1276——Unreasonableness of the objection that each patron is not allowed to give whatever religious instruction he pleases, *ib.* 1385-1388. 1393. 1414. 1436.

Disapproval of any alteration of the third rule, which might violate the principle of non-compulsion, *Right Hon. A. Macdonnell* 2027-2037. 2042-2046. 2051-2054; *Sullivan* 2935-2940——Anticipated secession of the Roman Catholic body from the national system if the reading of the Bible were made compulsory in all the schools, *Kavanagh* 2601——Impracticability of united education if national schools were only required to follow the rules of the Board relative to secular education, *Sullivan* 2961.

The proposed scheme has been thrown out chiefly by individual writers in the public press, and has not received much support in Ireland, *M'Creedy* 3321, 3322. 3324, 3325——Difficulties sought to be overcome, and end proposed to be attained, by the scheme in question, *ib.* 3324. 3327. 3334-3358——Grounds for the disapproval of the scheme involving religious instruction at the discretion of the patron, independently altogether of State interference, *ib.* 3372 *et seq.*——Disapproval of absolute power in the patrons with respect to religious instruction, as tending to bring the laity (more especially the Roman Catholic laity) into subjection to the clergy, and to infringe upon their just rights, *ib.* 3391-3402——Further objection to the system of religious instruction independently of the will of the parent and the child, as inconsistent not only with the constitution of the poor law, and of the Queen's Colleges, but also with the criminal jurisprudence of the country, *ib.* 3414.

Belief that the Roman Catholic clergy and laity would be opposed to a change in the system, by which grants would be made to each school in proportion to the attainments in secular instruction, leaving the religious instruction in the hands of the patrons, *D. Murphy* 6654-6662——The Roman Catholic laity are most favourable to the national system, and would oppose any change therein, *Kieran* 6703, 6704. 6711——Belief that the Roman Catholic clergy would unite in opposition, if private patrons had the power of enforcing the reading of the Scriptures, *Dean of Elphin* 6979, 6980——The proposed system would be extremely objectionable in principle and practice, *ib.* 7060 *et seq.*——Impression that no great body of the clergy could support any such system, *ib.* 7068, 7069. 7072. 7076, 7077.

Copy of an address to the late Sir Robert Peel, on his coming into power in 1842, on the subject of education; this address was signed by upwards of 1,700 clergy of the Established Church, and shows their objections to any such system as that advocated by the Bishop of Ossory, *Dean of Elphin* 7068——Witness does not look upon the address to Sir R. Peel as pledging the Irish clergy never to receive aid from the State unless it adopts the system they describe as the true one, *ib.* 7076——Greater violation of principle under the system proposed, many years ago, in the "Christian Examiner," than under the national system, *ib.* 7077. 7091——The plan put forward by the Lord Bishop of Ossory was generally considered as not perfectly consistent with the principles of the Church Education Society,

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RELIGIOUS INSTRUCTION—continued.

2. *Disapproval of the foregoing Proposition*—continued.

Society, *Dean of Elphin* 7082, 7083——The address to Sir Robert Peel was written shortly after his accession to office, when it would have been easier for the State to have made a complete alteration in the system of education than at present, *ib.* 7086-7091.

Objections, on the score of principle, to the proposed plan, *Dean of Waterford* 7117, 7118——It would diminish the reading of the Scriptures to a considerable extent, *ib.* 7183-7190——It would have the effect of superseding the existing schools, or at least of doing them a great injury, *Moore* 7343-7363——Many members of the Church Education Society regret the position it has taken in the present inquiry, *Dean of Clonfert* 8169. 8171.

In the event of there being in any district no other school than one under a Protestant, witness would not object to Roman Catholic children attending, though he would most decidedly prefer a Roman Catholic instructor, *Denvir* 8681-8686——Evidence in support of the opinion that no Roman Catholic bishop or priest in Ireland would accept a system leaving the religious instruction entirely in the hands of the patrons, *ib.* 8687 *et seq.*——Opportunity for imparting atheistical or false religions of any kind under this scheme, *ib.* 8690-8692. 8702, 8703——Witness, however, would not of necessity withdraw his schools from connexion with the Board if this took place, *ib.* 8744-8750——Roman Catholic children would be withdrawn from any system leaving the religious instruction in the hands of the patron, *ib.* 8751, 8752——Belief that the opinions entertained by witness, on the subject of national education, are similar to those of the late Archbishop Murray and Dr. Croly, *ib.* 8760.

Opinion that the proposed plan of leaving the religious instruction entirely in the hands of the patron would be very objectionable, and scarcely practicable, *J. J. Murphy* 8922 *et seq.*——It would be objectionable, as overthrowing the national system, 8924, 8925——It would be impracticable, as involving endless contests relative to the amount to be given to each patron, *ib.* 8932-8941——Children should be sent for their elementary instruction to a school of their own persuasion, or to one where their conscientious convictions will be duly respected, *ib.* 8985, 8986——Witness as a Commissioner is quite satisfied that the present system should be upheld, although it does not obtain the co-operation of the clergy of the Established Church, *ib.* 9016-9022——Arguments (on the part of the Presbyterians) opposed to a system which should embrace the compulsory principle in the schools of the Church of England, and the non-compulsory principle in the Presbyterian and Roman Catholic schools, *Henry* 9173 *et seq.*

3. *Generally as to the Operation at present of Religious Instruction:*

Sundry documents delivered in (*App. p.* 1297 *et seq.*), and explanation thereon, with reference generally to the question of religious instruction, &c., *Cross* 462 *et seq.*——Similar provision in all leases as to religious instruction, *ib.* 513-519. 523, 524——Any difficulty about the religious element in the national system referred only to its manner of instruction, a purely secular system never having been contemplated, *Archbishop of Dublin* 1267-1269——Extensive opportunities for religious instruction through means of non-vested schools, *ib.* 1343.

Large amount of religious instruction given both in the vested and non-vested schools, *Cross* 1509-1514——Growth of religious feeling in Ireland, *Right Hon. A. Macdonnell* 1812, 1813.——Importance of religious instruction as an essential part of national education, *M'Creedy* 3391——Particulars as to the amount of religious instruction given in schools visited by witness, fifty-four in number, *Stapleton* 3593.

Everything has been done by the Board to encourage religious instruction in the schools, *Buxton* 4497, 4498——Assistance now given in providing religious instruction, *Sir T. N. Redington* 5118; *Denvir* 8698-8701——Effects of the present system in confirming rather than weakening religious impressions, *Sir T. N. Redington* 5291-5293——Belief that religion has advanced in extent and character under the National Board, *Dean of Elphin* 7070, 7071.

See also *Cashel, Bishop of. Catechisms. Central Model Schools,* 2. 3. 4. *Church Education Society,* 2. *Clergy of the Established Church. Clonmel District Model School. Combined Religious Instruction. Compulsion. Eighth Rule. Exclusiveness of System. Hours of Instruction. "Introductory Lessons on Christian Evidences." "Lessons on the Truth of Christianity." Model Schools. Non-vested Schools. Parents. Partiality. Patrons. Prayer. Presbyterians. Proselytism. Public Opinion. Queen's Colleges. Rights of Conscience. Roman Catholic Clergy,* 3. 4. *Roman Catholics. Scripture Extracts. Scriptures, The. Secular Instruction,* 3. 5. *Separate Grants. Separate Religious Instruction. United Education,* 5. *Vested Schools. Wesleyans. Workhouse Schools,* 4.

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Rentoul, Mr. Importance of the assistance of Mr. Rentoul in training the teachers at the central schools in Dublin, *Sullivan* 2868.

Repairs. Particulars as to schools assigned to the Commissioners, who thenceforth keep them in repair, *Cross* 357——Security given for the proper repair of schools that have been closed, *ib.* 838-842——Inquiry before transfer to the Commissioners into the condition of the building, *ib.* 845——Legal prohibition against expenditure by the Board in repairing a non-vested schoolhouse, *ib.* 847-849——Manner in which some vested schools are repaired when there are no local contributions, *Irwin* 4099, 4100——Bad repair of schools visited by witness, *ib.* 4101——Difficulty experienced by the Board in carrying out repairs, *Cross* 10255.

Reports of Inspectors. Report by the inspector upon applications before schools are received into connexion with the Board, *Cross* 145——The disapproval of any application by a local clergyman is always reported, but does not necessarily cause aid to be withheld, *ib.* 159, 160——Queries made in the inspector's report on application for salary and books, *ib.* 466——Explanation of queries in the form of head inspector's report on ordinary national schools, *ib.* 468-471——Witness produces twelve reports of head inspectors after visiting the schools, with the queries in each of them answered; explanation thereon, *ib.* 1476-1479——Also twelve reports of district inspectors, with the queries filled up, *ib.* 1479——Attention drawn to some of the queries required to be filled up by the inspectors in their reports, *ib.* 1483.

Careful examination made of the inspector's reports, *Cross* 1483——Consideration by the Commissioners of any important points in the reports, *ib.* 1548——Non-inquiry by the Board upon an inspector's statement, in reporting upon an application for aid, that the only existing school is open merely to children of one denomination, *Right Hon. A. Macdonnell* 2055-2057——Witness delivers in an index to inspectors' reports, published in the annual reports of the Commissioners, *Cross* 2425, and *App. p.* 1427-1435——Formerly the inspectors used to report quarterly upon each school, but of late they only report about twice a year, *M'Creedy* 3171——The present form of the inspectors' report on applications was adopted in 1839, a short time before the Presbyterians joined the Board, *Cross* 7910-7912.

See also *Operation of the System*, 4.

Resident Commissioner. Witness has been Resident Commissioner since 1839 of the Board of National Education, *Right Hon. A. Macdonnell* 1569——The office of Resident Commissioner should be abolished, the same being anomalous, *Dean of Clonfert* 8085, 8086.

Responsibility. Some check should be placed upon the almost irresponsible authority of the Board, *Cooke* 5716, 5717.

See also *Board of National Education.* *Lord Lieutenant.*

Restoration of Books. Importance of the restoration of that confidence which to a great degree the Board has lost, *Archbishop of Dublin* 1114-1116. 1120, 1121——All books ever sanctioned by the Board should be restored to the free use, at least, of those patrons who approve of them, *ib.* 1114——Improbability of the Board again restoring the books which they have prohibited, *ib.* 1200. 1202——The system altogether should be restored to its former state, *ib.* 1429, 1430. 1432, 1433——Impossibility of inducing the Board to rescind their resolution on the subject of the withdrawal in 1853, *Right Hon. A. Macdonnell* 1803, 1804——Anticipated withdrawal from the national system of the Roman Catholic body generally if the books withdrawn from combined instruction be again restored, *Sullivan* 2823-2825.

Desirability of the system being restored to the same position in which it was previously to the withdrawal of the books on the Truth of Christianity, *Frew* 7423, 7424. 7428-7430——Probability of many Roman Catholics withdrawing from the system if the Evidences of the Truth of Christianity be reintroduced, *ib.* 7426, 7427——Further opinion that the Evidences of the Truth of Christianity should be restored; this would be more likely to produce united education than by leaving the system as it is at present, *ib.* 7436-7439——There is no system likely to be more acceptable to the people of Ireland than the national system as it was, not as it is, *Dean of Clonfert* 8035.

See also *Conciliation.*

Retiring Pensions. See *Teachers*, 8.

Returns of the Board. Witness had on one occasion a means of testing the accuracy of the returns of the National Board, and the result was such that he has ever since been disinclined to believe similar returns, *Booker* 5555, 5556——Particulars relative to the Public Instruction Commission; the return made by the Commission of the number of children attending the national schools was very considerably below the number returned by the National Board for the corresponding period, *ib.* 5557 *et seq.*——The heading of the National Report is "On the Rolls," the heading of the Public Instruction Report is "On

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Returns of the Board—continued.

"On the Books;" belief that they both meant the same thing, *Booker* 5563-5565. 5568, 5569——Table showing the number of children in seventeen schools in different parts of Ireland, as returned by the National Board, and as returned by the Public Instruction Commission, *ib.* 5566, 5567——Witness could not undertake to say which of the two reports was the most accurate, but, for various reasons, would give preference to that of the Public Instruction Commission, *ib.* 5570-5580——In the case of a return by the Church Education Society the number of children returned was not so great as in the Public Instruction Commission return, *ib.* 5581-5587.

Revision of Books. Frequent revision of the secular books of the Board, *Sir T. N. Redington* 5087——Discretion to be exercised by the Board in the event of objections to any book which they may consider unobjectionable, *ib.* 5361-5367. 5370-5377——The Board unfortunately have not kept copies of the various impressions of their books which have been printed from time to time, *Cross* 7934——Until lately two clerks have been employed to correct the books whenever a new impression was called for, but at present witness takes charge of that department, *ib.* 7934-7941.

Revision of Rules. Extracts from minutes of the Board, showing the names of the Commissioners who attended the meetings of the committee appointed in 1843 to revise the rules of the Board, *Cross* 649——The discussions at the meetings were not necessarily communicated to the members not present thereat, *ib.* 650-652.

See also *Rules and Regulations.*

Rights of Conscience. Allowances to be made for the private judgment of those who do not consider themselves bound to afford secular instruction unless they can also impart religious instruction, *Archbishop of Dublin* 1414——Great and primary object of the system, as laid down by Lord Stanley, to preserve inviolate the rights of conscience, *Cross* 1566——The main objection to the system is that regard for conscience is maintained in the case of Roman Catholic parents and patrons, but not with reference to Protestant parents and patrons, *Booker* 5403——Great grievance to the consciences of the clergy of the Established Church in not being allowed to teach under the National Board, that which they believe to be important and true, *Verschoyle* 6768-6771——Duty of the State to relieve the Protestant clergy from the disadvantages they labour under on account of their conscientious scruples, *ib.* 6775.

Robinson, Mr. Consideration of reports by Mr. Robinson, district inspector, relative to schools in the parishes of Crohan, Augnish, Lossitt, &c., showing how far the education is mixed, in proportion to the several denominations, *M'Creedy* 3563-3579.

Roll Numbers. The roll numbers (from 1 to 5,000) have reference to the priority of the application, *Cross* 141.

Rolls. Constant alteration of the rolls; how corrections are made, *Kavanagh* 2706, 2707. 2709. 2713. 2716, 2717——In case of non-attendance for thirteen consecutive weeks, the child is struck off the rolls, *ib.* 2709. 2713. 2716, 2717——Return showing the number of children on the rolls in the schools in each of the four provinces for the half year ended 31 March 1853, *App. p.* 1352,

Roman Catholic Clergy:

1. *Majority of Schools under their Patronage.*
2. *Their Reluctance to vest in the Commissioners.*
3. *Their Views of Scriptural or Religious Instruction.*
4. *Influence exercised over the Laity.*
5. *Other Evidence generally.*

1. *Majority of Schools under their Patronage:*

There are about 1,000 vested and 2,000 non-vested schools under the patronage of Roman Catholic priests, *Right Hon A. Macdonnell* 1908——The schools are principally under the patronage of the Roman Catholic clergy, *Cross* 339; *Stapleton* 3686; *Wilson* 6200, 6201——Reference to the fact of there being 2,800 schools under the patronage of Roman Catholic clergymen *J. J. Murphy* 8978.

2. *Their Reluctance to vest in the Commissioners:*

Strong objection of the Roman Catholic clergy to put the schools under their patronage into corporate connexion with the Commission, *Cross* 520-522. 525——This objection arises from the possibility of an alteration in the present national system, and from the apprehension of their being liable thereto, *ib.* 525——Belief that such apprehension is quite unfounded, and that the rules embodied in the original trust cannot be altered by the Commissioners if the trustees object thereto, *ib.* 526-535——Further reference to the reluctance of Roman Catholic clergy since the alteration of the eighth rule to vest schools in the Commissioners, *ib.* 836. 852-858——Some Roman Catholic clergymen still make application to be placed under the Board, though they do so in contravention of the Statutes of Thurles and of the orders of the Pope, *ib.* 836. 852-857.

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ROMAN CATHOLIC CLERGY—continued.

3. *Their Views of Scriptural or Religious Instruction:*

Uneasiness on the part of the Roman Catholic clergy with reference to the rules for religious instruction in non-vested schools, *Cross* 341——Strong objection on the part of the Roman Catholic Church to the teaching of Roman Catholic children by masters of a different persuasion, *ib.* 436-440—— There is no objection in the Roman Catholic Church to the reading of the Scriptures by the laity, except that children, or even adults, are not to form definite opinions without the authority of the Church, *Dean Meyler* 2118-2135——Encouragement given conditionally to the reading of the Scriptures; considerable extent to which they are read by the more respectable Roman Catholics, *ib.* 2120-2126. 2131, 2132. 2135——Slight opportunities of the lower classes in Ireland for reading the Bible, *ib.* 2132-2135.

Duty and practice of Roman Catholic priests to attend to the religious instruction in the schools whenever practicable, *Dean Meyler* 2239-2244——When unable to attend personally some person is deputed by them to take their place, *ib.* 2245-2248——Reference to two national schools in witness's parish, one under his patronage and one under that of one of his curates, *ib.* 2254-2256——The secular books of the Board are used in these schools, but not any of the religious books, *ib.* 2257-2262.

The Bible is mostly excluded from the non-vested schools under Roman Catholic management, *Kavanagh* 2593, 2594——Opposition of the priests alone to the inculcation of the Scriptures, *Stapleton* 3686, 3687. 3720-3722; *Buxton* 4447; *Archdeacon of Waterford* 4992; *O'Regan* 7507-7508; *Rowan* 7879. 7892-7895; *T. Campbell* 8491 *et seq.* ——Circumstance of witness having been told in nearly all the schools which he visited under Roman Catholic patronage that they were "Catholic schools;" meaning of this expression, *T. Campbell* 8199-8201. 8219-8224——Grounds for the opposition of the priests to the reading of the Scriptures, *ib.* 8504-8506——Witness would have no objection to allow a pastor of a different faith access to a non-vested school belonging to himself, to give religious instruction to children of his own communion, *Denvir* 8735——Objection to Protestant masters teaching Roman Catholic children anything at all appertaining to the Scriptures, *ib.* 8804-8808.

Groundlessness of the assumption that the Church of Rome is universally hostile to the reading of the Scriptures, *O'Sullivan* 9807, 9842, 9843——Circumstance of no general council of the Church of Rome having ever interdicted the Scriptures, *ib.* 9843.

4. *Influence exercised over the Laity:*

Roman Catholic parents are often prevented by their clergy from sending their children to the national schools, *Right Hon. A. Macdonnell* 1927; *M'Creedy*, 3239-3241. 3245; *Sir T. N. Redington* 5190; *Dean of Waterford* 6468——Witness has never heard of Roman Catholic children refusing to receive religious instruction in the schools from the priests, *Dean Meyler* 2253——Impropriety of the influence of the priests rather than of the parents being exercised under the national system, *Sullivan* 2964; *Heald* 3119-3125——The opposition of the priests to the combined religious instruction adverted to, as causing the parents not to send their children to such instruction, *Heald* 3048-3052——Confidence to be given to Protestants by checking the influence of the priests with respect to the religious instruction, *ib.* 3077, 3078.——Impression that if the Roman Catholic laity were left to the unfettered exercise of their judgment they would not generally keep their children from the schools on account of the Scriptures being read therein, *ib.* 3105-3112. 3119-3125.

Instances of withdrawal of children from schools through the influence of Roman Catholic clergy on account of real or fancied grievances; inquiries into such cases, *M'Creedy* 3219-3223. 3229-3237——Belief that if Roman Catholic children and their parents were left to themselves, there would be united education in all scriptural schools, *Stapleton* 3686——Dereliction of duty in Government in not only tolerating, but supporting the religious oppression practised under the national system, *ib.* 3686, 3687. 3718-3725——Practical latitude of the Roman Catholic priests to give whatever religious instruction they like in the schools under their management, *ib.* 3769-3785. 3788-3790——Understanding that the priests have used undue influence to keep the children away from the schools, *Buxton* 4408. 4414. 4416-4418. 4465. 4468——The Roman Catholic clergy might not have influence enough to induce parents to keep their children altogether from scriptural schools, though they can occasion their partial withdrawal from the national schools, *ib.* 4527.

In most instances the Roman Catholic peasantry obey their priests, *Booker* 5540-5554——Instances in which children have been withdrawn from schools under Protestant patrons, and have not been sent to national schools, *ib.* 5544. 5548, 5549——Means used by Roman Catholic priests to prevent their flocks from attending the Church education schools, *ib.* 5551-5554——Inference that the object of the Roman Catholic clergy is not so much the education of the children, as the withdrawing them from scriptural schools, *Powell* 5822-5824——If Protestant clergymen were faithful in the discharge of their duty, there would be very little undue influence from the Roman Catholic schools, and still less if Government

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2. *General Approval of the Work.*
3. *Its Use recommended but not enforced previously to 1839.*
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2. *Strong Objections on the Part of the Established Church against any Restriction in the Teaching of the Bible.*
3. *Impression that Lord Stanley intended that the use of the Scriptures should be decided by the Patron.*
4. *Extent of Scriptural Instruction before the National System.*
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1. *Feelings generally of Protestants and Roman Catholics relative to Scriptural Instruction:*

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2. *Strong Objections on the part of the Established Church against any Restriction in the Teaching the Bible:*

Complaint that the Bible is withheld from the national schools, *Stapleton* 3657—— Feeling of the Protestant clergy that the Scriptures are disparaged if any children withdraw from their perusal, *ib.* 3699. 3709-3711. 3716. 3718——Objection of the clergy of the Established Church to join the national system on account of the restriction upon the teaching of the Bible, *Buxton* 4371-4374——Higher ground on which the Irish clergy require the compulsory reading of the Bible than on which some of the clergy in England require the compulsory reading of the Catechism, *ib.* 4517-4526.

Witness would object to Protestant children having the Scriptures explained to them by Roman Catholic clergymen, *Archdeacon of Waterford* 4495, 4496—— Objection to any system of national education which does not leave the unfettered use of the Scriptures to the patrons, *ib.* 4916-4918——Scriptural instruction should form the basis of every child's education, *Booker* 5404, 5405 —— Under the present national system Scripture instruction cannot properly be carried on in schools under Protestant patrons, *ib.* 5406 —— Witness would not be satisfied if power were given merely to read the Scriptures before all the children; expediency also of explanation without controversial exposition, *Powell* 6031-6033.

Heavy infliction on the Irish Church in not being able to join the system on account of the restriction as to the teaching of the Scriptures, *Rowan* 7870-7875——Strong objection to the prohibition of the Scriptures from the national schools, *O'Sullivan* 9788-9791. 9801——Understanding among the clergy of the Irish Church that in opposing the national system they are standing up for the fundamental principle of the Reformation, that is, for the free and unrestricted use of the Word of God, *Trench* 10101-10104.

Correspondence in 1845, and enclosures therein, between the Lord Primate of Ireland and Sir Robert Peel, relative to scriptural instruction in the national schools; address of the Irish prelates on the subject, *App. p.* 1604–1616.

3. *Impression that Lord Stanley intended that the use of the Scriptures should be decided by the Patron:*

Lord Stanley left it entirely to the patrons to enforce or inhibit the reading of the Scriptures, *O'Sullivan* 9796-9798——Examination on the statement that the principle of Lord Stanley's letter was clearly one of discretion to the patrons with respect to the reading of the Scriptures; passage in the letter quoted, *ib.* 9803-9821. 9833-9835—— Different occasions on which interpretations similar to that of witness have been given by others to Lord Stanley's letter, *ib.* 9810-9815.

4. *Extent of Scriptural Instruction before the National System:*

Considerable attendance of Roman Catholic children at Scripture schools before the introduction of the national system, *Stapleton* 3686.

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SCRIPTURES, THE—continued.

4. *Extent of Scriptural Instruction*—continued.

Incorrectness of statements by the Dean of Ardagh in 1837, and by the Archdeacon of Waterford in 1850, that there was a great amount of scriptural education given in Ireland previously to the establishment of the national schools; pamphlets by witness on this subject delivered in, *Dean of Waterford* 6243, 6244. and *App. p.* 1483-1491——Inaccuracy imputed to the statements of Mr. Leslie Foster and Mr. Glassford, with respect to the amount of scriptural instruction in 1824; reference to witness's pamphlet hereon, *ib.* 6245-6266——The Commissioners of Education Inquiry in 1824 returned every school in which a single copy of the Bible was found, as one in which the Scriptures were read, *ib.* 6263-6266——How far witness differs from the opinion of Mr. Foster and Mr. Glassford that there was an increasing desire on the part of the poorer Roman Catholics to obtain scriptural instruction for their children, *ib.* 6462-6467.

5. *Extent and Practice in the National Schools:*

Examination on the course to be pursued by the Board in the event of any child wishing to be instructed in the Bible contrary to the expressed wishes of his parents, *Archbishop of Dublin* 1415-1421——Opportunities for reading the Bible in the schools, *Cross* 1509——Extent to which the Bible is read in non-vested schools, *Kavanagh* 2590-2594. 2596——Greater latitude to the Roman Catholic doctrine under the national than under the Church education system as regards the reading of the Scriptures, *Stapleton* 3697-3711——There is equal power to use the Scriptures as the extracts, *Archdeacon of Meath* 4236.

In vested schools any child can have the advantage of reading the Bible if he wishes it, but not in a non-vested school unless the patron pleases, *Dean of Waterford* 6296, 6297. 6300, 6301——Encouragement given to the reading of the Scriptures in the national schools, *ib.* 7130-7134——No safe inference can be drawn of the amount of scriptural information which Roman Catholics receive from the returns of their numbers attending the schools; instances of this, *Dean of Clonfert* 8121-8125——Circumstance of 20,000 Roman Catholics voluntarily reading the Scriptures in the schools, *Henry* 9198.

See also *Authorised Version. Church Education Society*, 2. *Clergy of the Established Church. Compulsion. Douay Version. Established Church. Hedge Schools. Kells. Kildare-place Society*, 3. *Non-Compulsion. Parents. Petitions. Presbyterians. Religious Instruction. Rights of Conscience. Roman Catholic Clergy*, 3. 4. *Roman Catholics. Scripture Extracts. Separate Religious Instruction. Ulster. Wesleyans.*

Secession from the Board. Witness joined the Education Commission in April 1852, and left it about the 28th of July 1853, *Right Hon. F. Blackburne* 862, 863. 957, 958——He had approved generally of the system of national education previously with its combined religious element, *ib.* 864, 865——Witness reluctantly left the Board on account of a valuable part of the course of religious instruction as originally instituted having been subtracted, *ib.* 916-918——Copy of a letter from witness to the Archbishop of Dublin relative to his (Mr. Blackburne's) resignation, *ib.* 918.

Witness was one of the original members of the Board of Education in Ireland, *Archbishop of Dublin* 1064——Ceased to be a Commissioner in 1853, *ib.* 1065——Had from the first taken a very warm and active part in the working of the national system, *ib.* 1066——Explanation that neither witness nor any of the Commissioners who have seceded from the Board ever wished to make the reading of the Scripture Lessons, &c. compulsory, as has been extensively stated, *ib.* 1145——Witness always declared he could not remain at the Board if there were any departure from what he considered its fundamental principles, *ib.* 1201——Last letter from witness to the Lord Lieutenant in August 1853 in justification of his retirement from the Board, *Archbishop of Dublin's Ev. p.* 181. 183.

Difficulty of effecting the return of the Archbishop of Dublin and Mr. Blackburne to the Board, *Dean Meyler* 2187, 2188——Fair and honourable conduct of these when at the Board, *ib.* 2187——Non-diminution of public confidence through the changes in the Board in 1853, *Kavanagh* 2505. 2530-2533——The secession of the Archbishop has not caused the slightest injury to the national system, *ib.* 2530-2533.

Alienation produced by the division among the Commissioners in 1853, *Archdeacon of Meath* 4291-4296——Impression as to the secession from the Board in 1853 having weakened the confidence of the clergy of the Established Church, *ib.* 4656-4658——Partial loss of confidence in the Board on the retirement of the Archbishop of Dublin, *Sir T. N. Redington* 5251, 5252.

Secretaries to the Board. Witness is senior secretary to the Board of National Education, *Cross* 1——Was appointed on 5 December 1838, *ib.* 2——Constant communication between the secretaries and the inspectors, *ib.* 95——Discretion in the secretaries to bring the inspector's reports before the Commissioners or not, *ib.* 780. 781.

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SECULAR INSTRUCTION:

1. *Provision made for Secular Teaching.*
2. *Disapproval of a strictly Secular System.*
3. *Religious Element pervading the Reading Books.*
4. *Regulations as to the use of these Books.*
5. *How far there may be any desire to expunge the Religious Element.*
6. *Character and Operation of the Secular Education.*

1. *Provision made for Secular Teaching:*

The first great object of the national system was the sound education of the poor generally, free from all suspicion of proselytism, *Right Hon. A. Macdonnell* 1983——First object of the third rule, that all children shall have a competent number of hours of secular instruction; this rule cited, *ib.* 2025, 2026——Outline of the secular instruction provided under the National Board, *Kavanagh* 2401——A certain amount of secular instruction must in the first instance be provided, *ib.* 2744.

2. *Disapproval of a strictly Secular System:*

Inadequacy of secular knowledge as a check upon immorality, *M'Creedy* 3391——Objection to confining national schools to secular education, *Adams* 4692——Literary instruction only is an imperfect, if not a mischievous education, *Booker* 5411-5415.

3. *Religious Element pervading the Reading Books:*

Strictly speaking, there is not any purely secular instruction, the books for secular teaching being penetrated with religious knowledge and religious sentiment, *Cross* 229 *et seq.*——Importance of the religious tone pervading some of the ordinary books of the Board, *Right Hon. F. Blackburne* 979, 980——The "Reading Books" contain a great deal of Scripture history, and the patrons of any school may require them to be read, *Archbishop of Dublin* 1067. 1071, 1093. 1125, 1126. 1159——Scriptural matter to be found in the most elementary reading books of the Board, *Right Hon. A. Macdonnell* 1885, 1886——The national system differs widely from a purely secular system, *ib.* 1994——Useful and general operation of the ordinary books, with their religious element, *M'Creedy* 3523-3528; *Frew* 7431-7435.

4. *Regulations as to the use of these Books:*

How far any books in use during the secular teaching may be objected to, and abolished in consequence, *Cross* 248-250. 259——During secular instruction no work of a sectarian character is permitted to be used, *ib.* 271——The literary and moral education in the schools is uniformly the same, *ib.* 806-809.

Power of the patrons to use the reading books so as to exclude the chapters having a religious tendency, *Right Hon. A. Macdonnell* 1682, 1683——A parent cannot object to the ordinary reading books, *ib.* 1758——Impression that any objection by parents to the use of the reading books would not be allowed to prevail, *ib.* 1779-1781——No exclusively Roman Catholic teaching can take place in a school during the four hours of secular instruction, even though no Protestants may be present, *ib.* 2023-2025.

Objection to the ordinary or secular instruction not being prescribed by the Board, or to the will of the parent not being duly consulted therein, *M'Creedy* 3372-3380——Witness is not aware that the secular instruction is at all impeded in the national schools by any rules of the Board, *Cooke* 5702-5706—— Violation of the rules in administering a censure during the hours set apart for secular instruction, *T. Campbell* 8409-8411.

5. *How far there may be any desire to expunge the Religious Element:*

Belief as to a design by some of the Commissioners to expunge from the national system all religious instruction whatsoever; authority for this statement, *Archbishop of Dublin* 1094-1097. 1112, 1113. 1174-1176——Tendency of the present Board towards recognising a system of united secular education only, *ib.* 1263-1265. 1276——Examination as to the probabilities of the Board expunging from the Common Lesson Books the religious element contained therein, *Sullivan* 2792-2806.

There is no desire in any one of the Commissioners to extract from the reading books the religious instruction contained therein, or to make the national education entirely secular, *Right Hon. A. Macdonnell* 1671-1673. 1901; *Dean Meyler* 2112, 2113; *Sullivan* 2795; *M'Creedy* 3323; *Sir T. N. Redington* 5088-5091. 5093. 5216, 5217——No desire exists among any party in Ireland to make the national education entirely secular, *Right Hon. A. Macdonnell* 1673-1675——There has been no difference among the Commissioners with respect to secular education, *ib.* 1898-1900——Witness has not heard any objections to the religious portion of the reading books, *Heald* 3054-3057——Approval of the religious element contained in the secular books of the Board, *Dean Meyler* 2110, 2111; *M'Creedy* 3332, 3333.

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5. *How far there may be any desire to Expunge the Religious Element*—continued.

A considerable party object to the amount of religious instruction conveyed in the common class books, *M'Creedy* 3346-3348——Illustration of the objections entertained by a section of the Roman Catholic clergy against any religious element in the reading books, *ib.* 3349-3355——Apprehension, founded on the withdrawal of certain books in 1853, that further changes for the worse may be made in the system, and that there is no security for the retention of the religious element, *Archdeacon of Meath* 4563-4566. 4578-4585——Extreme improbability of the Board excluding any religious portions of the reading books, in the event of objections from parents, or upon the same principle that they have withdrawn the Scripture Lessons, &c., *Sir T. N. Redington* 5361-5367. 5370-5377——Belief that if the Board continue to yield to pressure, every portion of the religious element will ultimately be removed, *Frew* 7420——Proposal by one of the inspectors that the religious portion of the reading books should be removed, *O'Regan* 7511-7516.

Witness does not object to those passages from the Holy Scriptures which are to be found in the secular reading books, *Denvir* 8787-8790——Witness would not wish to see that portion of the reading books which contains religious instruction modified in any way, *J. J. Murphy* 8876-8878——General approval of the ordinary reading books, both by Roman Catholics and Protestants, *ib.* 8879-8883——Readiness of the Commissioners to entertain objections to the reading books, if anything sectarian be taught therein, *Cross* 9781.

6. *Character and Operation of the Secular Education:*

But for the exclusion of the Scriptures the national system of instruction would be unobjectionable, *Right Hon. F. Blackburne* 944——Sound and beneficial character, on the whole, of the moral and literary education in the national schools, *Archbishop of Dublin* 1442. 1444-1446——Teaching of what has been termed "common things," under the national system, *Sullivan* 2872.

Better character of the secular instruction in the schools in Cork and other large towns than in the country, *Heald* 3015. 3135——Inferiority, on the whole, of the secular education in Ireland to that in England, *ib.* 3016, 3017. 3030, 3031——Impression as to the superior secular teaching in the schools under Protestant patronage, *ib.* 3034——Feasibility of carrying out secular education in Ireland in consonance with the views of all parties, *ib.* 3083.

Evidence to the effect that the national schools are not inferior in their moral and literary teaching to those in England, *M'Creedy* 3289-3302——The time of instruction is, if anything, greater in the Irish than in the English schools, *ib.* 3294——Strong approval by witness of the principle of moral and religious teaching, *ib.* 3325——Power of the Board over secular education, under the scheme for independent religious instruction, *ib.* 3412, 3413——Opinion that the secular education, as at present, would not be improved by any propositions that have been brought forward, *ib.* 3484.

Opportunities of witness for instituting a comparison between the character of the secular instruction in the Church education schools and in the national rural schools in the North of Ireland, *Irwin* 3915. 3918, 3919——Greater efficiency of the secular instruction in the Church education schools, *ib.* 3916. 3917. 3920-3923——More even character of the secular education in the Church education than in the national schools, *Buxton* 4512.

Good character of the secular instruction in the national schools, *Cooke* 5625-5627. 5636, 5637——Decided improvement in secular education among Presbyterian children since the connexion of their schools with the National Board, *ib.* 5644, 5645——As far as secular instruction goes, the present national schools are far superior to the old schools of the Kildare-place Society, *Powell* 5950-5954——Witness has visited several national schools in the counties of Sligo, Kilkenny, and Waterford; opinion that the secular instruction in these schools is admirable, *Dean of Waterford* 6309-6316. 7246, 7247.

Belief that very many national schools are not effective in administering even secular instruction, *Verschoyle* 6813. 6814——Advance in secular education, though not of the most beneficial kind, *Rowan* 7870——Great difference in the state of the secular instruction in the national schools in the North, some being of a high, and others of a low character, *T. Campbell* 8195.8249——Approval generally of the secular instruction in the national schools, *Senior* 9459.

See also *Books. Fifth Reading Book. History. Hours of Instruction. Kildare-place Society*, 4. *Operation of the System. Religious Instruction*, 1. 2.

Senior Edward. (Analysis of his Evidence).—Poor-law Commissioner in Ireland, 9326——Was previously employed as Assistant Poor-law Commissioner both in England and Ireland, 9327, 9328——Out of 163 Poor-law Unions in Ireland, 142 are in connexion with the National Board, 9330, 9331——Very considerable progress has been made in the

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the educational branch of the administration, 9332.——The connexion between the workhouses and the National Board is altogether voluntary on the part of the guardians, who can put an end to it at any time, 9333-9337——The South Dublin Union is the only case in which the guardians have severed their connexion with the Board, 9338, 9339.

There were seventeen workhouses in the north-eastern district when witness was inspector there, 9340-9343——The Boards of Guardians with which witness was connected as inspector, were fair representatives of public opinion, 9344, 9345——Among the guardians, the Protestants formed a considerable majority, 9346——The proportion of paupers of different religious persuasions varied in different unions, 9347——Belief that the guardians were quite satisfied with their connexion with the National Board, 9348, 9349——The books of the Board were used in these schools, 9350.

Copy of a rule of the Irish Poor-law Commission relative to the instruction in workhouse schools, 9351, 9352——Copy of a rule which prohibits the guardians from giving a child an education contrary to his religious principles, 9353, 9354——This system is of itself identical with the system of the National Board, 9355-9358. 9365——Opinion nevertheless that the fact of such a large number of workhouse schools being in connexion with the National Board, goes far to prove that there is a general feeling of attachment to the system throughout Ireland, 9357-9360——The schools in unions wherein the chief proprietors are opposed to the national system, are the only ones not under the Board, 9359, 9360. 9366-9368——Feelings of individual guardians with respect to the principles of the National Board, 9361-9365.

The South Dublin Union was removed from its connexion with the Board on account of the Archbishop of Dublin's books being expunged; resolution passed by the guardians on this occasion, 9369-9378——All those schools with which witness was connected previously to his obtaining his present situation, contained both Roman Catholics and Protestants, 9379——Cases of conflict by reason of this admixture of children of different denominations very seldom occurred, 9380——Complaints of attempts at proselytism were very few, 9383, 9384——Opinion that it is of the first importance that the children in the workhouse schools should have an industrial as well as a literary education, 9385, 9386——An agricultural education is given in the greater number of the Irish unions, 9387——Beneficial effects resulting to the children from this kind of education, 9388——Most of the workhouse teachers have been trained in the model schools in Dublin, 9389-9391.

Witness was manager for three years of a national agricultural school belonging to Mr. Kerr, the Member for Down, 9392-9394——This school was composed entirely of Protestants, 9396——The teacher had been trained in Dublin, 9397, 9398——There was a farm of seven acres connected with the school; the result of this union of instruction was very favourable, 9399-9405——Particulars relative to the national school at Larne; the literary and agricultural education in this school was admirable, 9406-9411——Tendency of the national schools to raise the condition of the peasantry educated therein, 9412-9416.

[Second Examination.]—Number of children under fifteen years of age and of adult inmates in the workhouses in Ireland and England, 9417, 9418——Large proportion of orphan children in the Irish workhouses explained, 9419, 9420——Great importance of an agricultural or industrial instruction of those children, 9421-9425. 9428-9430. 9449-9458——Official statements of the Irish Poor-law Commissioners in favour of industrial occupation of children in unions, 9426——Extent of the agricultural training, 9427——Statistics of the industrial training independently of agriculture, *ib.*

Details of the advantages to the workhouse schools in their connexion with the Board, 9431-9440. 9472-9474——Advantage of the national inspection, 9432-9434. 9438-9440. 9445, 9446. 9473, 9474——Character of the poor-law inspection of the schools, 9435-9437——It is very desirable, and would not entail much expense, to increase the number of agricultural schools under the Board, 9441-9444——Importance of a distinct representation in the Board of the agricultural department, 9447——Insufficiency of the present agricultural training at Glasnevin, 9448.

Tendency of improved agricultural labour and increased wages to check emigration, 9449-9452. 9458——Dearness virtually of Irish labour in Ireland, 9450. 9456, 9457——Anticipated rise in the price of labour, if the character of the labour be improved, 9451-9456——Approval of the secular instruction in the national schools, 9459——Error in the acquirements of the teachers being superficial and showy rather than useful, 9459-9461——Reference to the schools visited by witness, 9462. 9466——Good character of the books of the Board, 9463, 2464——Deficient operation of the schools in Donegal adverted to, as arising from the want of intelligence in the Celtic population, 9466-9471.

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Separate Grants:

1. *Approval of Denominational Grants.*
2. *Evidence in Disapproval.*
3. *Conditions on which the Roman Catholic Clergy would accept a Separate System.*

1. *Approval of Denominational Grants:*

Leaning of some members of the Board towards separate schools for different religious denominations, *Archbishop of Dublin* 1334-1336. 1339-1341. 1434——Belief that the pressure of circumstances with respect to combined instruction will lead to the alternative of a separate system, *Heald* 3053. 3072——Expediency of a separate system of education in Ireland, *ib.* 3072-3076. 3083-3089——Belief that the religious difficulty would not be increased under a separate system, *ib.* 3073-3076. 3083-3089——The cause of education would be benefited if the present system were changed for one of separate grants; grounds for this statement, *Verschoyle* 6851-6856.

Scheme which has been proposed in favour of separate grants, and of allowing each religious body to administer and inspect its own system of instruction without any supervision on the part of the State, *M'Creedy* 3359-3368——Explanation relative to another separate scheme put forward by Protestants, by which the ordinary instruction should be under the control of the Board, and the religious instruction altogether beyond their control, *ib.* 3362. 3265, 3366. 3370, 3371——Central administration proposed under this scheme, to be preserved nearly as at present, *ib.* 3362. 3365, 3415, 3416.

2. *Evidence in Disapproval:*

Strong disapproval of any national plan of separate schools and separate grants, one for the Roman Catholics and one for the Established Church; disadvantage thereby to the Protestants, *Archbishop of Dublin* 1319, 1320——Opposition always shown by witness to any separate system, *ib.* 1334. 1339——Inexpediency of encouraging proselytism by a system of separate grants to exclusive schools, *ib.* 1388. 1426. 1431-1438——Alienation of feeling and religious animosity anticipated from a system of separate grants, *Archbishop of Dublin* 1426-1431. 1436, 1437; *Sir T. N. Redington* 5255. 5257, 5258——Inexpediency of separate grants to schools more or less of a Protestant character, *Archbishop of Dublin* 1435——Injury to existing schools if a system of separate grants were adopted, *ib.* 1436——Injury to the cause of popular education generally, under a system of separate grants, *ib.* 1438.

Evidence opposed to the introduction of a denominational system into Ireland, *Right Hon. A. Macdonnell* 1986; *Irwin* 4033-4041. 4048, 4049; *Sir T. N. Redington* 5353-5358; *Wilson* 6170-6172; *Dean of Waterford* 6323, 6324; *Kieran* 6710, 6711; *Rowan* 7769, 7770; *Trench* 10107, 10108. 10115——Disapproval of a system of separate grants, as tending to widen the breach between the two Churches, *Dean Meyler* 2137-2144. 2224——Disapproval of separate grants, and of non-supervision by the State, *M'Creedy* 3369——Anticipated difficulty concerning the inspection under the proposed separate system, *ib.* 3406——Grounds for the conclusion that a separate system would be an absolute check upon the elevation of the profession and social standing of the teachers, *ib.* 3406-3411.

As a general rule a system of separate grants would be very mischievous as not admitting of united education, but on that ground only, *Archdeacon of Meath* 4631-4637——Constant objections in Parliament anticipated, if any sum of money were to be voted to the Roman Catholic body in Ireland for the purpose of education, *Sir T. N. Redington* 5324. 5328, 5329——The effect of such a system in Munster and Connaught would be most injurious, *Dean of Waterford* 6325——Objection to the system advocated by the Bishop of Ossory, from its being really one of separate grants under another name, *ib.* 6345, 6346——Witness's views as opposed to a system of separate grants, are not only shared in extensively by the Roman Catholic clergy, but also by the Episcopate, *Kieran* 6719. 6720——Objection to the proposed system of denominational grants, on the ground that the State would be paying largely for the inculcation of a most erroneous doctrine, *Moore* 7336, 7337

3. *Conditions on which the Roman Catholic Clergy would accept a Separate System:*

Explanation of the several conditions on which witness would approve of a system of separate grants to the several religious sects, *Denvir* 8661 *et seq.*——Necessity of adequate and permanent salaries being paid to the Roman Catholic schoolmasters under the separate system, *ib.* 8661. 8665 *et seq.*——Before witness would consent to separate grants the system should be given on such terms as would be approved of by the Roman Catholic bishops, *ib.* 8661-8664——The religious instruction should be provided for in every respect by the pastors of the children, *ib.* 8661——Separate grants should be distributed in the compound ratio of numbers and poverty, *ib.* 8679.

See also *Committee of Privy Council on Education.* *Discretionary System.*

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Separate Religious Instruction:

1. *General Provisions for carrying out this Branch of the National System.*
2. *Period stipulated to be set apart in the Vested, but not in the Non-vested Schools.*
3. *Notification given when the Instruction commences.*
4. *Discretion in Children to withdraw objected to.*
5. *General Operation of the System.*
6. *Suggestion for removing the Superintendence of the Board.*

1. *General Provisions for carrying out this Branch of the National System:*

Explanation of the rule as to the clergy giving religious instruction to the children of their respective flocks, *Cross* 420——Religious instruction is not required of the teacher by the Board, *ib.* 422——Plan of the separate religious instruction involved in the national system, *Archbishop of Dublin* 1071. 1093. 1125. 1192-1199——There is no control on the part of the Board, as a body, over the books used in the separate religious instruction; rule on this point quoted, *ib.* 1192-1199——System with respect to accommodation for separate religious instruction in the event of the school-room not being adequate, *ib.* 1344-1347.

Permission given that the parents or friends of children might be present during separate religious instruction; questionable policy of this latitude, *Cross* 1502——How far Protestant parents may obtain sufficient time and opportunity for the religious education of their children in vested and non-vested schools, *Right Hon. A. Macdonnell* 1744-1746 —— Meaning of the term "separate religious instruction," *ib.* 1753——Importance of not compelling patrons of non-vested schools to admit the clergy of all denominations to give religious instruction, *ib.* 1994——Respective control of patrons and of parents with respect to the party giving the religious instruction, *Kavanagh* 2435, 2436——Opportunities of Protestants for obtaining religious instruction in buildings established under Roman Catholic patronage, *ib.* 2598-2600.

Religious instruction is practically beyond the control of the Board, *Sullivan* 2838 - 2845. 2852-2854——Provisions made for religious instruction in vested schools only, *Archdeacon of Meath* 4196, 4197——Nature of the restriction upon the teaching of extreme doctrines during separate religious instruction, *Sir T. N. Redington* 5277-5283—— Difference between vested and non-vested schools with respect to the power of attending to give special religious instruction, *Booker* 5462, 5463.

Every Protestant clergyman can make what arrangements he pleases for the religious instruction of the children attending a school of which a priest is patron, and the patron is bound to facilitate that arrangement, *Dean of Clonfert* 8071-8073——In a vested school a pastor of any denomination can give religious instruction to the children of his own faith, but in a non-vested school this cannot be done without the consent of the patron, *Denvir* 8715, 8716——No books for separate religious instruction have ever been submitted to witness individually, or to any other Roman Catholic member of the Board for approval, *J. J. Murphy* 8884-8888.

Re-consideration and modification of the original rule relative to religious instruction in consequence of representations from the Synod of Ulster, and from the Derry and Raphoe clergy of the Established Church in 1837, *Henry* 9072-9074——Evidence to the effect that, according to the third and ninth rules, it is not compulsory on the patron to require the withdrawal of any child during religious instruction, *ib.* 9077-9088.

Rules and regulations as to the government of schools with respect to attendance and religious instruction, &c., *App. p.* 1297 *et seq.*

2. *Period stipulated to be set apart in the Vested, but not in the Non-vested Schools:*

Distinction between vested and non-vested schools with regard to time being set apart for religious instruction, *Cross* 298 *et seq.*——Understanding of the Commissioners that this distinction has always existed, *ib.* 300-305——The inspectors merely state that certain hours are set apart, and on what days, *ib.* 307——How far the Commissioners interfere to see that in the vested schools a particular day, or part of a day, is weekly set apart for religious teaching, *ib.* 309-327——There is no provision for setting any time apart for religious instruction in the non-vested schools, *ib.* 316, 317.

Copy of the clause in each lease making certain stipulations as to setting apart a day, or portion of a day, for special religious teaching, *Cross* 464——Queries in the "form of inspector's report on application for aid to build" adverted to, as showing the requisition made for devoting a day, or part of a day, in each week for religious instruction, *ib.* 466——Security from the wording of the lease to the Commissioners, that in vested schools a day, or part of a day, shall be appropriated to religious instruction, *ib.* 478-484—— Other securities for the observance of this stipulation, *ib.* 478. 483——A school may be open six days in the week without a day being set apart for religious instruction, *Kavanagh* 2733-2735.

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3. *Notification given when the Instruction commences:*

When notice is given in the time-table that "religious instruction" is going on, "separate religious instruction" is meant to be notified, *Right Hon A. Macdonnell* 1731–1741. 1747–1754——Rule of the Board that a tablet inscribed "Religious Instruction" should be put up whenever such instruction commences, *Cross* 7916——Witness ascertained from the inspectors that in those schools which had been supplied with the tablet this rule was strictly adhered to, *ib.*——Copy of two circulars sent by witness to the inspectors on this subject, *ib.*——Witness has never had any applications for permission to discontinue the use of the tablet, *ib.* 7917.

4. *Discretion in Children to withdraw objected to:*

Prejudice to the religious element in the discretion to leave the school when it is introduced, *Heald* 3103, 3104——Witness objects to the national system, because it requires that the Scriptures should be forbidden to those children whose parents object and also that a board should be hung up, to notify when the Scriptures are being read, *Irwin* 3869–3871. 3880–3885. 3888, 3889——Restriction at present upon the Protestant patron of any school, in being obliged to carry out the discipline of the priest with respect to Roman Catholic children, *ib.* 3882, 3883——Argument that a Protestant patron, in notifying to Roman Catholic children, by means of the time-table, that religious instruction is going on, is in effect supervising the discipline of the priest, *ib.* 3965–3968.

Injurious influence upon Protestant children, in attending a school where a proportion of the children withdraw when the Bible is about to be read, *Booker* 5407–5410——Witness would decline to give a child secular instruction unless he were allowed to give scriptural instruction also, *ib.* 5424, 5425——Impression as to children being practically bound to leave the school when the time-table announces the commencement of religious instruction, *Rowan* 7876–7888. 7892–7895——Witness objects to any discretion in the children to withdraw on the reading of the Scriptures, *ib.* 7880. 7889–7891——In the event of a Roman Catholic child taking his place in a Scripture class, witness would not feel himself at liberty to direct that such child should be sent away, *Dean of Clonfert* 8025–8028——Decided restriction upon imparting religious instruction in national schools; illustration thereof, *T. Campbell* 8409, 8410.

5. *General Operation of the System:*

In some non-vested schools the patrons will not permit any religious teaching, *Cross* 223–227——The religious instruction, as directed for the vested schools, is generally given by the teachers, and not by the clergyman, *ib.* 306. 308. 421——Religious instruction is given, in the great majority of vested schools, on a day, or part of a day, in each week, *ib.* 306. 308. 321——Practically the religious teaching in non-vested schools is exclusive, and confined to the religious persuasion of the patron, *ib.* 330–337. 340.

Explanation as to the head inspectors not stating in their reports that the required time is set apart for religious instruction; the absence of such a statement infers that there is no violation of the rule, *Cross* 489–502——Possible violation of the rule as to there being a certain time devoted to religious instruction, *ib.* 505, 506——Religious instruction, in schools under Roman Catholic patronage, is very frequently given on Sundays, *ib.* 1483——Practice when religious instruction is given on other days than Sunday, *ib.*

Books used in the separate religious instruction on Fridays, &c. in the schools under witness, *Dean Meyler* 2263. 2265–2267——In the majority of the schools Saturday is set apart for religious instruction, *Kavanagh* 2736, 2737. 2741——Opinion that religious instruction is given daily in the majority of the schools, *ib.* 2741——Witness has not met with more than ten schools in which there has been no provision for religious instruction, *ib.* 2743, 2744——Nature of the separate religious instruction generally given in the schools, *Irwin* 3911–3913.

With respect to schools visited by witness, the religious instruction was in nine cases out of ten given by the teachers; the teachers on this account are often called Roman Catholic catechists, *Booker* 5515–5517——Reference to several schools attended by Roman Catholics in which witness has examined the children on religious subjects, and found them answer extremely well, *Dean of Waterford* 6317–6320——Propriety of a child having power to withdraw from religious instruction in the schools, *D. Murphy* 6575–6577——Notification put up in witness's schools at Cork at the time of religious instruction, *ib.* 6604——Witness would not at all approve of the religious instruction being given merely by the schoolmasters, *Denvir* 8711.

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Shanballymore School (*Galway*). Reference to a letter addressed by the Board on 31 August 1838, to Mr. Ness, inspector of the Shanballymore school, relative to a memorandum made by him in the Report Book, as to the unfrequent use of the Scripture Lessons in the school, *Cross* 40-44. 48, 49——Correspondence delivered in relative to the Shanballymore national school, more particularly with reference to a report of the inspector as to the use of the Scripture Lessons, *Cross* 649, and *App. p.* 1340-1343.

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2. *Examination and Classification.*
3. *Qualifications.*
4. *Salaries; their Inadequacy.*
5. *Premiums.*
6. *Frequent Departure of Teachers from the Service of the Board.*
7. *Suggestions as to future Remuneration.*
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1. *Generally as to Trained and Untrained Teachers*—continued.

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3. *Qualifications:*

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UNITED EDUCATION:

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2. *Actual Amount attained.*
3. *How far Successful or Otherwise.*
4. *North of Ireland.*
5. *Under a System leaving Religious Instruction discretionary in the Patron.*
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1. *Generally.*
2. *Commercial School.*
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4. *Model School.*
5. *Workhouse School.*

1. *Generally:*

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2. *Commercial School:*

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